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NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., July 9, 1970 No. 27

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Appalachian whites are a social group with many needs, both in rural areas and in cities to which thousands have migrated. Projects to serve them often are financed with local help and as Advance Specials, but World Service, by supporting the National Division of the Board of Missions, makes this kind of work possible. (Toge Fujihira)

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NORTH CAROLINA
christian advocate

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

9-12—Southeastern Convocation on Enriching Marriage and Family Life
2-16—Southeastern Jurisdiction Ministers' Conference
6-19—Southeastern Jurisdiction Laymen's Conference
9-26—Southeastern Jurisdiction Conference on Christian Mission
9-26—Youth and Missions Conference
0-24—Regional Workshop in New Church Development
4-26—Weekend Conference for Local Church Commissions on Missions
6-31—Candler Camp Meeting
6-31—Conference on Evangelism
-Aug. 2—Weekend Conference for Chairmen of Local Church Commissions on Evangelism
2- 5—Association of Conference Commissions on Worship
2-14—Leadership and Laboratory Schools
3- 7—Ecumenical Seminar
3- 7—Southeastern Institute of Church Music
6- 9—Annual Church Ushers' Conference
7- 8—Junaluska Board of Trustees Annual Meeting
8- 9—Junaluska Associates Weekend
0-14—Church Business Managers Conference
1-12—Southeastern Jurisdiction Conference on Foundations
3-16—Southwide Lawyers and Doctors Seminar
4-16—Church School Administrators Conference
4-16—Conference for Professional Workers in Christian Education
3-30—Senior Citizens Week
4-28—International Roman-Catholic-World Methodist Council Consultations
6-30—Junaluska Prayer and Bible Conference

WESTERN NORTH CAROLINA CONFERENCE

—District Ministers and Wives Meeting, Central Church, Asheville
—District Administrative Council, First Church, High Point
—N. Wilkesboro Annual Picnic for Ministers and Families, Elk Shoals Camp
3-25—Conference-wide Coaching Conference, A & T State University (for District Program Council Members) Greensboro
26-31—Senior High Smoky Mountain Hike
2- 7—Senior High Smoky Mountain Hike
3- 7—Mission Convocation 1970, Pfeiffer College
3-13—Summer Clinics, Duke Divinity School
7- 9—Mission Convocation—Weekend Design, Pfeiffer College
9-11—Conference Council on Youth Ministry, Pfeiffer College
10—District Ministers and Wives Meeting, Central Church, Asheville
16-21—Young Adult Wilderness Hike
21—Salisbury District Ministers and Wives Family Picnic, Kannapolis Golf Club Picnic Area, 5 p.m.
21-23—Annual Laymen's Conference, Lake Junaluska

WHY WORLD? WHY SERVICE?

The other day a man wrote to a church office to ask how he could tell apart the United Methodist World Service Fund and the financial program of the YMCA, also called "World Service."

Good question.

He might have asked also about an organization called "Church World Service," which is the overseas relief arm of the National Council of Churches.

What is it about the phrase "World Service" that captures the imagination? Why should it be chosen by various groups with worthy programs? Why should United Methodists talk about "world" and "service."

In the United Methodist Church World Service sometimes is referred to as our basic benevolence fund. It is basic because nearly everything that the church does beyond the local or conference level is supported by it. In fact, some of it even returns to conferences and churches in the form of services to them.

The "world" part of World Service is a big world indeed. The World Service dollar supports mission work in 54 countries beyond the borders of the United States—from the top of the Himalayas in Nepal to the bottom of the globe at Punta Arenas, Chile. But it also supports our mission to the U.S.A.

Abroad we have missionaries, church projects and programs getting basic support from World Service (with support added from Advance Specials and Women's Society giving). This makes possible such diverse activities



World service means many different kinds of service to people in many places around the world. One significant field is medical missions. This child is being examined at the Water of Life Clinic in Taipei, Taiwan. (Toge Fujihira.)

as agricultural missions, evangelism, mass communications, Christian education, and health services.

In the United States we have a program of national missions under the Board of Missions, helping people caught by rural or urban poverty, serving needs of racial minorities, and extending the church in the outposts of Alaska, Hawaii, and Puerto Rico. At the same time, other dimensions are provided through evangelism, education, lay work, Bible distribution, and many other activities.

Yes, World Service covers the world But is it service?

Ask the rice farmer in Sarawak where an agricultural mission helped him grow a better crop. Ask the land

less farm worker in Chile who learned to read. Ask the African who found dignity and a purpose through education.

Yes, and ask the black in the United States who found that the church respected his dignity and would help him be more effective in his community. Ask the Appalachian white who found through his church and a rural community organization project that United Methodists were interested in his spiritual and physical well-being.

Ask men and women who have been touched by United Methodist programs of evangelism or Christian education. Ask those who have been trained in such diverse subjects as stewardship, world peace, or race relations. Ask those who have been helped to become better teachers in the church school.

United Methodist World Service does combine a concern for the whole world with a concept of Christian service. The bureaus through which World Service money is spent are agents of United Methodist congregations to perform services that otherwise would be beyond their reach. The list of these boards reads like a check list of the concerns of the church.

We are not knocking anybody else's "World Service," but this is what our own United Methodist World Service is.



HAPPINESS IS A PAID-UP NOTE

Dedication services were held at Longview United Methodist Church, Raleigh, May 17. Taking part were, first row, left to right: Lester Tilley, pastor of Longview from 1964-68; Mrs. W. Carlisle Walton, Jr., wife of the late W. C. Walton, Jr., organizer and first pastor; Lee, son of Mrs. Walton, burning the note; Patsy, Pam and Billy, all children of Mrs. Walton; back row, F. Odell Walker, present pastor, Bishop William R. Cannon and Leon Russell, Raleigh District superintendent. Organized in 1953 with 55 members, Longview has a present membership of 600.

Money, Too, Can Convey a Message

Benevolence Funds and Administrative Funds of the United Methodist Church experienced a decrease in receipts for May, 1970 as compared to a year ago. This does not augur well for the fiscal year which began with January and will end on December 31, 1970. R. Bryan Brawner, treasurer of the Council on World Service and Finance, has frankly stated that "progress and work of your General Agencies are certain to be seriously affected if income for 1970 falls below that of 1969 when all agencies found it necessary to reduce operating costs almost 11%. With redirections of 6% or more ordered by General Conference for 1971, your General Agencies will be forced to adopt extreme measures of economy if income for 1970 does not equal or exceed that of 1969."

The drop-off in general benevolence giving comes in the face of the increasing economic prosperity of our churches. The grand total raised for all purposes continues to climb in most annual conferences from year to year. Churches are collecting more money, but they are letting a smaller proportion of it go to the United Methodist Church's general budget.

Any way you look at it, this is not a good situation. Much more attention needs to be given to it than it has received to date. Attempts to beat the bushes a little harder, or to use increasingly high pressure methods of collection are not the answer.

We must face four facts about the rank and file members of the church. First, many of them believe that as church members they should have a considerable say about where their money goes. Then, a substantial number of them are not pleased with how considerable sums of World Service funds are being spent. Thirdly, many of them have a feeling that the persons that make policy and program within the United Methodist Church are not listening to what they have to say. In the fourth place, some of them have reached the conclusion that the only way for them to exert any influence is through the selective withholding of funds.

We are probably headed for more trouble in this area unless trouble is headed off by some honest and skillful rebuilding of bridges. Far-sighted and responsible laymen in our local churches as well as the top leadership of the church will deplore this dangerous gap in communications and understanding. Scolding, hand-wringing, or a stance of righteous and prophetic superiority will not help the situation.

On the level of the general church we must do the things which will restore confidence and rebuild mutual trust. General officers of the church probably need to spend less time attending conferences with one another in plush hotels, and more time communicating with ordinary preachers and laymen at the grass roots level.

We believe that the program of the United Methodist Church is much better and more sound than many of our

people think. We believe that the dedicated servants who administer these programs are much more worthy of confidence than is often accorded them. But where relationships are not cultivated, where facts are not available, where enemy-propagandists of the church are spreading misinformation and half-truths, serious misunderstanding and disaffection is almost bound to develop.

The United Methodist Church must never place itself above critical evaluation. It must never fear to bring all of its activities out into the light of day. It must not turn a deaf ear toward its rank and file membership. If it will clearly and plainly maintain such an attitude of openness and responsiveness, many of those who are disaffected, we believe, will again enter enthusiastically into its life.

Thomas C. Hoyle, Jr.

The untimely passing of Thomas C. Hoyle, Jr., prominent churchman and attorney of Greensboro, calls for special comment by the **North Carolina Christian Advocate.** He was a member of the Methodist Board of Publication from November, 1963, until his death on Sunday, June 28, at the Duke University Medical Center. Funeral services took place at West Market Street Methodist Church, Greensboro, on June 30.

His father, Thomas C. Hoyle, Sr., was a member of the Methodist Board of Publication for over fifty years, having come on the board in 1910. Himself an attorney, almost all legal documents of the board during that long span of time were drawn up by him. These include the formulation of a Certificate of Incorporation in 1919, and a revision of it in 1921.

When Thomas C. Hoyle, Sr., offered his resignation from the board in 1963 due to advancing infirmity he was given emeritus status, and his son Thomas C. Hoyle, Jr. was nominated by the board and elected by the Western North Carolina Conference to serve actively in the position formerly held by his father.



Thomas C. Hoyle, Jr.

During the past year, Thomas C. Hoyle, Jr., was entrusted with drawing up a further revision of the Charter of Incorporation. This was presented to our two annual conferences in June and approved. As a board member, his assistance and advice have been of a high order. We hereby express our sincere condolences to his family and our deeply felt appreciation for his devoted services.

DILEMMAS OF AN EVANGELICAL METHODIST

by Claude H. Thompson

I am one United Methodist, quietly alarmed at directions within the church I love. But I am an "Evangelical" — an evangelical with some dilemmas.

1. The dilemma of "academic freedom." There must be freedom in research. We may not erect "keep out" signs in any area. But what if our "findings" undermine the discipline in which we teach? How long, for example, would a medical scientist be permitted to practice some theory which destroys the obvious certainties of his field? My medical friends tell me they have a way of dealing with such "misfits."

In religion we seem willing to tolerate almost any idea which finds some entrepreneur ready to propose it. For example, does not the denial that God is personally alive contradict the biblical faith, to say nothing of the affirmation of all Christian churches? Yet we permit, even encourage, a "nontheistic" view of God—the idea that God is not even aware that He is God. To teach that God is only a symbol of some sort of humanness within society, a "holy anthropology," seems to me to be sub-Christian, if not anti-Christian. (I omit any reference to "God is dead," since this curious idea has "gone the way of all wind.")

2. The Jesus dilemma. The exciting study of the New Testament concerning what we know of Jesus of Nazareth and the meaning of Christ for faith is well known. My dilemma arises when a Board of Ministry endorses for ordination a man who says it is unimportant who Jesus was or whether he ever lived. And then we send overseas a "missionary" who claims it makes no difference to him if Jesus lived or not. And my dilemma is compounded when a member of the Board of Missions says, "This is the kind of man we want!"

I am no biblical literalist. I know the problems concerning "Jesus of history." No person can study the research from Schweitzer to Pannenberg—via Barth, Bultmann, Buri, and Braun—and miss that problem! But what puzzles me is why, after this mythological skepticism has now been repudiated for about a decade in Germany, we still continue to teach it. And then when first-class scholars reject this idea—such as Pannenberg, Kasemann, Jeremias — we still remain obdurate! In my own classes I am unable to account for the hostility toward Pannenberg, for instance, except as likely due to brainwashing by those who never fairly consider his claims.

There is also a "practical" element in my dilemma. Suppose it "makes no difference" who Jesus was, what He did or taught—then what? How can we study the Sermon on the Mount or talk about any norm for Christian

—From the December 25, 1969 *Christian Advocate*. Copyright ©1969 by The Methodist Publishing House.

Claude H. Thompson is professor of systematic theology at Candler School of Theology, Atlanta, Ga.

ethics? Should we not be more honest and admit that we actually have no Christian faith—only a religious outlook?

Also as a condition of ordination into the ministry of The United Methodist Church we require candidates to "follow and defend" the "doctrines and disciplines of The United Methodist Church." How, then, in regard to Jesus, can we justify our continued acceptance of men who are admittedly adoptionistic or unitarian in their Christology? Should we not honestly drop doctrinal requirements for ordination?

3. **The biblical dilemma.** For a generation now I have been "open" to liberal, radical, revolutionary approaches to the Bible. And I understand the views of the Fundamentalists. But I am in a dilemma: I could never accept the infallibility idea of Fundamentalism. The evidence of reverent research simply will not permit my conscience to do it. But, on the other hand, for all practical purposes a liberal approach has about destroyed the Bible in the church. The authority of the written Word of God has been eroded by academic disciplines. No longer does the Bible exist as a vehicle of God through which the Holy Spirit speaks to men. At best it is a religious source book.

The dilemma also appears when churchmen bemoan "no Bible" in church-school literature. Good money ought not be spent to print scripture texts in church-school materials when we have perfectly good Bibles with all of the message there to read! The fact is any Sunday school class can have as much Bible as it wants—if it insists that we take our Bibles to class and study them. After all, the primary text of any class is the Bible not what some interpreter writes about it in a periodical.

And my dilemma grows when ardent Bible advocates fail to see the revolutionary character of the Bible in attacking social evils such as racial discrimination, ghetto poverty, illiteracy, the greed of slumlords (sometimes churchmen), war, and political corruption. It is a disgrace that it is the "Bible Belt" which houses a concentration of folk who want the church to "stay out of politics" and avoid any attempt to destroy deep-rooted social sins—often encouraged or permitted by churchmen.

4. **The ecumenical dilemma.** I am an ecumenical enthusiast, equally at home in the Roman Mass and the Salvation Army. The Anglican High Choral Eucharist, the prayer meeting of the Nazarenes, the liturgy of the Lutherans, the ecstatic revivals of the Pentecostals—all speak to my soul. When I note the minor differences on major items among churches, I find a growing impatience with denominational structures.

But I am confused at some words and actions of ecumenical groups. I do not see how the promotion of the Interreligious Foundation for Community Organization (IFCO), for example, ministers to reconciliation. Somehow I feel our Board of Missions has erred in its support. For years I have defended the National and World Council of Churches against bigots among radical rightists. But I am not sure that their pronouncements, devised by a minority group, are always helpful. Favorable attitudes toward student violence, the so-called "Black Manifesto," and some practices of the Ecumenical Institute raises very serious questions.

5. **The church dilemma.** In an article "Is the Church Outmoded?" (**Christian Action**, February, 1969), I express my forthright judgment on defects within the institutional church.

There is no question that radical revision, "radical conversion," to use the term of Elton Trueblood, is imperative.

But then I read of a plea for "ecumenical guerrillas" to "take over" the church. When it is urged that these guerrillas should "end their jungle fighting and move in to take over the very bastions of the institution itself," I begin to wonder. (See **Christian Advocate**, June 26, 1969, p. 7.) Then I read "Such tactics are in keeping with the whole concept of guerrilla warfare. The underground stays underground only until it can move into the open and seize the structures of power." "Guerrilla warfare"—but is it Christian? Is this the spirit of Jesus? Do these "tactics" express the New Testament agape? Can such methods be used by those who seek the practice of brotherhood? Is this an index to our need for reconciliation?

Somehow the whole concept of "take-over" seems out of harmony with the church as the "people of God." It suggests the element of hostility, subterfuge, rather than of mutual respect and love. Yet reports come to me that this device was used at Dallas and continues to be the strategy of United Methodists for Church Renewal. I agree completely that the bureaucratic structures of the church need overhauling. But I doubt that this is the way to do it. I can't envisage Christ joining any power bloc to do through political maneuvering what is not even attempted through the agony of prayer. Could it be that the institutional church, with all its faults, will itself be the victim in a modern Gethsemane while the forces of evil conspire to destroy it? And in this case, are the forces still religious?

6. **The dilemma in "worship."** Being a John Wesley Methodist, I prefer a service similar to the one in the **Book of Common Prayer.** But I confess that the dull, lifeless, inept stuff that often goes on at 11:00 a.m. simply "turns me off." Choral music often has no message, congregational singing lacks magnificence, the Bible is read with less vitality than a comic strip, prayers are perfunctory and dead, and sermons often have little gospel in them.

Then, too, I have raised my critical voice against some "gospel singing." Yet my dilemma turns into confusion when I go to a "black" church and the power of the Holy Spirit breaks through in an informal "sing." Also I meet people who are "gung ho" over a jazz mass. I have been deeply impressed by the authentic witness of folk singers in the church—such as Dust and Ashes, Collegians for Christ, Eddie Kilbourne, and others. But when, for a Holy Communion "special" a soloist comes out with **Alfie**, my sense of meaningful worship is short-circuited. I am not persuaded that any old kind of lyric conveys the gospel.

And my dilemma grows when, in one of the "new forms" of ministry, a man comes to church clothed only in a blanket. Then "in worship" he drops the blanket and stands naked before the congregation. The minister pats him and says, "Man, what a beautiful body you have!" Actually I think my dilemma has now exploded into disgust!

7. **The social action dilemma.** I have long urged that the revolution rooted in the gospel would make Communism look tame. My own promotion of such a revolution has filled my files with nasty letters of attack, public condemnation, and attempts to have me dismissed from my post at Emory University. But my dilemma appears in several ways.

One pertains to black Methodists. Methodism seems determined not to become an inclusive church. We may

need a Kerner report for Methodism to remind us that white racism is moving toward two Methodisms—"one black, one white, separate and unequal." And now the black separatists, including the Black Methodists for Church Renewal, seem to encourage divisiveness rather than foster unity. And when black (and white) people endorse the Black Economic Development Conference, including the Black Manifesto, I wonder where the battle really lies. Black racism is just as bad as white racism, and I can't approve either.

Again there is the identification of social action as the total "program" of the church. I declare my support for the social revolution. But I get the impression that we often conclude that if we establish day-care centers, tutoring classes, recreation for juveniles, halfway houses for alcoholics, counseling opportunities for confused adults, minister to hippies, operate coffeehouses, live in the inner city, engage in protest rallies, promote open housing, and all the other needed activities to heal the hurt of people—that the kingdom is thereby established.

The fact is: we can do **every single one of these things,** and do them perfectly, and still never be the people of God nor proclaim the gospel. There is a "plus" needed if we are to be God's people in God's world.

Finally, there is the question of priorities. Perhaps I should say, the question of a cluster of priorities. It should be evident that I favor the total involvement of the church in social action, social revolution. But suppose we do all this and fail to help people **become Christian?** My dilemma rests upon the conviction that Christian people are different people, that their lives have been amazingly transformed from being non-Christian, or unchristian, to a commitment to Christ and His way.

Were the term not so repugnant, I would say "evangelize." And this is the Gospel. It is to call those who do not know Jesus to their "hour of decision." I have seen, in many countries around the world, evidence that those persons with a passion to lead others to Christ as Lord and Savior also are engaged in social action. In my judgment it is fatal to divorce evangelism from the social revolution. And it is equally fatal to attempt social revolution apart from lives thoroughly changed by the power of Christ alive!

The gospel is one gospel. My dilemma continues as I find earnest people, from either point of view, proclaiming only half a gospel. My question: Is there any solution to resolve this dilemma? Could it be we ought to give Christ an opportunity to try it?

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Write: Admissions, Dept. C., High Point College, High Point, N. C.

SANFORD TO ADDRESS LAYMEN

LAKE JUNALUSKA, N. C. (UMI)—To hear about and act on the theme of "God Cares," some 1,500 laymen are expected here July 16-19 for the annual Southeastern United Methodist Laymen's Coneference.

Along with leading pastors and laymen of the denomination, the men from nine states will share in seminars related to the total theme of "God Cares and We Care, So—Forward March," as well as in a consecration service for lay work.

Speakers will include:

- The Rev. Harold Beaty, pastor of Christ United Methodist Church, Memphis, Tenn., Thursday evening on "Nothing Is Beyond the Care of God."
- Judge Jerry G. Bray of Norfolk, Virginia Conference lay leader, Friday morning on "God Cares for Individual Concerns."
- Dr. David Self, Evanston, Ill., general secretary of the denominational Board of the Laity, Friday morning on "God Cares About the United Methodist Church."
- The Rev. Joseph E. Lowery, pastor of Central United Methodist Church, Atlanta, Friday evening on "God Cares What Society Does to People."
- The Rev. Wallace D. Chappell, pastor of McKendree United Methodist Church, Nashville, Tenn., Saturday morning on "God Cares About the Brokenness and Alienation of Human Relationships."
- John A. Grant Jr., Tampa, Fla., attorney, Saturday evening on "God Cares Enough to Send His Son—and You—Into the World."
- Dr. Terry Sanford, president of Duke University and former governor of North Carolina, Sunday morning.

A panel Saturday morning on the topic of "God Cares About His Children in Trouble" will include Sheriff Bill Morris of Memphis on youth and the law; Millsaps Dye of Candler School of Theology, Atlanta, on the youthful protest movement, and Jerry Meredith of Candler on drug abuse in schools.

The Rev. G. Ross Freeman of Statesboro, Ga., will be in charge of the seminar program and of the Saturday evening consecration service.

The annual session is sponsored by the committee on laity of the Southeastern Jurisdictional Council and by the Association of Conference Lay Leaders. Their respective chairmen, W. Judson Ready of Columbia, S. C., and George A. Wright of Tifton, Ga., said they are "convinced that God cares about every segment of life" but have designed the conference so that all participants can "determine what God cares about and (be inspired) to join him in caring and in being involved."

N. C. Wesleyan Receives Reynolds Grant

ROCKY MOUNT — N. C. Wesleyan College has received a $25,000 grant from the Z. Smith Reynolds Foundation of Winston-Salem, according to an anouncement released by William R. Lybrook, president of the Foundation and Dr. Thomas A. Collins, Wesleyan's president.

The grant was presented to Wesleyan's Capital Campaign and designated for the Fine Arts Center, which when completed will bring the Music and Theatre Departments, and the college's art program into one focal point on the campus.

Christian Action League Developing Positive, Aggressive Program

The Christian Action League, anticipating a fight over liquor in the 1971 General Assembly, is formulating early plans to oppose any drives for liquor-by-the-drink legislation. The executive committee of the League, meeting at Kannapolis on June 25, instructed its Good Goverment Committee to develop a positive program of action. The Rev. Dr. Leroy Parker, pastor of Greensboro's Friendly Avenue Baptist Church, is chairman of the committee.

After the November election, members of the 1971 General Assembly will receive the following resolution:

"The Christian Action League requests the 1971 General Assembly that any consideration of legislation pertaining to the sale of alcoholic beverages be made on a state-wide basis rather a local option basis.

We also request that in any case of a state-wide vote pertaining to the sale of alcoholic beverages, regardless of the manner of sale, that the General Assembly be bound by the vote of the citizens.

We further request that if any state-wide vote is authorized, that each citizen be given the right to vote for or against all of the legalized sales of Alcoholic beverages.

We further request that the General Assembly establish procedure whereby the citizens of the state may require a state-wide vote on the sale of alcoholic beverages by petition of 15% of those who voted in the last general election for governor and that such a vote of the citizens be binding upon the legislature."

The executive committee also authorized a special printing of the book **Whiskey At the Wheel** by Marse Grant, editor of the **Biblical Recorder.**

The book is to be sent free to all making a contribution to the work of the League.

D. P. McFarland, Executive Director of the interdenominational league, and the Rev. Coy C. Privette, pastor of North Kannapolis Baptist Church, who is the current president, also announced that an Alcohol and Drug Abuse Seminar will be held in Raleigh, January 25-26, 1971, with leading authorities in these fields to conduct the sessions. Sponsorship of the seminar will be jointly with the league and lay church groups of several denominations.

The Rev. Mr. Privette also reported on progress being made in organizing county units throughout the state. "Some 100 select individuals have already been asked to be responsible for the establishing of county units of the league which are to be interdenominational, including ministers and lay people," he stated.

Some 11 Protestant denominations of North Carolina sponsor the league and are represented on the executive committee.

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SILER CITY, NORTH CAROLINA

DUKE ENDOWMENT ALLOCATES OVER $19 MILLION

The 1969 Annual Report of The Duke Endowment, which was released recently, indicates that allocations and appropriations made to beneficiaries in the year amounted to $19,375,653, bringing to $304,514,702 the total provided by The Endowment since 1924 to help support higher education, health, child care, and religious causes.

The Duke Endowment has four educational beneficiaries. These institutions and the amounts allocated to them during 1969 are: Duke University, $8,125,970; Davidson College, $785,134; Furman University, $785,137; and Johnson C. Smith University, $1,074,005. The amount allocated and appropriated in the year for health care and facilities was $6,900,426. To assist child-caring institutions, the Trustees allocated $806,774 during the year. For the building and maintenance of rural United Methodist churches in North Carolina and the support of retired ministers of this denomination, widows, and dependent orphaned children, The Endowment provided $898,207.

The Endowment was founded in 1924 by James Buchanan Duke for the purpose of "providing in some measure for the needs of mankind along physical, mental and spiritual lines."

MRS. EARL HANSELL TAKEN BY DEATH

Mrs. Annie Mae Hansell, wife of the Rev. Earl M. Hansell died on Wednesday, July 1 after an extended illness. The funeral service was conducted at Thrift United Methodist Church, Charlotte. Ministers who had a part in the service were Everette R. Freeman, George Smith, Raymond Wilkinson, and Neil E. Smith, pastor of the Thrift Church.

Among surviving relatives, in addition to the husband, are two sisters, Mrs. Margaret Davis of Charlotte and Mrs. Martha Morgan of Mt. Holly; and one brother, W. C. Moore, Charlotte. The Rev. Mr. Hansell is pastor of the Old Fort-Ebenezer Charge in the Marion District.

BETHLEHEM CHURCH CHANGES CAMP MEETING DATE

Tradition will be broken this year when Bethlehem United Methodist Church in the Greensboro District holds its annual camp meeting. Heretofore, the starting date has always been the fourth Sunday in August. This year, the camp meeting will begin instead on July 26, one month earlier.

The earlier beginning of schools and other considerations entered into the decision to move the date up. However, a Homecoming will be observed on the fourth Sunday in August, the 23rd, with dinner on the grounds.

The camp meeting preacher this year will be the newly appointed pastor, the Rev. Robert M. Harder. This will be the 125th annual observance of the Bethlehem Camp Meeting.

WRITERS

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AMERICANS UNITED ATTACKS VATICAN APPOINTMENT

Dr. Glenn L. Archer of Americans United has branded President Nixon's appointment of Henry Cabot Lodge as his personal representative to the Vatican as "an egregious violation of this nation's tradition of separation of church and state and a false appeal for Catholic votes". Archer pointed out that assurances had been given that no such move was to be made.

In expanding his position, Archer stated: "The Vatican is neither fish nor fowl. It claims to be a church when this serves its purpose and a state when that seems advantageous. The facts are that it is a clerical-political amalgam. A representative to it from this country will not enhance the Administration's image either at home or abroad. It will do nothing but stir inter-credal antagonisms and divide our people even more than they are already divided."

COURT DECISIONS UPHOLD SEPARATION

Two recent court decisions, one in Rhode Island and the other in Massachusetts, tend to fortify safeguards against too close involvement of church and state in public education.

A three judge Federal panel in Providence, R. I., has found a state law providing salaries for lay teachers in parochial schools to be in violation of the First Amendment. The court pointed out that such a program of direct subsidy to church schools leads to "reciprocal embroilments" of government and religion which the First Amendment was designed to avoid.

On June 8 the Massachusetts Supreme Judicial Court disapproved a proposed "tuition voucher" program for the benefit of parochial schools. The court found no merit in the plea that parents who send their children to parochial schools are "deprived of their share of public funds." It asserted that "if the children of any citizen do not choose to attend (public schools), no parent is deprived of anything. . ."

PRESBYTERIAN HOUR TO BE BROADCAST

A new national religious radio program, "The Presbyterian Hour," is scheduled to be heard nationwide each Sunday. It will feature Dr. D. Reginald Thomas, minister of New York City's famed Brick Presbyterian Church, and the Westminister Choir.

This new radio ministry is sponsored by the Presbyterian Lay Committee, a group of men and women dedicated to "returning the Church to its primary mission of preaching and teaching the gospel of Jesus Christ."

DIFFERENCES OVER PAROCHIAID SHARPEN

The fight over tax support for parochial schools is intensifying in some sections of the country. In Michigan the Council Against Parochiaid, which is contesting efforts to gain tax support for church schools, is gathering signatures on petitions to require a referendum on the issue in November.

Intense battles over the issue are going on in New York, New Jersey, Maryland, Florida, Ohio, Illinois, and Wisconsin, to name a few.



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LETTERS to the Editor

NO EXPERT ON VIETNAM

To the Editor:

An old saying states that "A little knowledge in the hands of the unlearned is a very dangerous thing," and the most accurate illustration of the accuracy of that is the article you carried under the heading "Solution to Vietnam?" It is very unfortunate that you give space to such an article which is the product of one who is so obviously unqualified to comment on Vietnam.

The author opens his proposals by describing his bewilderment, frustrations, and his confused state of mind over the question of Vietnam. And all this after he has watched and heard news as transmitted by TV and as it has been published in the newspapers. Even his correspondence with friends who were right on the scene did not help clarify the muddled state of his mind. I would judge that his mental condition regarding Vietnam has existed for years, since the war has been in progress for more years than we like to remember. However, he visits the country for only 48 hours, according to him, and he then is in a position at one masterful stroke to solve the problem of how to get out of Vietnam. All this after all the years of confusion from TV, newspapers, and correspondence with friends in Vietnam. And (this is important) he makes Uncle Sam the whipping dog as so many are now doing. He completely ignores the history of the war, how it started, what took us into it, and so on. Nevertheless, in one splash of his pen, he has found a solution. Balderdash!

I, too, visited Vietnam. Mine was more than a 48 hours jaunt, as I was there in an evaluation for an Assistant Secretary of Defense. I traveled from below Saigon to as close to the DMZ as they would permit us to go. I visited Da Nang, Qui Nhon, Saigon and lesser cities in between. I talked with many of the natives, and high-ranking U. S. military and civilian personnel. I amassed a multitude of knowledge about the natives, their attitudes, fears and superstitions, and the way they live, and many other areas, and do you want the truth? *I still do not feel* that I learned enough to qualify as an "expert" or that I could so leisurely come up with a solution to the problem.

I believe the most graphic answer to his ridiculous proposals was published in the *News and Observer* on June 12, and I quote: "An estimated 114 South Vietnamese civilians were killed and another 70 wounded in a two-hour bloodbath Thursday when Viet Cong troops overran a village south of Da Nang."

Sincerely,

GEORGE C. BURTON
Clinton, N. C.

WHICH IS BIGGER PROBLEM?

To the Editor:

Reference is made to a two-part article on drug abuse by the state's SBI director appearing in this paper. No criticism is intended of Mr. Dunn, the director, for the article or of this paper for printing it.

However, it just brings to my attention a paradox in our society: of so many people with influence, speaking against drug abuse, but no one with any influence has too much to say about the bigger problem —alcohol.

In my opinion there is no ethical difference between Junior being down in the basement smoking pot and his mother and daddy up in the den, with the local Sunday School teacher, all half drunk off booze.

The drug pusher and the drug user are structured (and I believe rightly so) as some sinister figure, all members of a sub culture. But on the other hand the liquor traffic is defended and supported by the middle-class establishment.

For example you see in many communities where members of the establishment are having drug abuse crusades to indoctrinate youth with the dangers of drugs. This is good; no criticism is meant. Yet, take people like Marse Grant, a gentleman I do not know. He is having to take abuse from legislators, newspapers, and members of his own religious faith for his stand against "liquor by the drink." The "liquor by the drink" movement has as one of its ma

motivations the same as drug-pushers, namely—a fast buck. I challenge anyone to deny that.

We may hear of college administrators being concerned with the drug problem, however, one of the first places I saw that received a brown bag liquor permit was the North Carolina State Faculty Club. A trustee of one of the Methodist colleges in this state was listed in the press as being on the "liquor by the drink" committee a few years ago.

Figures I have seen cite the hard drug addicts in the United States at around 65,000 while there are over 125,000 alcoholics in North Carolina. I leave it to the reader to decide which is the biggest problem.

Sincerely,
SAM B. STRICKLAND
Clayton, N. C.

WHY PREACH ON TITHING?

To the Editor:

In Cruden's complete concordance on page 694, we find the following: "In the New Testament, neither our Saviour, nor His Apostles have commanded anything in this affair of tithes."

In Galatians 3:10, the Apostle Paul writes, "For all who rely on works of the law are under a curse, for it is written, cursed be everyone who does not abide by all things written in the book of the law, and to do them."

It seems strange to me that the only part of the law most Christian ministers preach is the law of the tithe. We are willing to forget and ignore all the law except where money is concerned—even the commandment to keep the seventh day holy. All the authorities whose words I've been privileged to read say that our Saturday is the Old Testament Sabbath. Yet we ignore that fact and cling to the Old Testament law of the tithe.

I find it difficult to understand how anything could be easier to understand than II Corinthians 9:7 that reads — "Everyone must make up his own mind as to how much he should give. Don't force anyone to give more than he really wants to, for cheerful givers are the ones God prizes". (Living Letters). Many, many times I've heard the latter part of that verse quoted in church, but I can't remember hearing the first part quoted — not one time. How come?

All the money the apostle had any part in raising was for the poor and needy. And it seems he was very careful never to mention any certain percentages.

In Acts 11:29 we read "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea." In determining their ability, surely they had to take in consideration their income and the size and health of their families.

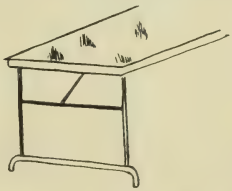
I cannot agree that the end justifies the means.

I am afraid we are too much like the Pharisees of old. We preach part Bible and part our own ideas.

O, consistency, consistency, thou art a ruby.

E. A. COWARD
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METHODIST NEWS ROUND-UP

CONFERENCES ACT ON MERGERS

EVANSTON, Ill. (UMI) — Merger of black and white United Methodist annual conferences in Louisiana was approved at the 1970 sessions of the two bodies, but plans for similar mergers were rejected in Alabama and Georgia by one or more conferences involved in close votes.

The favorable majorities in Louisiana were by about 3 to 1 margins. The merger will be completed in June of 1971.

Both the Alabama-West Florida and the North Alabama conferences rejected the proposed merger with the Central Alabama Conference. The margins of defeat were 72 votes and 28 votes, respectively, in the white conferences. Central Alabama gave the plan unanimous standing approval and it is expected to be submitted again in 1971 to the two rejecting it this year.

For the second successive year, South Georgia delegates turned down the merger proposal involving their conference, the North Georgia Conference and the black Georgia Conference. These latter two bodies had approved the plan a year ago. The margin of defeat was 41 votes this year compared with 111 a year ago.

Delegates to both black and white conferences in South Carolina received a merger proposal for study and reaction and a final document will be before the two bodies in 1971. As reported earlier, merger was completed this year between the black West Texas and Gulf Coast conferences and the predominantly-white conferences in Texas.

In addition to mergers involving black and white conferences, the New England and New England Southern units were merged, and in Ohio six former Methodist and Evangelical United Brethren bodies were formally united into two.

HISPANIC CONSULTATION STUDIED

NEW YORK (UMI) — A national consultation to call attention to needs of Hispanic Americans in the U.S., and to build support for measures which the church could take to help meet those needs, is planned by a new Hispanic American caucus in the United Methodist Church. Tentative date is next March.

It is called MARCHA, which stands for Methodists Associated Representing the Cause of Hispanic Americans. Though organized this past January, MARCHA came to denominational attention at the special General Conference in St. Louis, Mo., where 14 representatives received a warm reception from delegates (including cries of "Viva MARCHA") during an unscheduled but specially-sanctioned presentation. At the General Conference, MARCHA president the Rev. Elias Galvan of Los Angeles, Calif., urged the United Methodist Church to "accept the ministry to Hispanic Americans as a top priority" and to recognize the urgent needs of that ministry.

FUND SHIFT AWAY FROM COLLEGES VIEWED

LOUISVILLE, Ky. (UMI) — A subtle but substantial shift in financial priorities by America's churches away

rom church-related colleges has been noted by a United Methodist leader who said that funds are now being channeled into "social action" causes of all kinds.

The Rev. Lyle E. Schaller, director of the Center for Parish Development in Naperville, Ill., said in an interview with Religious News Service that the change is being obseved by all religous denominations and that the shift in priorities is also affecting church-related health and welfare ministries.

ALTERNATE SERVICE TO DRAFT AVAILABLE

EVANSTON, Ill. (UMI) — United Methodism's General Board of Health and Welfare Ministries here is seeking the names of conscientious objectors to the military draft who would be interested in alternate service work in hospitals and facilities for the young or the aging.

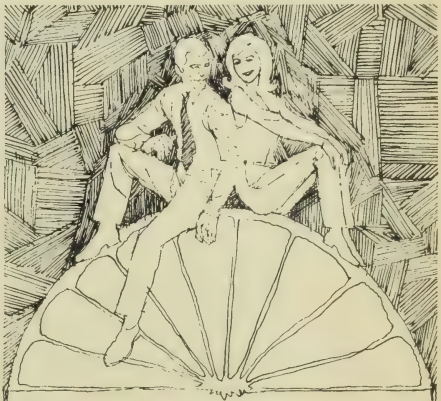
A total of 54 agencies related to the denomination are qualified to participate in the conscientious objector work program, according to Merlin Outcalt, Director of Consultation Services for the board. Another 69 agencies have requested information.

METHODIST NEWS CAPSULES

A girls' dormitory and a clinic are under construction at the United Methodist Red Bird Mission in Kentucky, first structures to go up at the center since union of the Evangelical United Brethren and Methodist Churches. Red Bird Mission serves several thousand Appalachian people in southeastern Kentucky.

Dr. Frank Laubach, world-renowned literacy worker, died on June 11 at the age of 85. He had maintained his membership in the Benton, Pa., United Methodist Church throughout his lifetime, although he was an ordained minister in the United Church of Christ. Dr. Laubach's funeral was conducted at the Benton church.

The Rev. Harold P. Hamilton, president of Kentucky Wesleyan College for the past ten years, has been named president of Central Methodist College in Fayette, Mo., succeeding the Rev. Ralph Woodward who will retire in 1971 after 20 years as president. Dr. Hamilton is a native of North Carolina and two of his brothers, D. Austin Hamilton and John R. Hamilton are ministers in the WNC Conference.



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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

RALEIGH DISTRICT WSG

"The Threshold of a New Life" was the theme of the Spiritual Life Retreat of the Raleigh District Wesleyan Service Guild. Mrs. Robert Bame was the leader of the retreat held at Camp Rockfish.

The Worship in Song was led by Mrs. Ruth Stanford of Hayes Barton Church in Raleigh.

One of the highlights of the Retreat was the singing of the choir from Samarkand Manor at the ten o'clock session on Sunday morning. There were fifteen girls in the choir, and they were led by Mrs. Walter Alper.

In closing the Retreat sessions, Mrs. Bame told the story of sharing of an Agape Feast in the breaking of bread. She told of the Love Feast held at Houston and she led us in a Love Feast. As the bread and raisins were passed and each partook Mrs. Bame read the words. We felt that we had truly come to the Threshold of a New Life and we re-committed ourselves to the living of this New Life through the things we had heard and experienced at this Retreat.

The last meal, Sunday dinner, was made a memorable one by the fact that we had the girls from Samarkand Manor, their choir director and one other teacher who accompanied them with us.

Mrs. Palmer Bailey.
Raleigh.

DURHAM DISTRICT

Over a hundred women gathered at Bethany United Methodist Church in Durham recently for the annual meeting of the Durham District Women's Society of Christian Service. Mrs. C. D. Scott, district president, presided over the meeting which had for its theme "Who Will Build the World Anew?"

Following the opening hymn "O For a Thousand Tongues to Sing", The Rev. Ralph L. Fleming, Jr., pastor of Bethany, brought the morning meditation. He chose for his topic, "Are You a Voice of God or an Echo of the World Around You?"

John Walker of Duke Divinity School rendered several songs being sung by the youth of today expressing in the lyric their beliefs, dilemmas and problems.

Miss Lizzie Grey Chandler, president of the Women's Society of Christian Service of the host church, extended a warm welcome to the women representing the 66 societies within the district.

Guest speaker was Mrs. Seavy A. Carroll of Fayetteville, who with her husband and five children have returned from Rhodesia where they served two terms as missionaries. She spoke of the needs of the people of Rhodesia and the work that has been accomplished. She said that the Rhodesians with whom she had worked asked her to express to the people in the states their great ap-

preciation for the work that has been achieved on their behalf.

Mrs. W. A. Kale, district treasurer, explained how the district funds are used.

A duet was sung by Mrs. Ann Jones and Mrs. Frank Davis, with Mrs. Dan Roberts at the organ.

Mrs. Donald E. Skakle, chairman of Spiritual Growth for the Durham District, conducted the memorial service.

At the conclusion of the meeting, luncheon was served in the fellowship hall.

Mrs. Wilson Day
Public Relations Chairman
Durham District.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

ONE THOUSAND ATTEND JUNALUSKA MEET

One thousand United Methodist women gathered at Lake Junaluska June 16-18 for the Annual Meeting of the Women's Society of Christian Service of the Western North Carolina Conference.

The schedule was full, the programs inspirational and the fellowship was all that one could desire in a group of women dedicated to learn how to "grow in knowledge and experience of God." The beautiful atmosphere of Lake Junaluska permeated every event of each day.

The new officers were installed in a service led by Mrs. Wayne Harrington, Omaha, Neb., president of the Women's Division of the Board of Missions. Re-elected for two-year terms were Mrs. Frank Redding, Jr., Asheboro, president; Miss Mary Bethea, Greensboro, secretary; Mrs. Thomas D. Harrell, Jr., Salisbury, treasurer; Mrs. Julian Lindsey, Greensboro, Christian Social Relations; Miss Fannie McCallum, Greensboro, Spiritual Growth; Mrs. Robert M. Smith, Sr., Mt. Airy, chairman of Committee on Scholarships; Mrs. Leslie Barnhardt, Charlotte, chairman of Committee on Nominations; and Mrs. James Price, Charlotte, member-at-large.

The new officers include Mrs. Ray Simpson, Jr., Kannapolis, vice-president; Mrs. Paul Feezor, Denton, chairman of Missionary Education; Mrs. J. J. Patterson, High Point, Program Materials; Mrs. James E. Smith, Greensboro, member-at-large; Mrs. Charles Gidney, Clyde, chairman, Committee on Town and Country Work; Mrs. C. C. Herbert, Jr., Charlotte, chairman, Sub-Committee on Leadership Development; and Mrs. Odell Brown, Boonville, chairman Wesleyan Service Guild.

The members of the Committee on Nominations are Mrs. Garland Stafford, Statesville; Mrs. W. D. Krisher, Asheville; Mrs. Edwin Ford, Shelby, and Miss Edmonius Torrence, High Point.

The highlight of the meeting was a panel discussion of "New Approaches to Missions," with seven missionaries from four continents participating. Each panelist emphasized the same pattern of change in missions, each in a different way, yet still saying, "The attitude has changed from that of parent-to-child, to brother-to-brother, as we build bridges in different cultures in the autonomous church."

The speakers included Miss Lorena Kelly from Africa; Rev. and Mrs. Wil-



The leaders of United Methodist women of the Western North Carolina Conference for the next two years were installed at the recent annual meeting at Lake Junaluska. They are (left to right), Mrs. Thomas D. Harrell, Jr., Salisbury, treasurer; Mrs. Ray Simpson, Jr., Kannapolis, vice-president; Mrs. W. Frank Redding, Jr., Asheboro, president; Mrs. Odell Brown, Boonville, chairman, Wesleyan Service Guild, and Miss Mary Bethea, Greensboro, secretary. All are officers of the Women's Society of Christian Service.

liam O. Bigham from Brazil; Miss Evelyn Strader from India; Miss Elizabeth Callis from Malaysia; Miss Ethel Bost and Mrs. David Swain, from Japan. Mrs. C. C. Herbert, Jr. moderated the panel. Mrs. John Ramsey, Charlotte, spoke on Puerto Rico and Miss Lucy Gist, Charlotte, on the "foreign fields in our own back yards."

A seven-point program, recommended by the Task Group on Status of Women in the WNC Conference, was adopted by the women. This included recommendations that "women become knowledgeable in regard to the place of women on boards, commissions and committees in the WNC Conference." Statistical findings of the Task Group about the present number of women on decision-making committees revealed that in the last 29 years women have gained only a two per cent increase in the number of women on such committees.

Speakers for the meeting included Mrs. Harrington, who spoke on the recent 1970 Assembly in Houston, Texas; Dr. Dorothy Brown of Nashville, Tenn., who gave a comprehensive history of the Black American; and Mrs. Fletcher Nelson, Morganton, whose topic was "God's Challenge—Our Choice."

During an impressive pledge service written by Mrs. Ray Simpson, Jr., the women pledged $310,000 for missions during the coming year. A love offering amounting to $7,532 was given in honor of three retired workers, Miss Mollie Townsend, Miss Ethel Bost, and Miss Emma Burris.

A luncheon given in honor of all missionaries and deaconesses residing within the conference was one of the greatest events of the three-day meeting. One hundred four missionaries, deaconesses and workers were guests at Lambuth Inn that day. The residents of Brooks-Howell Home were in this group, as they represented a total of 2,276 years in Christian service.

Outgoing officers were honored at a post-Conference luncheon at Lambuth

Inn. Patron memberships were awarded to Mrs. Fletcher Nelson, Mrs. Howard Johnson, Mrs. C. C. Herbert, Jr., Mrs. Paul Feezor, and Mrs. John Wright. Honorary memberships were presented to Mrs. H. B. Smith, Monroe; Mrs. James E. Smith, Greensboro, and Mrs. Marian Wooten, Winston-Salem.

The Conference voted to dedicate its 1970 Annual Report to Mrs. Fletcher Nelson in appreciation of her work as vice-president for the past four years.

Mrs. W. Frank Redding, Jr., Conference president, presided at all sessions. The women of the Albemarle District were hostesses for the meeting and for an informal reception honoring Mrs. Harrington.

EMORY SEMINAR TO STUDY CURRENT ISSUES

Students and faculty from Emory University and the Interdenominational Theological Center of Atlanta will spend four weeks this summer studying alcoholism, the black religious experience, legal services, family planning, abortion, housing, employment and consumer welfare.

Dr. E. Clinton Gardner of Emory's Candler School of Theology is coordinator of the program, which will include some 16 students and eight faculty members from the fields of business, law, medicine, nursing and the ministry. "We hope to overcome professional isolation," said Dr. Gardner. "Our goal is to get a better understanding of each profession and of ways to work together in meeting human needs and community problems."

The seminar, which began on June 15 and will continue for four weeks, was made possible by a grant from the Danforth Foundation.

NEWLY ELECTED WESLEYAN TRUSTEES ANNOUNCED

ROCKY MOUNT — Five newly elected members to the N. C. Wesleyan College Board of Trustees received confirmation at the recent session of the North Carolina Annual Conference of The United Methodist Church, according to an announcement by Thomas J. Pearsall of Rocky Mount, Wesleyan's board chairman.

J. Leonard Rawls, Jr., of Rocky Mount, president of Hardee's Food Systems, Inc., was elected to a three-year term. Thomas White, Jr., an officer of the First Security Corporation of Durham, will fill the unexpired term of E. C. Brooks, Jr., also of Durham, who was named a Trustee Emeritus. Brooks was a charter member of Wesleyan's Board of Trustees.

Grier L. Garrick of Jacksonville, president of the Carolina Office Supply Company, succeeds Thomas B. Rose, III, of Henderson. Garrick will serve a four-year term.

Frank B. Turner, consulting engineer of Raleigh, succeeds J. J. Medford of Oxford, who was a charter member and has served 14 years. Turner was actively involved in the establishment of N. C. Wesleyan as a member of the first planning committee.

The Rev. James A. Auman of Raleigh was elected as a ministerial member of the board and will serve a four-year term. He is the pastor of the Highland United Methodist Church and served four years as Executive Director of the Association of Methodist Colleges.

The new trustees will participate in an orientation session this fall, and will be assigned to active committees prior to the semi-annual meeting Oct. 27, 1970.

Sunday School Lesson

FOR JULY 19

By Dr. Raymond A. Smith
(International Lesson Series)

Man In God's Design

Background Scripture: Genesis 1:26 through 2:25; Psalm 8: Matthew 10:29-31; Acts 17:26-28.

Lesson Scripture: Genesis 1:26 through 2:4a; I Corinthians 15:45-50.

The main question in this lesson can be stated in a quotation from Psalm 8:3-5: "When I look up at thy heavens, the moon and the stars set in their places by thee, what is man that thou shouldst remember him, mortal man that thou shouldst care for him? Yet thou hast made him little less than a god, crowning him with glory and honor." The preceding is found in the New English Bible, a fine translation which every Bible student should own (Oxford University Press, $8.95). This version, while it will never replace the King James Version, often clarifies the meaning of the text.

In our lesson scripture for this date, we see that man is given power over the so-called "lower orders of creation." This is in sharp contrast with certain oriental religions which see men and beasts as near-equals; where, indeed, the body of a beast may be the host, for a time, of the human soul. But we who have inherited the Biblical view of creation need to be reminded that we hold this power over the natural world only as stewards, recalling that "the earth is the Lord's." A man who devoted his life to the conservation and protection of natural resources wrote the following which he called "The Eleventh Commandment:"

"Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by herds, that thy descendants may have abundance forever. If any shall fail in this stewardship of land, thy fruitful fields shall become sterile and stony ground or wasting gullies, and thy descendants shall live in poverty or perish off the face of the earth."

In I Corinthians 15:45-50 Paul refers to the creation of man in terms of the Genesis story. He then compares the first man, Adam (which means an "earthling") with the second Adam, who is Christ. While Adam was made of dust, Christ represents the spiritual element, and by our identification with him we become life-giving spirits. In II Corinthians 5:17 Paul writes: "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold the new has come." Man, in his unredeemed state, is "a man of dust;" in his redeemed state he is "a man of heaven." In I Corinthians 15:49, where Paul is discussing the nature of the resurrected body, he says: "Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven . . . flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable."

The creation theme appears also in Paul's famous sermon to the Greeks in Athens (see Acts 17:26-28). Here the apostle is making the point that even pagan poets had the insight to realize

they didn't create themselves. He goes on to say: "From the one man he created all races of men, and made them live over the whole earth. He himself fixed beforehand the exact times and limits of the places where they would live. He did this so they would look for him as they felt around for him. Yet God is not far from any one of us; for 'In him we live and move and are.' It is as some of your poets have also said, 'We too are his children.'"

Jesus, in his instruction to the disciples regarding their mission, had to instill into them a fearless sort of courage because he knew they would encounter much opposition. In Matthew 10:29-31 he tells them this: "Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will . . . Fear not, therefore; you are of more value than many sparrows."

In conclusion, we may raise this question: If God considers man of great value, what then do we think of ourselves, and of the worth of others? We can easily see what tremendous importance hinges on the way we answer these questions. Every law that has been made to protect human life and human rights could find its justification here. All our dreams and hopes for a world that is good for children to grow up in, and all our aims toward a just and kindly human society have as their basis the infinite worth of man.

Retired Teacher Makes Bequest To GC

GREENSBORO — A gift of $50,000 to Greensboro College from the estate of Miss Sarah E. Clement, retired Oxford school teacher, has been announced by Dr. David G. Mobberley, president of the Methodist-related college.

The bequest, made in memory of Mrs. Mamie C. Blalock, a sister of Miss Clement and member of the Class of 1900 at Greensboro College, is to be used to establish a student loan fund.



BISHOP HUNT TO VISIT EUROPEAN CHURCHES

CHARLOTTE — Bishop Earl G. Hunt, Jr., will be on an official church visit to Europe this month. He began the tour on July 2.

Once every four years a United Methodist bishop is given an assignment to visit overseas work of the worldwide 12 million member church. Accompanying Bishop Hunt is his wife, Mary Ann, and his son, Steve.

During the 29-day "episcopal tour" Bishop Hunt will deliver sermons as a guest preacher, will visit historic institutions of United Methodism and Christendom, will go to U. S. military bases to see American servicemen, will be a guest of many local congregations, and will make a trip into East Berlin.

The visit behind the Iron Curtain, according to Bishop Hunt, will be as a tourist rather than as a cleric. He said there are restrictions on official religious visits into East Berlin.

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The tour, which will include West Germany, Austria and Switzerland, will be of special interest to the Hunts. They will be seeing many congregations and institutions of the former Evangelical United Brethren Church, which, in 1968, united with The Methodist Church to form the present United Methodist Church.

The Hunts, who are making their first overseas tour, will finish their trip with a visit to Great Britain during August where they will see the many historic sites associated with John Wesley.

Some of the key events on the trip for Bishop Hunt will be special preaching schedules in First United Methodist Church of Frankfort, Germany, on July 12 and in Nurnberg on July 19. Bishop C. Ernest Sommer will be translator while Bishop Hunt preaches. Bishop Sommer presides over United Methodism in Germany.

The Hunts will also be seeing the famous Passion Play at Oberammergau, Germany on July 27.

During the trip to Great Britian, the Hunts will visit Plymouth, which is celebrating the 350th anniversary of the sailing of the Pilgrims.

While Bishop Hunt is out of the U. S., the Western North Carolina Conference will have as its presiding officer, Bishop Paul Hardin, Jr., of Columbia, South Carolina, episcopal leader of South Carolina United Methodists.

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WNC PASTOR WRITES BOOK OF PRAYERS

James Weekley, author of "Two on a Grapefruit" confesses, in the footnote of his new book, that "prayer is a relatively new experience for me."

Having made this confession, Weekley hastens to explain that he discovered prayer as a "for real" experience after he became a parent.

In his "Two on a Grapefruit", a new book from The Upper Room Press, the young North Carolina pastor writes as a father in the first chapter, as he thanks God for a child.

The words are in a prayer for us and the subjects are children, their illness—their happiness. He also writes on "The Two-Way Deal", families of the church, suburbia — the whole gamut of existence.

Weekley is pastor of Wesley Chapel United Methodist Church in Misenheimer, North Carolina. A graduate of Marshall University and Duke University, Weekley completed a year of specialized study in the School of Theology, Claremont, California.

The book "Two on a Grapefruit" has an appendage to its title. It is — "And Other Prayers for Parents."

The Rev. Mr. Weekley is one of many religious writers in the world whose books or booklets have been published by The Upper Room.

Hickory Youth Explore "Impossible Dream"

Fifty-five youth and counselors from St. Luke's United Methodist Church, Hickory, recently went to Epworth By The Sea in Georgia to seek a new understanding of what it means to be a Christian teenager in this modern technological world. The Rev. Kelly Jones of Charlotte was the speaker for the group as they dealt with the theme "Being Christian Youth in Today's World: The Impossible Dream!"

Some conclusions reached were described thus by Donald Sherrow, one of the youth: "It is Christ who bridges our gap with God. It must also be Christ who bridges the gap in our families today. We can see Jesus Christ in our lives as the picture of great human suffering with God-like purity. We can identify with Christ, whereas God is still that invisible somebody."

He added, "Having found some kind of answer to some of today's problems, we, the youth of St. Luke's, turn to you, the adults. Is being a Christian in today's world an impossible dream? We don't think so."



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THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

Were you ever told to do something that you knew you ought to do but you did not want to do it? What happened? Well, if you thought you could get away with it, you likely did not do it. That is exactly what Jonah did.

We often know what is right—that is, we know what we ought to do—but for some reason we will not do it. Our story today is about Jonah who did this very thing. Paul, writing to the Romans, said, "When I want to do good, I don't; and when I try not to do wrong, I do it anyway." (Paraphrased Epistles). We have to ask God constantly to help us do what is good and kind, for that is his will.

—Aunt Cay

JONAH, THE PROPHET

Once upon a time there lived a good man whose name was Jonah. He loved God and felt that he ought to tell the people of Nineveh, which was a very big city for those days, how loving God is. Now Jonah and all the Jews of that time hated Nineveh. For one thing, Nineveh often compelled them to pay heavy tribute. So, though Jonah knew he ought to go and teach them, he just would not do so. Therefore he got on a ship and went in the opposite direction.

People cannot escape from what they know to be right. A great storm arose, and the sailors on the ship asked one another who had caused this evil to come upon them. They cast lots, and the lot fell on Jonah! Jonah was cast into the sea. But, of all times, a great fish swallowed him whole; and then the great fish cast him upon the dry land.

Jonah worked his way back to the hated city of Nineveh. He preached to the people about God and the good life. The people flocked to him; they gave up their bad way of life and worshipped and served God.

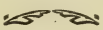
Wouldn't you think that this would please Jonah very much? The fact that these enemies should become good and friendly and serve God did not please Jonah. Not at all! He never really wanted the people of Nineveh to become God's people. He did not want these "heathens," these "foreigners," as he thought of them, to be loved by his God and share all the joys of life with him.

Jonah, you see, was very much like us. When he did not have his own way, he sulked. He threw himself down on the ground. It was terribly hot. A vine or some other kind of plant grew up and sheltered him from the fierce heat of the sun—but suddenly it died, and the

hot sun burned on him. Oh, but Jonah was mad and sulky!

Then God spoke to Jonah. You can read what he said in the last chapter of the Book of Jonah. It is a lovely picture of God. He treats Jonah as a wise and good mother treats a very cross child. God says something like this: "Jonah, do you do well to be angry because a shrub you didn't even plant or care for died?" Jonah answered bitterly, "I do well to be angry, angry enough to die." And the Lord said, "You pity the plant for which you did not labor, nor did you make it grow. It came into being in the night and it perished in the night. Should I not pity Nineveh, the great city, in which there are more than a hundred and twenty thousand persons who do not know their right hand from their left, and also much cattle?"

One hundred and twenty thousand persons and much cattle, says the writer of this story about Jonah. God even cared for the cattle. How great and good is our God, that he loves and cares for all people, all children, all cattle, and birds and beasts and plants. He does not love us because we love him and try to do what he wants, but he loves each of us, just as we are. He wants to show us a better way to live but no matter what we do he goes right on loving us. This is the kind of people he wants us to become. People who go right on loving and caring, in spite of what may happen to us.



THE MARKS OF A METHODIST

This is what John Wesley said were the marks of a Methodist. How well do you measure up to them? Perhaps you can place these where you can read them often and try to become a good Methodist.

A Methodist is one who lives according to the method laid down in the Bible.
He is one who loves the Lord with all his heart, who prays without ceasing and in everything gives thanks.
His heart is full of love to all mankind.
He keeps God's commandments from the least unto the greatest.
He cannot speak evil of his neighbor any more than he can lie.
He does good unto all men, neighbors, friends, and enemies.
These are the principles and practices of our sect.
These are the marks of a true Methodist.

FIND THE HIDDEN WORD

Word	*Clue*	*Hidden Word*
Unstable	(You eat on it)	— — — — —
Cabbage	(a sack)	— — —
Scroll	(bread)	— — — —
Vacation	(friendly animal)	— — —
Carton	(a weight)	— — —
Stamps	(a cap)	— — —
Piece	(a dessert)	— — —
Monkey	(lock opener)	— — —
Drugstore	(carpet)	— — —
Machine	(part of your face)	— — — —

JOKES

"Have you done everything I told you to do when you were here last?" asked the doctor of his patient.

"All but one," the patient replied. "I'm not able to take that long walk every morning that you suggested. I get too dizzy."

"What do you mean, you get dizzy?" the doctor wanted to know.

"Well, I forgot to tell you," answered the patient. "You see, I'm a lighthouse keeper."

Big Girl: "Do you know how to spell banana?"

Little Girl: "Yes, but I don't know when to stop."

"You shouldn't go swimming on a full stomach."

"Oh well, I'll swim on my back."

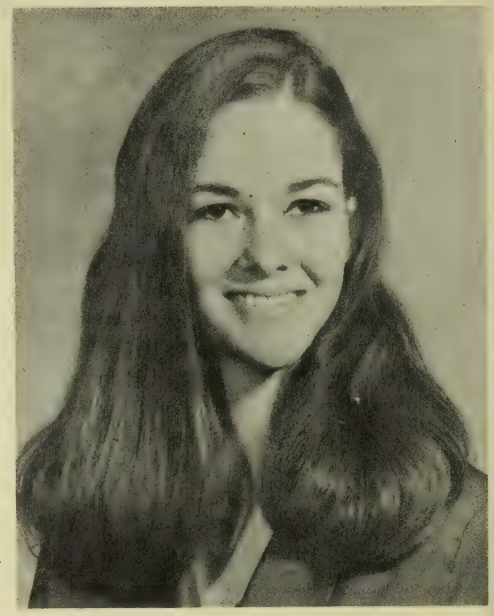
CAROLINA BRIEFS

¶ The editors of Marquis **Who's Who** have announced the election of Dr. Thomas A. Collins, president of North Carolina Wesleyan College, for inclusion in the 36th edition of **Who's Who in America and World Notables.** This edition is now off the press.

¶ The congregation of St. John United Methodist Church, Avon, held its annual homecoming on July 5. Guest speaker was the Rev. LaFon Vereen of Raleigh. The morning worship service was followed by dinner on the church grounds.

¶ The Greater Greensboro United Methodist Ministers Fellowship at the regular Monday morning meeting, June 29, welcomed the newly assigned ministers to the Greensboro area. Dr. Julian A. Lindsey, Greensboro District superintendent, presented the new ministers to the Fellowship. The following officers were elected to serve during the new conference year 1970-71: The Rev. John W. Jones, president; the Rev. W. T. Medlin, Jr., vice-president, and the Rev. Paul H. Fields, secretary-treasurer. The Rev. Max Lowdermilk, missionary to Pakistan, spoke on his work and experiences in that country.

Bishop Earl G. Hunt, Jr., has authorized the following appointments in the Winston-Salem Northeast District: The Rev. Jackie Dean Danley, student lay preacher as associate minister of the Stoneville United Methodist Charge, and The Rev. Monroe Olin Lingo, lay preacher, as associate minister of the Palmyra-Hickory Ridge Charge.



Miss Nancy Louise Burgin, daughter of the Rev. and Mrs. W. Grady Burgin, and Terry Allen Rankin were married on June 14 at 4 p.m. The Rev. Mr. Burgin, who is pastor of First and St. John's United Methodist churches of Troutman, officiated, assisted by the Rev. Joseph S. Johnston. The bridegroom in a senior at Western Carolina University, where the bride will enter school this fall. They are making their home in Conover for the summer.

¶ The members of Dobson United Methodist Church Youth Fellowship are gearing their efforts to prepare for the 13th annual horse show the group sponsors. The show this year will be held on Friday, July 31, and on Saturday, August 1, on the athletic field of Surry Central High School. Last year over 5,000 persons attended the event to watch an estimated 600 horses perform. Entries may be mailed to Eleanor Cooper, Dobson, N. C. They will be received up until showtime.

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Associate Dean Appointed at Brevard College

BREVARD — Miss Mary Margaret Houk has been appointed to the newly-created position of Associate Dean of Student Affairs at Brevard College.

A native North Carolinian, Miss Houk received the A. A. degree from Pfeiffer College, the A.B. degree from Greensboro College, and the M.R.E. degree from Duke University.

She has been active in youth work, serving as director of Christian education in Methodist churches in Bennettsville, S. C., and in Palatka, Sanford and Tampa, Florida.

Miss Houk has also spent several years in the work of campus ministry, serving as assistant director of the Wesley Foundation at Florida State University, and as director of the Wesley Foundation at Stetson University, a position she held when she accepted the new post at Brevard.

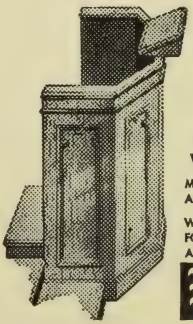
She will begin her duties immediately.

PFEIFFER COED IS GOVT. INTERN

A Pfeiffer College coed, Joyce Earnhardt, Greensboro, has won a summer appointment as a U. S. Government Intern, an annual summer project of the U. S. Civil Service Commission.

She is one of 400 rising college juniors and seniors from some several thousand students who were selected for this program.

The daughter of Mr. and Mrs. Clarence C. Earnhardt, she is a double major at Pfeiffer in English and biology. She also is an academic honor student.



Page

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THE ABSENTEE'S ALPHABET

by Allen E. Fisher

Visitation is an important part of the Church's total ministry. Finding time for this is one of the great problems of any pastor. Our work can be greatly helped by lay men and women who are willing to share in this work. There is a need in every Church for whatever reason. In addition to this there is need from time to time for a concentrated type of house to house visiting in a particular area. This is done to show that the Church is a caring community, anxious to pass on the good news of Jesus Christ to others. This is a demanding yet necessary task which Christians should be prepared to undertake.

In England where only 9% of the population attend Church on any given Sunday as compared with your 40%, there is an increasing awareness of the need to communicate the Christian message to others.

Recently some of our friends in Wolverhampton had been visiting homes in their area, telling the people of the various activities of the Church, and inviting them to attend Sunday worship. They were made very welcome at most homes, but were sometimes amazed and amused by the excuses put forward for not attending Church. One of the young ladies who participated wrote the following "A B C for not going to Church."

A is for Aunty who will come to tea;
B is for Bed that won't release me;
C is for Car "We must have fresh air";
D is for Dinner that mum must prepare;
E for Extremes, "too high" or "too low"!
F for Feelings—"When they're right I go";
G is my Garden much nearer God's heart;
H is my Husband I can't get to start;
I for Intruders who sit in my pew;
J for the Jealousy shown by a few;
K for kneeling which tires me so much
L for the Language—it's so out of touch;
M is for Money—they always want more;
N for the New tunes I've not heard before;
O for Overtime (double on Sunday)
P is Preparing I must do for Monday
Q for Queer settings put on by the choir;
R is for Reverends who ought to retire
S is for Sermons so dull as can be;
T is for Telly I really must see;
U for Unfriendliness I sometimes find
V for the Voices of people behind;
W for Weather, the rain or the snow
X for the Extras—too busy to go;
Y for the Young rowdies who sit at the back;
Z is for Zeal—and that's what I lack.

It is easy to find excuses for not doing the things we have no desire to do! May our zeal and love for Christ never die.

The Rev. Mr. Fisher, a Methodist minister from England, has exchanged pulpits this summer with the Rev. Jake Golden, pastor of Central United Methodist Church, Monroe.

NORTH CAROLINA
christian advocate
Vol. 115 Greensboro, N. C., July 16, 1970 No. 28

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WNCC COACHING CONFERENCE ON A&T CAMPUS

HOW TO BRIDGE THE CHURCH-HOME GAP

Billy M. Carden

ATLANTIC BEACH— SATURDAY NIGHT

Jo Baker

QUAKE SURVIVORS NEED YOUR HELP

J. Harry Haines

WHERE IT IS

4 How To Bridge the Church-Home Gap

5 Atlantic Beach—Saturday Night

8 Quake Survivors Need Your Help

10 Coaching Conference for District Leaders Set in Greensboro

14 Black Minister Gets Positive Response From White Congregation

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christian advocate

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

uly 16-19—Southeastern Jurisdiction Laymen's Conference
uly 19-26—Southeastern Jurisdiction Conference on Christian Mission
uly 19-26—Youth and Missions Conference
uly 20-24—Regional Workshop in New Church Development
uly 24-26—Weekend Conference for Local Church Commissions on Missions
uly 26-31—Candler Camp Meeting
uly 26-31—Conference on Evangelism
uly 31-Aug. 2—Weekend Conference for Chairmen of Local Church Commissions on Evangelism

Aug. 2- 5—Association of Conference Commissions on Worship
Aug. 2-14—Leadership and Laboratory Schools
Aug. 3- 7—Ecumenical Seminar
Aug. 3- 7—Southeastern Institute of Church Music
Aug. 6- 9—Annual Church Ushers' Conference
Aug. 7- 8—Junaluska Board of Trustees Annual Meeting
Aug. 8- 9—Junaluska Associates Weekend
Aug. 10-14—Church Business Managers Conference
Aug. 11-12—Southeastern Jurisdiction Conference on Foundations
Aug. 13-16—Southwide Lawyers and Doctors Seminar
Aug. 14-16—Church School Administrators Conference
Aug. 14-16—Conference for Professional Workers in Christian Education
Aug. 23-30—Senior Citizens Week
Aug. 24-28—International Roman-Catholic-World Methodist Council Consultations
Aug. 26-30—Junaluska Prayer and Bible Conference

WESTERN NORTH CAROLINA CONFERENCE

uly 20 —N. Wilkesboro Annual Picnic for Ministers and Families, Elk Shoals Camp
uly 23-25—Conference-wide Coaching Conference, A & T State University (for District Program Council Members) Greensboro
uly 26-31—Senior High Smoky Mountain Hike

ug. 2- 7—Senior High Smoky Mountain Hike
ug. 3- 7—Mission Convocation 1970, Pfeiffer College
ug. 3-13—Summer Clinics, Duke Divinity School
ug. 7- 9—Mission Convocation—Weekend Design, Pfeiffer College
ug. 9-11—Conference Council on Youth Ministry, Pfeiffer College
ug. 10—District Ministers and Wives Meeting, Central Church, Asheville
ug. 16-21—Young Adult Wilderness Hike
ug. 21—Salisbury District Ministers and Wives Family Picnic, Kannapolis Golf Club Picnic Area, 5 p.m.
ug. 21-23—Annual Laymen's Conference, Lake Junaluska
ug. 22—Executive Committee of Board of the Laity, Lake Junaluska, 8 p.m.
ug. 23—District Training Session for Local Church Leaders, Asheboro Area, First Church, Asheboro
ug. 30—District Training Session for Local Church Leaders, High Point Area, Wesley Memorial, High Point

How To Bridge The Church-Home Gap

by Billy M. Carden

For some time now many people in our nation have been very interested in trying to do something about the so-called "generation gap." The question, however, I would like to raise in these paragraphs is "Are Americans as concerned about the Church-home gap?" The strong meat of the Christian faith is fed to church members in the Sunday School and at the eleven o'clock worship service, but from all indications it is not being digested and promoting Christian growth in the close relationships of the home.

Some current writers on family life are "telling it like it is." Hazen G. Werner, one of the bishops of the United Methodist Church, describes some of the threats to the family: "Forces emerging from the industrial revolution have brought a new kind of devastation to the home: anonymity with its shrinking of personal worth; moral relativism with its downgrading of standards and its offbeat consequences of intemperance, sexual license, desertion, and divorce; secularism with its shallow goals of the good life."

Professor Gibson Winter of the University of Chicago speaks about the "emergence of the new family." According to him, the newspapers, radio, and TV have so pressured and penetrated our lives that a new family is being born in these painful and confused days. And two great difficulties with the new baby is the form in which authority appears and the loss of perspective on love and marriage.

From the May 15th *Fayetteville Observer. The Rev. Mr. Carden is pastor of St. Paul United Methodist Church in Durham.*

More and more ministers are beginning to critically evaluate their church school and youth programs, and some are making this discovery: Many young people are enjoying their finest Christian experiences and experiencing true Christian fellowship, not in the traditional classroom, but in the church's camping programs. Some churches also have young couples classes and family night services as other ways of keeping in contact with all members of the family and, yet, with these innovations often the daily life of the household is untouched.

What, then, is the answer? How far should the church go in meeting family needs? It is the present writer's opinion that we must get the church back into the home, and this is simply a return to the Church of the New Testament. Writing to Philemon, the Apostle Paul addressed his brief letter thus, "To Philemon . . . and the church in your house." What is the meaning of "the Church in your house" for our complex and changing society in the 1970's? It should mean a family altar for the worship of God. There ought to be some place in the home where all the members of the family can come together to read the Bible, to pray, and to sing. "The Church in your house" certainly means that father, mother, children nor dog or cat is the Head, but Christ is the Head—the unseen Guest at every meal, and the silent Listener to every conversation. Thirdly, "The Church in your house" means that the home is bound together with the cords of Christian love.

Eros or natural, romantic love is n

ufficient to hold the family together. What is needed is **agape** — that love which "bears all things, believes all things, hopes all things, endures all things."

When father and mother, sister and brother experience "The Church in your house," then they can walk on up the steps toward the Heavenly Home, healing all conflicts and bridging all gaps. And is there a sight more glorious to behold?

ATLANTIC BEACH—SATURDAY NIGHT

by Jo Baker

short ride over narrow, winding road
hrough dense green weather-beaten trees
urf sounding near, but unseen
ars, twinkling high overhead as if they, too, feel
the excitement . . .

ights! Dizzy, whirling, bright
Iusic! Raucous here, smooth seductive beat there.
eople are everywhere moving restlessly from sight to sight.
oung men looking for a quick conquest not even bothering
to veil their eyes—
irls, dressed to catch those eyes, but searching for something
different: The special someone who will make all their
dreams of love a reality.
anyone fulfilled?

afety—the children's area.
he eyes of young parents and grandparents glow with satisfaction.
He's having a good time. Look how naturally he sits in the
the saddle."

Remembering when once it was their turn to stride wooden
horses
Forgetting how quickly the empty feeling comes back—
even children look beyond the present thrill to,
"All right, folks, what next?"

The searching goes on into the long warm night
Until everyone tired, dirty, sticky
Fulfilled or not . . . .
Goes back to a sandy, but welcome bed.

EDITORIALS . . .

AS ONE WAR WINDS DOWN

As the war in Vietnam winds down, is another serious United States involvement winding up? There is evidence that this is the case. We refer, of course, to the Israeli-Arab conflict in the Middle East.

There can be no doubt that we are on our way out of Southeast Asia—at least militarily. There seems to be increasing indication that we are on our way into ever deeper involvement in the Middle East conflict.

One disturbing element in the situation is that some of those who have been pushing hard for withdrawal in Vietnam are strangely silent about the steady and sure escalations taking place in the Middle East. Just this week feelers and intimations have started to go out to the effect that if the Russians continue to deepen their involvement in Egypt by sending more and more personnel as well as materials, the United States may have to balance this off by sending technicians as well as more military hardware.

This is the way our involvement in Vietnam got started. At first, our assistance was in comparatively insignificant amounts. The first people we sent were technicians and military "advisors". It was adjudged a very minor operation. But look at what it became.

If the same thing is going to happen relative to our involvement in the Middle East, the American people need to be aware of it now. We should have learned by now that it is much easier to stay out of an involvement than it is to get out later.

Up to now, the United States has taken a fairly cautious position with reference to the Israeli-Arab conflict, although our ties with the state of Israel have, since 1948, been decidely closer than to Egypt and some of the other Arab nations. But now the burgeoning Russian assistance is changing the delicate balance of power in the Middle East conflict. As a result supporters of the Jewish cause are urging that the United States take a more active role.

Last week Rabbi Marc H. Tanenbaum, director of the Interreligious Affairs Department of the American Jewish Committee, in a radio broadcast pointed out that as an immigrant people, Americans have involved themselves in the welfare of their homelands. He stated "we need only remember that Irish-Americans participated for almost two centuries in the struggle to achieve the independence of Ireland and after the American Civil War actually set up a liberation movement which produced an Irish republic in the United States." He continued, "The American Jews, the deep concern for the security and well-being of their brothers in Israel is not the eccentric behavior of a single group, but rather the normal expression of the freedom of ethnic group life in a democracy." He then quotes the following from Professor Oscar Handlin's book "Race, Nationality, and American Life"; "The struggle for Irish or Polish or Jewish independence was not simply an Irish or Polish or Jewish struggle; because freedom was involved, it was also an American struggle."

To what extent is the Middle East conflict going to become an American struggle? The time for giving a definitive answer is growing short. As the war in Vietnam winds down, are we to become deeply involved in an escalating conflict in the Middle East?

GOD AND OUR TIMES

Our times are like sand blown by gales on North Carolina's outer banks. Dunes form, then disappear to take shape elsewhere. Once-deep channels fill up, while pounding waves and ripping tides break new inlets through the thin line of sandbars.

The times they are a'changin, we say. Nothing seems so stoutly nailed down that it cannot come loose. Customs, institutions, ideologies are in flux. Ideas are under challenge and long-standing traditions have been relegated to the scrapheap.

Yet, with all of this change, some things remain as always. The sun rises and sets on schedule. The seasons come and go as usual. The stars remain in their fixed orbits. Two plus two still equals four, and the law of gravity has not budged.

Truth is still truth and cannot be equated with a lie. Right is still right and ever stands in juxtaposition to wrong. Purity, love, justice and mercy and their opposites, together with a host of other virtues and vices, remain in spite of all exercises in semantics.

It is interesting to note that the things in our world which have been like shifting sands have been the things of man: his ways, his institutions, his culture, his vested interests. But the things of God remain fixed and steadfast. The basic verities have not gone down before the gales. The rules and laws upon which this world, and the entire universe, is established have not changed.

If history teaches us anything, it teaches this: that change and transition is always with us; but the laws and purposes of God remain impregnable. It teaches that men can—and indeed do—change human customs and institutions. These rise and fall as did the Roman Empire. But the laws and purposes of God—never! They remain steadfast. When men set out to break them, they find themselves broken instead.

The scandal and futility of man's struggle against God is nowhere in history more vividly illustrated than in the saga of Jesus Christ. All of the kingdoms of this world were arrayed against God as incarnated in Christ. They accounted Him trapped, cornered, weak and wretched, a miserable misfit, stripped of power and influence, a ridiculous figure, naked in his naivety, lonely in his isolation from the sources of wordly dominion.

When they nailed Him to the cross, they never fully realized what they were really doing. They just thought that they were disposing of another misguided man who had gotten in their way. But in killing Jesus Christ, they were truly striking at the whole order and kingdom of Almighty God.

What they mainly wanted of God was to be left alone. They just wanted to take over His world and run it as they chose. But God would not let that happen then, and He will not let that happen now.

This realization has always been the strength of Christ's disciples down the ages. They dared and they died, sustained by a faith and a hope which kept them strong and steadfast in the midst of great travail and fearful happenings.

QUAKE SURVIVORS NEED YOUR HELP

by Dr. J. Harry Haines
General Secretary, United Methodist Committee for Overseas Relief

On Friday, June 26, I flew from Lima in a Peruvian Air Force-chartered DC3 into Callejon de Huaylas, the valley overshadowd by the high peaks of the Andes. Here in this valley, 35,000 people died within the space of three minutes on the Sunday afternoon of May 31, 1970, at 3:24 p.m.

As we circled over the City of Huarmey, we viewed a scene of desolation comparable to Hiroshima. In a city of 30,000 people, 15,000 men, women and children died in the rubble. The two and three story adobe houses collapsed into the network of narrow streets as 95% of the city was destroyed.

Twelve miles to the north is Yungay, in the shadow of the massive peak, Huascaran, 24,800 feet high. Triggered by a glacier from Huascaran which fell into a lake, a great avalanche spilled millions of tons of mud, ice and water down the valley to completely obliterate Yungay. Eighteen thousand people are dead, buried by the avalanche.

As we landed at the Anta Airstrip, made serviceable by paratroopers three days after the quake, our guide led us across the sea of drying mud to Yungay. He stopped, pointed down, and said, "Here are buried my entire family of nine."

All that remains of Yungay is the white statue of Christ standing with outstretched hands in the cemetery hill. The sickly smell of death hangs on the town. A man shouts at a group of Indian women who have been digging for food. "Throw it away—it's infected —you'll die if you eat it!"

Four hundred children were attending a circus above Yungay when the earthquake struck. The tent collapsed, mercifully hiding from their eyes the avalanche which destroyed their families. All are now orphans joining the orphans from other towns and villages in the high Andes.

Eight thousand tents were donated by West Germany and erected in the fields for thousands of Indians who have abandoned their mountain homes in search of food and blankets.

A typhus and measles epidemic is rampant in one part of the village while another area reports a typhoid outbreak. All day long, helicopters and planes fly in and out of the valley bringing supplies and evacuating people. There are nearly 1,000,000 homeless people, and the rains will begin in September!

On the previous day, I, along with two church officials, drove 450 miles up and down the coast of Chimbote. Here the property damage is enormous but the deaths are mercifully light. Chimbote is the fish meal capital of the world. From the fishing port of 200,000, thousands of tons of fish meal are shipped all over the world. The City of Chimbote is now 80% destroyed and in some places has dropped two feet. The government has decreed that homes cannot be rebuilt. The city will be evacuated, and a new Chimbote built five miles to the south in the desert. Our two Methodist churches will have to be relocated.

Meanwhile, tens of thousands of people live in mat huts with no sani-

ion and no water except that brought n by tankers. It will be a long time before a new city can be built and in he meantime, much suffering is in tore for the people.

In summary, the death toll of the vorst natural disaster in the history of Latin America is between 50,000 and 0,000. The injured number in the housands. It will be weeks before they re all evacuated and assisted. The omeless number, at least 750,000.

Church World Service, in which UMCOR participates, has been assigned a specific area to rehabilitate 0,000-70,000 people in food-for-work rograms. This program will take 12-8 months.

The first team of 15 volunteers sent ut by UMCOR to help in the emergency will operate until August. We re now sending three additional personnel: Mr. John Ryan, a highly-skilled irrigation and road building engineer from Richland, Washington, for one year; Miss Carol Cook, a former Peace Corps community development worker for six months, and an Argentine nurse, Miss Rosa Estella Rodriguez for six months in Trujillo.

It is anticipated that CROP food will be made available to the building teams for payment in lieu of money. This phase of the program will be directed by the Rev. Elton Watlington, the District Superintendent and co-administrator in Miss Joyce Hill's office in the World Division.

The appeal for $500,000 by UMCOR as our share of the $1,500,000 must be met. The loss of life and property damage is in excess of the Alaska earthquake, Hurricane Camille and the Chile earthquake of 1960 combined.

If ever there was a need for a significant response by United Methodists, this is it. Those who survived must have a chance to live. Surely God wills this through you.



DEDICATION HELD

he congregation of the Orange United Methodist Church, Chapel Hill, dedicated its ducational building on May 24, with Bishop William R. Cannon conducting the service. The building was completed in January, 1966, and payment completed on it in ecember, 1969. Rev. John Paschal is pastor of Orange Church, which became a station this past Annual Conference.

Coaching Conference for District Leaders Set for Greensboro

The Western North Carolina Conference will bring 350 of its district leaders to the A and T University campus in Greensboro July 23-25 for a major study and training "Coaching Conference".

The study will center on "Racism and Social Revolution"—contemporary society's dilemma of how to get black and white people to discover grounds of mutual understanding and cooperation.

The training will be for district leaders of major boards of the Western North Carolina Conference, so they can perform their assigned tasks during the church year within the structure of the District Program Councils.

This "Coaching Conference" is one of the major programs of the Program Council of the Western North Carolina Conference, headed by Dr. J. Clay Madison of Charlotte, as director. All staff members are participating along with members of the Conference cabinet.

More than a dozen persons from the staffs of General Boards of the United Methodist Church will also participate. Five are pictured on the opposite page.

Blacks and whites, men and women, laity and clergy, and youth will be participants, with the adminstration, faculty and student body of A and T University acting as hosts for the event.

The participants will begin registration on the A and T campus at 10 a.m. July 23 and will be assigned rooms in the dormitories. The opening presentation, at 1 p.m., will set the tone for the entire study.

Two task forces have been preparing position papers which will be presented to open the session.

Richard C. Erwin, Jr., of Winston-Salem heads the black task force, with other members being Dr. Isaac Miller and the Rev. W. T. Brown of Greensboro, and Mrs. Alvin Morrison of Statesville.

Dr. James C. Ferguson of Greensboro heads the white task force, with other members being the Rev. Jerry D. Murray of Statesville, J. R. Graham, Jr., and Mrs. L. E. Barnhardt, both of Charlotte.

Afterwards the District Program Council staffs will engage in discussion about the position papers, then will hear reactions from a Youth Reactor Group, consisting of three black and three white students.

Members of the Youth Reactor Group are: Miss Donna Hobbs, Mrs. Marcia Volpe, Miss Jacqueline Harris, Miss Gail Thomas and Matthew Simpson, all of Greensboro, and John A. Young of Reidsville.

Two other significant events will take place during the study for all participants.

Friday afternoon, July 24, there will be "Out-Group Experiences", as the participants are taken in many different groups into areas of poverty and need in Greensboro. The Rev. Ray Moss of Greensboro is in charge of this phase of the program.

Friday night the participants will be part of a Celebration—a contemporary worship service utilizing multi-media and in charge of the Rev. James Hull of Greensboro College.

There will be training sessions for district directors and chairmen in their respective fields Thursday night and the mornings of Friday and Saturday.

The final event on the "Coaching

PROGRAM PARTICIPANTS FROM GENERAL BOARDS



Sidney R. Nichols, is Associate General Secretary of the General Board of the Laity, with responsibilities in the Division of Lay Life and Work. A layman, he has been with the board since 1963.



Rev. John F. Norwood of the General Board of Health and Welfare Ministries, has served as a pastor and district superintendent in Alabama and South Carolina before becoming executive director of Asbury Hills retirement center in Atlanta.

Conference" schedule will be an 11 m.-1 p.m. gathering of participants by districts to plan district programs for the 1970-71 church year. Adjournment is after lunch on July 25.



Rev. Donald E. Struchen, who is on the staff of the Board of Missions, is at present the Associate Director of the Section of Education.



Dr. Robert W. Huston, General Secretary of the Commission on Ecumenical Affairs, has been actively involved in the work of the Consultation on Church Union for several years.



Dr. J. Elliott Corbett is Director of the Washington Study Program of the Board of Christian Social Concerns.

CHRISTIAN MISSION CONFERENCE SET NEXT WEEK

LAKE JUNALUSKA, (UMI) — Communication and building bridges—around the world, in human relations and between generations—will feature the annual Conference on Christian Mission here July 20-26 for the Southeastern Jurisdiction of United Methodism.

The session, for church mission leaders across nine states, will be held in connection with a workshop for local missions chairmen, July 24-26, and a Youth and Mission Conference, July 20-25, which will hear the same platform speakers.

Keynote address will be given by the Rev. Tracey K. Jones, Jr., general secretary of the Board of Missions, New York, on "Communications: A Bridge or a Gap?"

The 11 a.m. speaker daily on the Book of Psalms will be the Rev. Harold Bosley, pastor of Christ Church, New York City.

Other speakers will include the Rev. Lee F. Tuttle, Lake Junaluska, American secretary of the World Methodist Council, on "Building Bridges Around the World"; the Rev. Earnest A. Smith, Washington, D. C., associate general secretary of the Board of Christian Social Concerns, "Bridge Building Through Human Relations"; Bishop W. Kenneth Goodson of Birmingham, Ala.

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Thursday evening will feature a panel of three youth and three adults on "Building Bridges Between Generations" and Saturday evening a panel on "Gospel Communicating over Barriers Face to Face."

A new pageant written by the Rev. Ernest K. Emurian of Arlington, Va., will be presented Friday evening as the special event of Youth and Missions Night. Its title is "See His Banners Go."

Another feature of the week, in addition to daily study and workshop sessions, will be the operation of a search and learning resource center, under the Southeastern Jurisdiction's Mobile Training Center.

The conferences are sponsored by the Commission on Missions of the Jurisdictional Council, headed by the Rev. Carl J. Sanders of Norfolk, Va.

YOUNG WRITERS SOUGHT FOR UPPER ROOM

Persons whose ages are under thirty by September 1, 1971, are being sought to write meditations for the September-October 1971 issue of **The Upper Room**, a world-read daily, devotional guide.

Russell Q. Chilcote, managing editor of the Nashville-based religious publication, said **The Upper Room** is making an appeal for meditations from "teens to 30." The meditations should be approximately 250 words, a Bible text, short prayer and a one sentence "Thought for the Day."

The managing editor said persons are asked to write on "non-seasonal" topics such as "God's Will for our Life Today," "Youth Speaks for Christ," "The Beauty of Nature, God's Gift" and many other topics of Christian teachings and practices.

The Rev. Dr. Wilson O. Weldon is editor of **The Upper Room**.

Bullock Stops Pamphlet For Revisions

NASHVILLE, Tenn. (UMI) — An August issue of **Commonlife Bulletin**, four-page supplement to **Commonlife**, United Methodist curriculum magazine for senior high youth, has been withdrawn temporarily by the Rev. Henry M. Bullock, editor of church school publications for the United Methodist Church.

Dr. Bullock said the one issue of the supplement dealing with the question "Is Marriage on the Way Out?" was stopped in its final editing process because it "did not spell out the position of the church as fully as appropriate."

He said the bulletin would be reissued later with more material "setting forth in a clear-cut way the rationale for Christian marriage and the official position of the denomination."

Dr. Bullock denied that censorship was involved in his action. "What we are preparing in this division is not secular journalistic materials but church educational materials dealing with some aspects of the Christian faith and life."

He said the decision to withdraw the issue from the curriculum schedule was based more on balance than on disagreement with specific content. He also added that he and he alone took responsibility for the action.

"Churches, the United Methodist Church included, are under attack from extremes on both the right and left, especially in regards to Christian education, sexuality and marriage," he said. "Because of this fact we think it is important in dealing with such matters to include statements of the official position of the church as set forth by our General Conference."

Copy for the **Bulletin**, several copies of which were printed before Dr. Bullock's action, was written by the Rev. H. Elliott Wright, Protestant editor of Religious News Service, New York City. Mr. Wright, an ordained United Methodist minister, is a member of the Tennessee Conference.

Dealing with the question, "Is Marriage on the Way Out?", Mr. Wright observes that incidents of persons living together before marriage have increased and that the phenomenon is raising questions for individuals, families, the church, and society, as a whole.

He defines forms of living together outside of marriage, lists seven reasons people give for living together without marriage, and raises questions from a Christian perspective.

"As the spread of sexual liaison outside marriage shows, the present is a time of challenge to the moral code," he said. "This means that everyone of us have a responsibility to help frame a code to serve the greatest good and to prevent social and moral chaos."

Dr. Bullock said the present content of the **Bulletin** will stand as it is but that additional material will be included giving the Christian concept of marriage and the stance of the United Methodist Church on family life and marriage.



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Black Minister Gets Positive Response From White Congregation

ATLANTA, Ga. — A black United Methodist minister appointed to an all white church in Atlanta is apparently receiving positive response from his congregation and community.

The Rev. Henry Joyner Jr. was appointed pastor of Calvary United Methodist Church in southwest Atlanta on June 19 by Bishop John Owen Smith of Atlanta, leader of the United Methodist Church in Georgia. Mr. Joyner was named to the church at the request, and by vote, of the all white congregation.

The black clergyman led his first service in the church on June 28. It was attended by about 50 whites and 30 blacks. Mr. Joyner spoke to each person attending after services closed —most promised they would return to work in the church fulltime.

Calvary Church is located in a predominantly black community in southwest Atlanta. The church, which has no black members at present, was for years a strong suburban congregation of about 500 members. In the last two years, however, several church members left the community as it changed from pre-dominantly white to predominantly black.

According to the Rev. William C. Bowen, superintendent of the Atlanta-Southwest District, work toward appointment of a black minister began almost two years ago. He said the congregation realized it was not serving its community, that it had become primarily a nonresident church with a group of adults meeting for worship services and little else.

Twenty-eight white families remain as active members. Another 50 persons who have left the community have promised financial support on a continuing basis. Church Lay Leader Carrol C. Barfield of Atlanta has promised to remain at the church "as long as I am wanted and needed."

If first Sunday response is an indicator, the church might achieve a community interracial brotherhood. For several white members, it was the first time they had heard a black minister preach. Lay Leader Barfield said, however, the mood on June 28 — Mr. Joyner's first working Sunday — was one of "warmth and goodwill". Neither does age appear to be a factor which will drive remaining white members away. Two ladies in their late 60's who have attended Calvary Church all their lives said they would return to the church indefinitely. One lady declared "Why should I leave? This is my home church, and we simply have a new minister."

Mr. Joyner, a native of Greenville, N. C., holds a bachelor's degree from North Carolina A & T University, a master of divinity degree from the Interdenominational Theological Center in Atlanta, and a master of education degree from the Candler School of Theology at Emory University.

Before appointment to Calvary Church, Mr. Joyner was pastor of a black congregation at Newnan, Ga., about 50 miles south of Atlanta.

Mr. Joyner and his wife Anne, with their five year old son, live in the community near Calvary Church.

The black minister became the first black man in the history of Georgia Methodism to be appointed as fulltime pastor of a white congregation. He is also the first black ministerial member of the North Georgia Conference.

WNCC Religion and Race Commission to Meet

STATESVILLE — The new Commission on Religion and Race for the Western North Carolina United Methodist Conference will hold an organizational meeting Wednesday, July 22, in the Methodist Building here.

The Rev. Melton E. Harbin, superintendent for the Salisbury District, will be convener in his role as Cabinet representative for the agency. The meeting will begin at 10:30 a.m. and will adjourn following lunch.

The Commission on Religion and Race was established by delegates attending the annual meeting of the Western North Carolina Conference June 10-14 at Lake Junaluska. A budget for 1970-71 of $1,200 was also approved. The Commission will be part of the Area of Special Ministries of the Conference Program Council. The Rev. James W. Ferree of Charlotte heads this area of work.

The Commission will have about 50 members and during the July 22 meeting the following committees will be organized: Executive, Programs and Convocations, Community Involvement, Communication and Cooperation, and Promotion and Educational Loans and Scholarships.

Among responsibilities of the Commission, as approved during the June 10-14 meeting at Lake Junaluska, are the arranging of convocations on Religion and Race, the beginning of conversations with the A.M.E., A.M.E. Zion and C.M.E. denominations, the encouragement and implementation of some programs on self-determination for ethnic minority groups, the promotion of Race Relations Day offerings, and the administration of scholarships and educational loans to persons of minority and ethnic groups.

REV. B.J. DULA SUCCUMBS

Rev. Bert J. Dula, II, a member of the Western North Carolina Conference, died June 29. The memorial service was held at Harper's Chapel United Methodist Church, Lenoir, July 1, with Rev. Harry A. Smith officiating. Interment was in the Harpertown Cemetery, Lenoir.

The Rev. Mr. Dula is survived by his wife, Mrs. Katherine Andrews Dula; his stepmother, Mrs. Florence Felder; three sons, Bert Dula, III, of Lenoir; Louis Dula and Edward Dula of Washington, D. C.; five daughters, Miss Frances L. Dula and Miss Ann Dula of Lenoir; Mrs. Jane Patterson of Hickory, Mrs. Ardella Sellars and Mrs. Marie Daniels of Washington, D. C., five brothers and five grandchildren.

RETIRED MINISTER DIES

The Rev. David H. Rhinehart of Springfield, Va., a retired minister of the Western North Carolina Conference, died June 1 at a local hospital. He served 31 years in the Conference.

Surviving are his wife, Ida Rhinehart; a son, Horace; a daughter, Mrs. S. H. Dodson of Raleigh, three grandchildren, and one great grandchild.

Burial was in the cemetery at Mount Pleasant United Methodist Church near Farmville, Virginia.



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ON THE SCOUTING FRONT



Gregory Keith May, son of Mr. and Mrs. C. T. May of Kinston, received his God and Country Award at St. Mark United Methodist Church, Kinston, recently. He is shown here with Rev. James L. Hobbs, pastor at St. Mark.



Everett Lewis, Jr., son of Mr. and Mrs. Everett Lewis, Sr., received his Eagle Scout Award during the morning worship service at Friendship United Methodist Church, Fallston, April 19. Those participating in the service were Scoutmaster Leroy Leonhardt, Rev. Rayvon White, pastor, Scout Lewis, and Carl Spangler, district commissioner.



Three scouts received the God and Country Award May 24 at First United Methodis Church, Waynesville. From left to right are Kevin Turner, son of Mr. and Mrs. H. C Turner; Chuck Way, son of Mr. and Mrs. Charles Way; Rev. Robert J. Ralls, minister o First Church, and Steve Cline, son of Mr. and Mrs. Joe Cline.



Four scouts received their God and Country Award in Scouting at Saint Matthew's United Methodist Church, Fayetteville, May 31. Front row, left to right, are Joe Slack, David Osnoe, Glen Helton and Jimmy Brown; second row, Rev. Billy Carden, pastor of Saint Matthew's at the time of the presentation, and Bob Thomas, scout master of Troop 746.



Six young men were presented the God and Country Award at West End United Methodist Church, West End, May 17. They are, left to right, Larry Graham, Teddy Jordan, John Voncannon, Mark Johnson, Dan Graham and Mitchell Currie. Parents of the scouts are also pictured. The Rev. Hugh H. Cameron is minister of West End Church.



Three scouts were presented the God and Country Award at Jarvis Memorial United Methodist Church, Greenville, May 24. From left to right are: Dr. J. V. Early; John Allen Tucker, son of Mr. and Mrs. Ralph C. Tucker; James Knott Proctor, III, son of Mr. and Mrs. J. Knott Proctor, Jr.; William Phillip Moore, III, son of Mr. and Mrs. W. L. Moore, Jr., and Rev. Tom E. Loftis, associate pastor. Dr. Early, pastor of Jarvis Memorial at time of the presentation, is Sanford District superintendent. Rev. Mr. Loftis is now minister of St. Matthews Church, Fayetteville.

METHODIST NEWS ROUND-UP

WORLD COUNCIL REPRESENTATIVE ASKED

WASHINGTON, D. C. (UMI) — In response to President Nixon's appointment of Henry Cabot Lodge as a Special Emissary to the Vatican, Bishop John Wesley Lord, president of the Council of Bishops of the United Methodist Church, challenged the president to appoint a similar government representative to the World Council of Churches in Geneva, Switzerland.

Bishop Lord said that: "The United Methodist Church historically opposes all 'establishment' of religion with government. Such establishment places the power of all society behind the religious expression of some part of society. However, the United Methodist Church must listen to the concerns and insights of churchmen and churches in all nations. It would therefore, appear proper that since Mr. Henry Cabot Lodge is to serve as personal emissary, without title, to the Vatican, it would be a valid assumption that the United States government should relate in like manner to the World Council of Churches in Geneva."

SOCIAL PRINCIPLES STATEMENT READIED

The first proposals to be considered for a new United Methodist statement on social principles will be available after Sept. 15 from the Social Principles Study Commission. They consist of drafts written by five persons, which local churches, classes, circles, and other groups are urged to study, discuss and react to, according to Bishop James S. Thomas of Des Moines, Iowa, commission chairman.

The resultant comments and suggestions will be employed by the commission in preparation of its final recommendation to the 1972 General Conference.

The documents will be available upon request to the commission at 1019 Chestnut St., Des Moines, Iowa 50309.

YOUTH JOIN LEGISLATIVE AFFAIRS PROJECT

Three new coordinators for the legislative affairs project of the United Methodist Council on Youth Ministry are now at work in Washington, D. C.

The new coordinators, with office in the United Methodist Building, are Miss Martha Crawford of Dallas, Tex., Larry Ekin of Galesburg, Ill., and Lee Ferguson of Bozeman, Mont.

The new team hopes to widen the base of support for the project by reaching more of the church's young people on a personal level, through correspondence, newsletter, regional seminars and participation in the public affairs seminars of the Washington Study Program under the church's Board of Christian Social Concerns. They're also "available" as speakers and discussion leaders.

Working through a coordinator in each annual conference, they want to increase involvement where the youth live and will aid them with factual materials, techniques and study ideas to encourage them in making decisions on political issues. They stress that the effort will be bi-partisan.

COCU LAUNCHES STUDY PROGRAM

An extensive program for study of a proposed plan of union for nine U. S. denominations has been launched by the Consultation on Church Union (COCU).

The first printing of the draft plan totaling 100,000 copies has been sold out and a second printing is on the press. The guide for study is scheduled to be available by early September.

The Consultation has urged that wherever possible, the nine denominations study the plan together at the local level.

The first series of regional interpretation sessions will begin in September for conference and regional ministers, bishops and synod executives of the nine churches, and others. Meetings in the Southeast are scheduled in Memphis, Tenn., and Atlanta, Ga.

MISSIONARY SLAIN IN KENTUCKY

The small stone United Methodist Church at Jack's Creek (Roark), Ky., was the setting July 5 for a memorial service for the Rev. Walter Keith Myers, who was the victim of fatal gunshot wounds in the front yard of his home in Roak June 27. Mr. Myers, a home missionary of the National Division of the United Methodist Board of Missions, died only a day after his 35th birthday.

Since 1966 Mr. Myers had been in charge of the Jack's Creek Center, which is part of the Red Bird Mission, and pastor of the Jack's Creek Church.

According to a news story in the July 2 edition of **The Manchester** (Ky.) **Enterprise,** a 29-year-old Roark man was being held in the Leslie County (Ky.) jail on a charge of murder. The sheriff said reasons for the shooting were not clear and are still being investigated.

The Rev. Mr. Myers is survived by his wife and three daughters.

METHODIST NEWS CAPSULES

Gulfside Assembly in Waveland, Miss., badly-damaged by Hurricane Camille is being restored and is expected to be open to the public in mid-summer.

Miss Beth Nicholls of Sparta, Ga., retired June 30 after 26 years with the Board of Christian Social Concerns. When Miss Nicholls began her work in Washington, D. C., the organization's title was Board of Temperance, and it had only a dozen employees.

A team of 12 doctors is going to Haiti in July at their own expense under auspices of the United Methodist Committee for Overseas Relief for a mass innoculation program against tetanus aimed especially at women and babies.



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WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

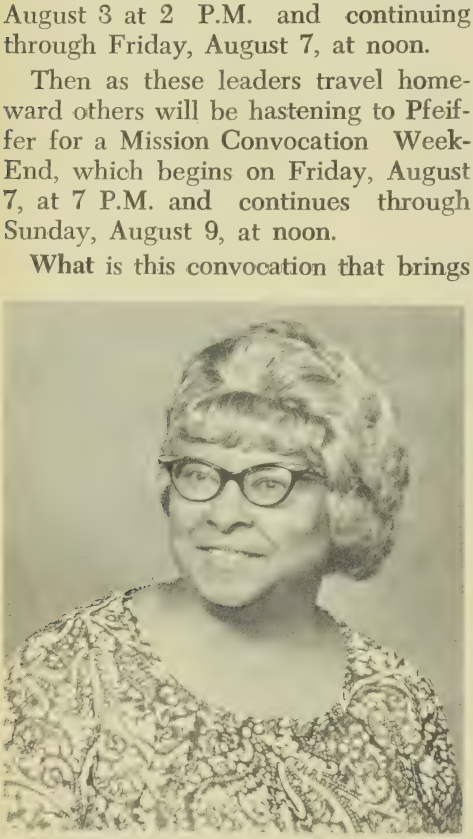
MISSION CONVOCATION 1970

All roads lead to Pfeiffer College on August 3 for many Methodists, men, women and young people, will be travelling these roads to have an adventure in missions that they have never had before! The event is a Mission Convocation 1970 beginning on Monday, August 3 at 2 P.M. and continuing through Friday, August 7, at noon.

Then as these leaders travel homeward others will be hastening to Pfeiffer for a Mission Convocation Week-End, which begins on Friday, August 7, at 7 P.M. and continues through Sunday, August 9, at noon.

What is this convocation that brings together hundreds of people? It is an entirely NEW DESIGN in Missionary Education planned on a broad base to involve every concerned person in the church in a learning experience — then providing an atmosphere where each may participate in a personal mission of building bridges in understanding through worship, music, words and actions.

Who is supposed to come to the Convocation? YOU!! YOU means members of the Women's Society of Christian Service and the Wesleyan Service Guild; members of these five Boards, Missions, Education, Laity, Social Concerns and Evangelism; and these three commissions, Town and



Mrs. James E. Smith, Greensboro, is Dean of the Mission Convocation 1970. *She is Professor of Geography at Bennett College, Greensboro.*



Dr. William C. Walzer is executive dir tor of Friendship Press, which is the I partment of Education for Mission of t National Council of Churches.



Rev. Roberto Escamilla is a member of the staff of the General Board of Evangelism of the United Methodist Church. His services in the area of Spanish American Ministeries have been especially valuable.



Mrs. Frank Calhoun is vice-president of the Women's Division of the Board of Missions and Chairman of the Section on Program and Education for Christian Mission. She is the wife of a District Superintendent in the Tennessee Conference.

Country, Health and Welfare and Ecumenical Affairs. This means on the conference, district and local level.

Others urged to attend include District Coordinators of Youth, Children, Adult and Family Life Ministries, and persons from each district who will lead in planning missionary education enterprises. ANY member of a local church is welcome!

STUDIES

What will we study? The world mission of the Christian Church! Three studies that emphasize this will be offered — a study of the Psalms (for everybody), a study in "How the Word Gets Around," (communicating the Gospel) and "The Americas: How Many Worlds?" Each study has a recommended text. For the Bible study, the book, "Out of the Depths: the Psalms Speak to Us Today," by Bernard Anderson will be used. In the study of "How the Word Gets Around," the book, "Man, Media and the Message," by Merrill R. Abbey and "Image and Impact: How Man Comes Through the Mass Media," by William Stater will be used. In the study of "The Americas: How Many Worlds?" the texts will be "Where Tomorrow Struggles to Be Born, the Americas in Transition," by Thomas J. Liggett.

These books will be on sale in the Room of Program Materials open for both convocations.

LEADERS FOR CLASSES

Faculty members include dynamic people in each area of study. For the Bible study of the Psalms, Miss Mary Floyd, professor of Religion at Pfeiffer College, will be the leader.

There will be four classes in "How the Word Gets Around." Leaders for these groups will be Miss Gene E. Maxwell, Evanston, Ill., Mrs. W. C. Carter, Prattville, Ala., Dr. J. Arthur

Kale, Duke University, and Mrs. Jettie Morrison, Statesville.

For the four classes in The Americas, the discussion leaders will be Mrs. Frank Calhoun, Murphreesboro, Tenn. Rev. Roberto Escamilla, Nashville, Tenn., Mrs. John M. Norris, Winston-Salem, and Dr. William C. Walzer, New York.

Mrs. James E. Smith, Greensboro, is the Dean of the Convocation and the Rev. William R. Brantley, Statesville, associate director of the Program Council, is coordinator.

COST OF THE EVENT

For the first event Aug. 3-7, the cost will be $5.00 for registration and insurance, and $20.00 for room and board. The total cost is to be paid in advance, sent at the time of registration, to Mrs. Ray Simpson, Jr., 1639 Eastwood Drive, Kannapolis, N. C. 28081.

For the Week-End Event the cost is $4.00 for registration and insurance and $9.00 for room and board for Friday arrivals. OR $6.50 for Saturday AM arrivals. This should be sent to the registrar. Miss Lucy Cobb, 225 Academy Street, Mooresville, N.C. 28155.

Registration should be made EARLY! A registration card is necessary for class attendance.

THE WEEK-END EVENTS

Leaders for the Week-End Design include Miss Mary Floyd as Bible Study teacher; Miss Gene Maxwell, Mrs. W. C. Carter and Dr. Arthur Kale in "How the Word Gets Around"; and Mrs. Frank Calhoun and Mrs. John M. Norris in the study of the Americas.

LEARNING/RESOURCE CENTER

In this Center will be found so much interest that it will be hard to leave the fun, fellowship and learning. Here will be visual aids, jam sessions in program planning, interpretive worship music-making, charts . . . books . . . people . . . . and it will be hard to leave!

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

GREENVILLE DISTRICT WSCS

The District Meeting of the Women's Society of Christian Service, Greenville District, was held at Queen Street United Methodist Church in Kinston on April 21, 1970 with President Mrs. Harold Leatherman presiding. The theme of the meeting was "Who Will Build The World Anew".

Mrs. W. T. Dixon, Jr. President of the Queen Street Women's Society, welcomed the guests and gave pertinent announcements.

Coming events were presented. Mrs. D. B. Murphrey gave an interesting preview of the new R.A.R. program to be held in August. This will replace the School of Christian Missions and will be held from August 11-14 and a weekend of August 15-16. It will be the new way of "doing our thing". It will inform of all responsibilities and will be a joint effort of all conference boards. The new studies were announced as follows: "How the Word Gets Around"—"Man, Media, Message", a study of Psalms, one on "The Americas—How Many Worlds". There will also be a Bishop's Hour during the week end on the weekend.

Mrs. Karl Hardee presented the

ew literature, and Mrs. Leatherman ave a "State of the District" message elling of the progress made by the Greenville District during the past ear.

Featured speaker was Mr. Seavy Carroll of Fayetteville, former missionry to Rhodesia.

The Committee on Nominations resented the name of Mrs. Van C. Fleming to replace Mrs. D. B. Murprey as Chairman of Missionary Edcation. Mrs. Murphrey was assured hat her resignation was accepted with egret, and Mrs. Leatherman thanked er for the fine work she has done in his office.

The closing meditation was given y Mrs. Roy Honeycutt, Jr., and lunch ollowed in the educational building, rovided by the Queen Street women.

GREENVILLE DISTRICT PRESIDENT

Mrs. Harold Leatherman, president f the Greenville District Women's Soiety of Christian Service, is a charmng, vivacious young woman, affecionately known to her friends as Vilma.

The wife of Rev. Harold Leatherman, present pastor of Queen Street nited Methodist Church in Kinston, Vilma is the mother of three children -Nancy, Mrs. Lee Hauser whose husand is now serving in Vietnam—onald, a student at Methodist Colge—and Margaret, a rising senior at rainger High School. She is also the oud grandmother of small Anne arie Hauser.

Wilma grew up in the Western orth Carolina Conference near Hickry. She has always worked in her urch, serving in various capacities. rly in Mr. Leatherman's ministry, e family moved into the North Caroa Conference where Wilma has serve the Woman's Society as sub-district



Mrs. Harold Leatherman

leader in the Raleigh District, vice president and secretary of Missionary Education in the Elizabeth City District, secretary of Missionary Education in the New Bern Dstrict, and as membership cultivation secretary on the Conference level. On the local level she has served as president, secretary, and secretary of Missionary Education, an office she now holds in her local church.

As a minister's wife, she has been a real asset to her husband, from the time he served as student pastor of the Bessemer City Church in the Western North Carolina Conference, through his pastorates in Henderson, the Ebenezer-Knightdale charge in Raleigh, Manteo, Morehead City, and now Queen Street Church in Kinston, where she and two of her children, Donald and Margaret, are members of the choir.

The Greenville District is proud of its president and will continue to grow under her leadership.

Mrs. John C. Steinert
Secretary, Greenville District.

Sunday School Lesson

FOR JULY 26

By Dr. Raymond A. Smith
(International Lesson Series)

THE PROBLEM OF SIN

Background Scripture:

Genesis 3; Luke 15:11-32; Romans 1 through 3

Lesson Scripture:

Genesis 3:1-15

How do we distinguish the term "sin" from two other words which are sometimes used interchangeably with it . . . . the words "evil" and "wrong?" Does sin always involve the breaking of some religious law or regulation, or may it be simply an attitude which may never find expression in a definite outward act? One theologian has defined sin as "our denial of our true relationship to God and the attempt to organize our lives on some other basis." Other writers have emphasized it as a break in the Divine-human relationship, as in the story that forms the scriptural basis of our lesson.

"Evil" is a term that can be applied to man's character, or to some great and terrible disaster, such as the recent earthquake in Peru, which is said to have taken fifty thousand lives and injured, or made homeless, many thousands more. The problem of evil may, therefore, be discussed without reference to "sin", it being those apparently undesirable aspects of our earthly environment for which no solution has yet been found. Sometimes we use the term "necessary evil" when referring to such conditions; however, some of the evils which appear, as dust storms, for example, are related to men's disregard for the established laws of nature, and since they make life hard, or impossible, for future generations, can be called sins of man, rather than natural evils.

The word "wrong" can be used in a multitude of ways, some of them having no relationship to "sin." Examples of this could be seen in speaking of the "wrong" side of a piece of cloth or a "wrong" telephone number. The origin of the word appears to come from an Anglo-Saxon word meaning "twisted", or "distorted." A Greek word which means "missing the mark" is the term used in the New Testament for the principle of sinning. We thus see that sin carries the meaning of something fundamentally out of harmony with life as it should be lived in all its relationships, both divine and human. One of the most comprehensive, yet brief, statements on the nature of sin is that of Cardinal Newman. It is reproduced by John Baillie, in his "Diary of Readings" (Scribners $2.50), page 12. If the reader owns, or has access to a copy of this book, it will repay him generously for the time spent on studying Newman's statement.

The question has been frequently raised as to how, if man is a born sinner, can he be created in the image of God? The answer sometimes given to the question is that man was created a free being; that is, he could, if he chose, defy God and follow his own impulses. This suggests that, while man is like God in his freedom, he is unlike God in his choices.

In discussing the story of the temptation in the Garden of Eden we may s

that an important question raised here is one that is still very much a part of our lives; that is, whom shall we believe? The tempter says to Eve "You will not die if you eat the forbidden fruit; on the contrary you will be like God, who has forbidden you to eat the the fruit because he doesn't want human beings to be like him." According to the story Eve chose to put her trust in the false reasoning of the tempter, ate the fruit, persuaded Adam to eat some, after which both of them paid for their disobedience by being driven out of the garden. How many times in the long history of humanity have men gone wrong by listening to false reasoning? It is no wonder that a perceptive theologian has written: "No idol, in ancient times or modern, has a more consistent appeal than Human Reason." There have been times in history when nations have made a god of Reason. They even prayed to it. But in the case of the French Revolution this pious attitude toward Human Reason led to a horrible blood bath in which human passions made a shambles of reason.

Our first parents evidently came to know shame, heart-ache and suffering by listening to the wrong voice. When they were called to account they did what we still do in similar circumstances—they took refuge in excuses. Adam blamed their troubles on Eve, Eve blamed them on the serpent. Today we have many convenient substitutes for the serpent. We blame "Environment", or "Heredity", or "The Spirit of the Times", or young people, or Communists, or bad political leadership—the list could be extended indefinitely. When we do this we disclaim our God-given freedom and act like helpless pawns in the game of life. This is definitely not the Biblical view of life's meaning.

Summer Pastor's School Under Way at Duke

DURHAM—The annual Approved Course of Study offered each summer by the Duke University Divinity School in conjunction with annual United Methodist conferences in the church's southeastern jurisdiction opened here July 6.

The session will continue through July 31 for some 235 pre-registered students working in the several levels of training.

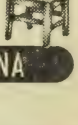
Those attending the Duke course this year are from a wide area of the southeast, the largest delegations from out of state hailing from Virginia, South Carolina, West Virginia, Tennessee, and Delaware. More than 125 are from those five states while approximately 100 are from North Carolina.

Student officers for the 1970 session include Rev. Henry R. Warren, Lumberton, president; Rev. Haywood L. Morrison, Waxhaw, vice president; Rev. George M. Pearson, Jr., Alton, Va., secretary; Rev. Fletcher W. Fraley, Tatum, S. C., treasurer, and Rev. Eugene McCants, Bamberg, S. C., assistant to the executive committee.

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SILER CITY, NORTH CAROLINA

IN MEMORIAM

MRS. LULA HICKMAN

We, the members of the Women's Society of Christian Service of the Granite Falls United Methodist Church, Statesville District, North Carolina, wish to pay tribute to the memory of Mrs. Lula Hickman, who passed away on May 10, 1970.

Mrs. Hickman was a charter member of the Women's Society of Christian Service and served at different times as treasurer and secretary. Recently she joined Circle No. 2 when Circle No. 1 was absorbed into Circle No. 2.

Mrs. Hickman not only loved the Women's Society of Christian Service, but the work of the church in its every phase. She was a great inspiration to all those who knew her. She was loved because she loved. She had many friends who will remember her for her services rendered to them during illness and death of their loved ones. She had many other virtues, and will be missed by all, but especially by Circle No. 2.

We, the members of Circle No. 2 express our deepest sympathy to her daughter, Mrs. Nina Crouch, in her great loss.

Respectfully submitted,
WOMEN'S SOCIETY OF CHRISTIAN SERVICE
The United Methodist Church of
Granite Falls, N. C.
Mrs. Dan Stalling, *President WSCS*
Mrs. Melvin H. Jones, *Secretary WSCS*
Mrs. Carrie Starnes, *Chrm. Circle No. 2*

MRS. LOVIE QUEEN

We, the members of the Women's Society of Christian Service of The United Methodist Church of Catawba, North Carolina, wish to pay tribute to the memory of a beloved member, Mrs. Lovie Queen, who died on April 23, 1970.

Mrs. Queen's radiant Christian life exemplified the teachings of her Master as He expressed them in the great Commandment: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind; and thou shalt love thy neighbor as thyself." She gave of herself generously and unselfishly in service to others, not counting the cost. Her compassionate love reached out to the lonely, the sick and the shut-ins.

Mrs. Queen loved her church and was loyal in her support of every phase of its work, having served at one time as Secretary of Supplies, and the last office which she held for many years was that of Secretary of Christian Social Relations in the Women's Society of Christian Service of which she was a charter member. She also served as secretary of her Sunday School class, Communion Steward, member of the Administrative Board and was also a member of the Catawba Home Demonstration Club. We are all richer for having known and loved Mrs. Queen. The memory of her dedicated life of service to her God and to others will ever be a challenge and an inspiration to all who knew her. She truly "went about doing good."

"Servant of God, well done.
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

We extend our deepest sympathy to her family. We are thankful for the rich heritage which she left to them and to all who knew and loved her.

Respectfully submitted,
—Women's Society of Christian Service
of The United Methodist Church
of Catawba
MRS. JOE SPENCER, *Vice-President*
MISS GERALDINE SIGMON, *Secretary*

MRS. MABEL B. JONES
MRS. MIRIAM D. JONES
MRS. LYDIA T. MULLEN

We, the members of the Women's Society of Christian Service of Trinity United Methodist Church, South Mills, North Carolina, wish to express our love, appreciation, and respect to the memory of Mrs. Mabel Bartlett Jones, Mrs. Miriam Dozier Jones, and Mrs. Lydia Taylor Mullen who have passed away during the past year.

Miss Mabel, as she was affectionately called, was friendly and warm-hearted in her manner toward every one. For several years before she passed away in August, 1969, she would spend the winters in Washington, D. C. with her daughter. Friends would always remark, when she left for the winter, that no one could leave the community who would be missed more than Miss Mabel.

Mrs. Miriam Jones who died November 2, 1969 gave of herself generously and unselfishly to her local society serving as its treasurer for many years. She was honored with a Special Membership in 1966. Mrs. Jones' seat was not vacant in her class or church services until illness came to her. She was there with a smile and warm greeting for all.

Mrs. Lydia Mullen who passed away February 15, 1970 served on the Official Board of her church for many years as Communion Steward, and was Superintendent of the Home Department as long as her health permitted. Her compassionate love reached out to the lonely, the sick, and the shut-ins. She ma

ner rounds regularly to visit these people as ong as she was able.

Their influence and devotion to their church will long be remembered, and their lives of service will ever be a challenge and inspiration to all who knew them. We are thankful to God for having had the privilege of sharing part of their lives.

—The Women's Society of Christian Service
Trinity United Methodist Church
South Mills, N. C.

MRS. NELLIE S. HARGRAVE

Nellie Spivey Hargrave was born in Northampton County, North Carolina, December 28, 1889, the daughter of Daniel and Margaret Spivey. After finishing the county schools she attended Louisburg College. She taught for several years in Martin and Washington Counties. In 1929 she accepted a school in her own county where she met and married H. H. Hargrave, a farmer of Garysburg, the following year. This is where she made her home for the remainder of her life. She joined Pleasant Grove Church and served it faithfully. She was especially interested in the missions of the church, and was a loyal member of the Women's Society of Christian Service as long as her health permitted. After she could no longer attend she had her Circle to meet in her home.

"Miss Nellie," as she was known to many, was called to meet her Master on Sunday, May 24. Her funeral was held in Pleasant Grove Church by her pastor, the Rev. Dan Bowman. She had chosen "My Creed," by Edgar A. Guest, to be read. This is very suggestive of the life she lived. Burial was in the church cemetery.

VIRGINIA T. STEPHENSON

MRS. ANNE SIMPSON LINEBERGER

Members of the Women's Society of Christian Service of Edenton Street United Methodist Church, Raleigh, wish to pay tribute to the memory of Anne Simpson Lineberger. Widow of Dr. H. O. Lineberger Sr., who passed away on June 17, 1970.

Anne, the first president of our Women's Society of Christian Service, served from 1939 to 1942 during unification of the three Methodist denominations. She had exceptional executive ability and served the North Carolina Conference in many important capacities.

She, with Dr. Lineberger, who preceded her in death by several years, rendered outstanding service to the religious, civic and medical well being of our city and state.

Anne received many honors from the North Carolina Conference Woman's Society and doubtless even higher offices would have been offered her had not the death of her husband curtailed her voluntary activities.

Edenton Street Church, the Raleigh District, and the North Carolina Conference are fortunate to have had the benefit of her interest and talents.

For her dedicated life we are grateful and wish to pay respect and extend our sympathy to her children and grandchildren.

Women's Society of Christian Service
Edenton Street United Methodist Church
Raleigh, N. C.
Mrs. J. Warren Smith
President
Mrs. V. W. Chase
Secretary.

MRS. ELIZABETH HARDISON WOOLARD
1894-1970

We, the members of the Woman's Society of Christian Service of Ware's Chapel United Methodist Church of Washington, North Carolina, do hereby honor our beloved member and wish to pay tribute to the memory of Mrs. Elizabeth Hardison Woolard who has gone to her rest.

"Miss Lizzie," as she was affectionately known by her friends and co-workers, was a devoted and long time member of the Ware's Chapel Church. She was active in her church and took an active part in the Woman's Society of Christian Service as long as her health would permit. She served on various committees, and gave of her time, talents and gifts most graciously. She was an adult Sunday School teacher for many years. Her warm smile, her love for her family and fellowman was an inspiration to all who knew her. In her Christian life she possessed the qualities of noble womanhood.

When this dear Lady was taken from this church on March 15, 1970, the congregation declared the sorrow in her death and shall ever cherish the memory of this loved one.

Therefore, Be it resolved:

First: That we thank God for her life and devotion to her church.

Second: That we extend our deepest sympathy to her family.

Third: That a copy of this resolution be sent to her family, to the North Carolina Christian Advocate for publication, and that a copy also be recorded in the minutes of this society.

Mrs. Nancy Jones, President, WSCS.

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THE CHILDREN' S PAGE

MRS. CATHARINE VICK

Dear Boys and Girls:

I am spending my vacation at Lake Junaluska, N. C. This is the Assembly grounds for Methodists in the Southeastern Jurisdiction. The Southeastern Jurisdiction is the part of our church that includes Methodist people in Virginia, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky and North Carolina. People from all of these places come here to attend special meetings that will help them be better Christian leaders and teachers.

One building here is a very special one. It is called The World Methodist Building. This building is the headquarters for Methodism all over the world. A Methodist minister, Dr. Lee Tuttle, from North Carolina, is director of this work. In the building there are many items that tells us about the history of Methodism. During the next weeks, I shall try to tell you about some of the things you can see if you visit this historic building at Lake Junaluska. We shall try to think about some of the people who began our church in America. If you should travel in the mountains this summer, see if you can find Asbury's trail. Let's know all we can about our church.

Aunt Cay

EARLY AMERICAN METHODIST LEADERS

John stood looking up at the tower of the church when Mr. Craig came up. "What are you thinking about?" asked Mr. Craig.

"You know we have been studying about what The Methodist Church teaches," answered John, "and I was just wondering about something. Since John Wesley was an Englishman, how did Methodism get to America?"

"That is an interesting story," replied Mr. Craig. "Let's go into our classroom and see if we can find a book that will help us find the answer."

As John and Mr. Craig entered the classroom, the other boys and girls were waiting for them. "John has been wondering how Methodism came to America," Mr. Craig began.

"So have we," exclaimed the rest of the boys and girls.

"Well," said Mr. Craig, "Let's try to help you understand how men brought the Methodist church to America. Before the time of our American Revolution many people were leaving England and coming to the colonies in America. Many of these were people who had belonged to the Methodist Societies in England. They held meetings in their homes and invited others to join them. A group of Methodists in New York started a little church and then wrote to John Wesley to send them a preacher.

"At a conference of preachers in Leeds, England in 1769, John Wesley told the men about the call from New York and asked if there were any volunteers. Two young preachers, Richard Boardman and Joseph Pilmoor, stood up and answered in the words of the prophet Isaiah when he heard God speaking to him, 'Here am I. send me.' Two weeks later they were on the ocean on their way to New York.

"Two years later the Methodist Conference was held in Bristol, England and again John Wesley called

r volunteers to go to the new world. vo more young men volunteered. ıey were Richard Wright and Fran- ; Asbury.

"It was Francis Asbury who made e Methodist Societies into the ethodist Church. He spent forty- ve years riding up and down and ck and forth across America on rseback. In these forty-five years travelled about 275,000 miles over lderness trails. He must have visit- almost every settlement in the lonies. He traveled across the Ap- lachian Mountains sixty times on rseback. Many times he had to eak his own trails.

"When Asbury came to America in 71 he found here only six hundred ethodists and ten Methodist preach- s. When he died forty-five years la- r, there were 214,255 Methodists and ven hundred preachers in America.

"Asbury was a great man and he s been called 'The Prophet of the ng Road.' What do you think made m spend his life that way? It cer- inly wasn't for money. When he rived at the ship in Bristol, he did- have a penny. The friends who d come to see him off took up a llection and gave him ten pounds. day that would be a little over ty dollars. Asbury's salary as a eacher in America was thirty dol- s a year. When he died in 1816 near edricksburg, Virginia on his way to nference in Baltimore, all his posses- ns were a pair of saddlebags, a few thes, and some books."

"I think I know what made Asbury nd his life that way," said Lois. "He w there was something more impor- t than money, and that is living in way of Jesus. He wanted everybody to know about Jesus and so he nt his whole life telling others about h."

In the city of Washington, D. C., nation's capitol, there is a statue of Asbury on his horse," added Mr. Craig. "At the base of the statue is written 'If you would see the results of his labors, you will find them in our Christian civilization.'"

SOME QUESTIONS TO THINK ABOUT

What does the United Methodist Church look like?

Can you see it?

What makes up a church?

Who is the United Methodist Church?

What does the United Methodist Church do?

Discuss these questons with your parents, minister, or teacher. Write me what answers you decide upon. Let's see what we think about the church. You can send your letters to me % The N. C. Advocate in Greensboro, P. O. Box 508, 27402.

WHO WERE THEY?

Some Old Testament people help us spell a special word. Who were they?

A Patriarch
Bathsheba's husband
A boat builder
A prophet
A nephew
A king
A wise man
A brook
An uncle

I — — — —
U — — — —
N — — —
A — — —
L — —
U — — — — —
S — — — — — —
K — — — — —
A — — — — — —

ANSWERS FOR LAST WEEK: Table; Bag; Roll; Cat; Ton; Tam; Pie; Key; Rug; Chin.

CAROLINA BRIEFS

¶ Mrs. Frank B. Cook of Rutherfordton, whose husband is pastor of First United Methodist Church, lost her mother by death June 26. She was Mrs. D. W. Reed of Charlotte. The funeral was held at Dilworth United Methodist Church, Charlotte, where she had been a member for forty years. Dr. Russell Montfort and the Rev. Lindsay Strader officiated.

¶ Forrest Reid, a member of Centenary United Methodist Church, Winston-Salem, has two poems published in the most recent issue of "Face to Face." The July issue of the monthly magazine for Senior High boys and girls is a special creative arts issue. The son of Mr. and Mrs. David E. Reid, he is a June graduate of R. J. Reynolds High School.

¶ The first service of worship will be held in the new Sharon United Methodist Church, Charlotte, at 11 o'clock, July 19. An open house is planned from 3 to 5 that afternoon.

¶ The Rosman United Methodist Church in the Asheville District was dedicated on Sunday, June 28, in a special service conducted by the Rev. Henry M. King, pastor of the church.

¶ Dr. John M. Bullard, chairman of the Religion Department at Wofford College, Spartanburg, S. C., has been named Albert C. Outler Professor of Religion at the college. The professorship was endowed in honor of Dr. Outler, a 1928 graduate of Wofford, who is professor of theology at Perkins School of Theology, Southern Methodist University. Dr. Bullard, a member of the Western North Carolina Conference, has been chairman of the department since 1962.



PASTOR AND WIFE HONORED

Rev. and Mrs. Carl Tate of Ellenboro were honored by members of the Oak Grove United Methodist Church, Ellenboro, and by special guests at the morning worship service May 31. Rev. Mr. Tate, now retired, joined the Western N. C. Conference in 1921. He was given a certificate of appreciation and together they were given an inscribed silver tray. Guest ministers participating were A. G. Lackey, Morris Byers, J. Max Brandon, and Howard Wilkinson. The service was followed by a fellowsip meal.

¶ Miss Lucy Jim Webb of Asheville will take part in an Alaska Tra Seminar July 18-31, sponsored by t United Methodist Board of Missio Besides having opportunity for sig seeing, the participants will learn ab the work of the United Metho Church in Alaska.

Conference to Feature Learning Resource Center

The training conference for WNC onference district program councils be held at A & T State University n July 23-25 will have as one of its eatures a learning resource center. he center will be open throughout ie conference to enable persons to arn more about their district respon- bility and the general theme of Racism And Social Revolution".

The center will make use of the eaching - learning center recently urchased by the Conference. This er'er through the use of a console id portable earphones makes possible r activities to be ongoing at the same time. Television, movie projector, record players and tape recorders may be plugged in to the console and be heard on one of the four channels.

The center will feature films, tapes, filmstrips, records and printed materials. Among the featured films will be "The Negro in History," a series of eight films produced by National Educational Television. Heading up the resource center will be the Rev. Paul M. Bradley, Minister of Education of West Market Street United Methodist Church, Greensboro. Other members of the committee will include Rev. Ron Hall, Miss Vaughn Smith and Mr. Sam Stallings.

CLUB PLAN SUBSCRIBERS TO N.C. CHRISTIAN ADVOCATE

The list of subscribers printed below gives the churches on the All-Administrative oard Plan and the Every Family Plan of the *North Carolina Christian Advocate*. Every amily Plan churches are designated by an asterisk. This does not include the Interim lan churches. As additional subscriptions are received, names of the subscribing church- will be printed.

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THE ERASER



by George W. Rudisill

"Cleanse out the old leaven that you may be a new lump, as you really are unleavened."

I Corinthians 5:17 (RSV)

Many writers develop the habit of taking their pen and writing their first draft as if it were their final one. But I have observed that those who excel in the arts usually depend heavily on the eraser. The artist has freedom in making a sketch because he has an eraser. The writer makes the first draft with his pencil knowing that the eraser is on one end. Yet, it is easy to ignore the value of the eraser.

Most discoveries have been made possible by the eraser and the process of trial and error is almost the literal embodiment of the work of the eraser. Without the eraser, there would be no building, no machinery, no mathematics, no analysis of the past and no projection into the future. In one sense, progress is another way of saying that many people at various times have rubbed out the old in order to be a new lump.

Why is it that the young cannot first learn to rely on the eraser as they sketch their life? They seem determined to use ink from the outset. So with habits, personality traits and life-long commitments so thoroughly engraved, it takes a major upheaval to permit them the opportunity to change and grow.

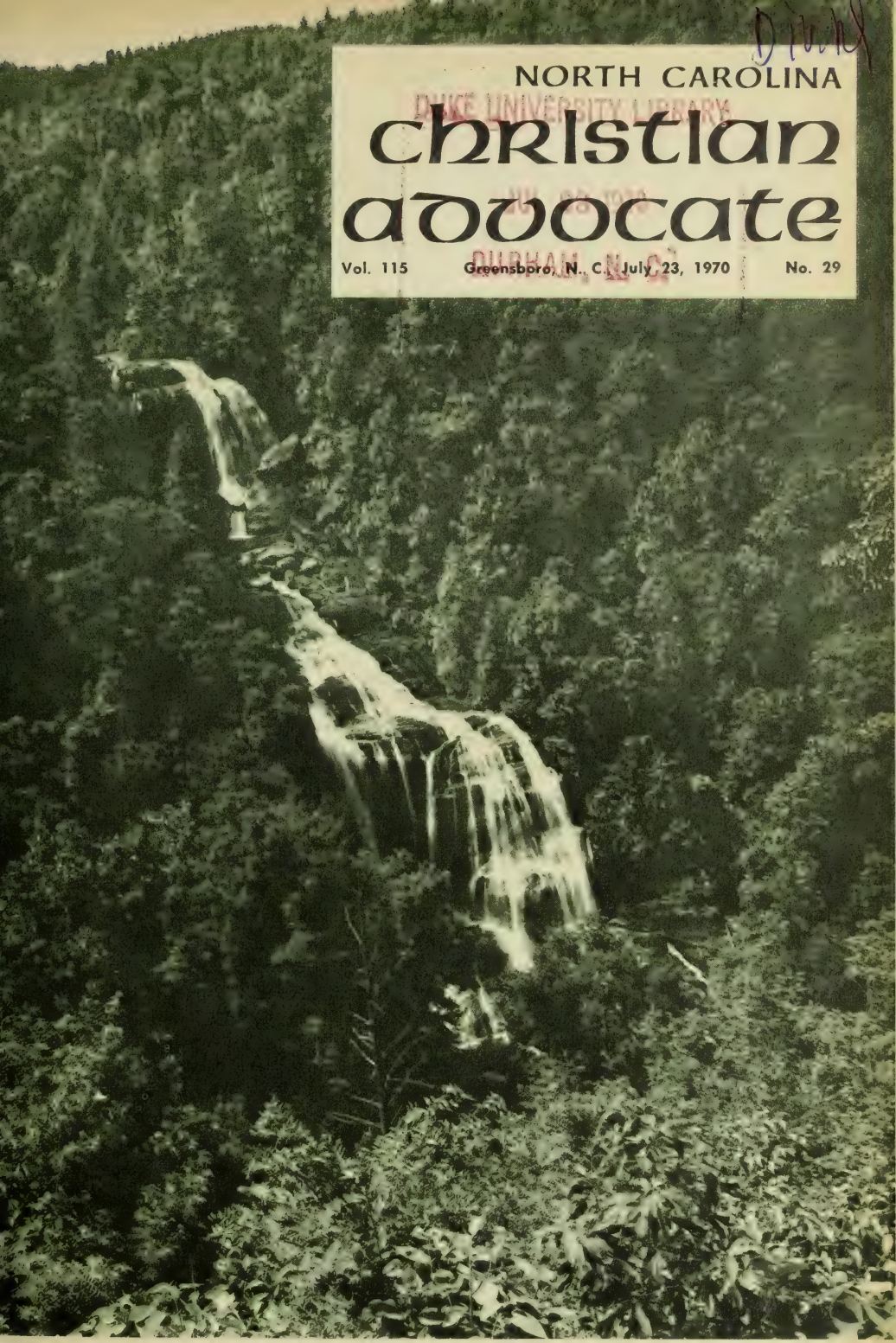
It is a pity to become brittle so soon in life. Why must children be young people and young people behave like adults? And in our age, even adults cannot be themselves because they feel compelled to give the appearance that they are all important, know everything and always completely on top of each situation. It is not good taste today to ask, "What are you doing?" Rather you should ask, "What have you done?" Production and accomplishment rules our days and no one dares to be known as a learner, a student or one who is becoming. This is the age of the pen with no room for the eraser. It is the age of music written by the yards, pictures copied by the thousands and new gadgets that will not work until the repairman can arrive.

Like St. Paul, I would like to make a plea for quality in life. Let us go back to using the eraser in our living where we expect to cleanse out the trash in order to live a life worthy of the children of God.

The Rev. Mr. Rudisill is pastor of First United Methodist Church, Asheboro.

NORTH CAROLINA
christian advocate
Vol. 115 Greensboro, N. C. July 23, 1970 No. 29

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No Advocate Next Week

By action of the Methodist Board of Publication, the North Carolina Christian Advocate will miss two weekly issues this summer rather than one. This is in order to give the people who produce the Advocate (editorial, circulation, production) more vacation time than has previously been allowed.

On the new basis, most of our people will be eligible to receive two weeks' paid vacation. Heretofore, this has been limited to one week. The Methodist Board of Publication and the management feel that this proposal is in line with fair labor practice.

There will be no Advocate published next week. The issue which would normally be dated July 30 will not appear, and our next issue will bear the date of August 6.

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NORTH CAROLINA

christian advocate

Official Organ of the North Carolina and Western North Carolina Conferences of The United Methodist Church

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

July 24-26—Weekend Conference for Local Church Commissions on Missions
July 26-31—Candler Camp Meeting
July 26-31—Conference on Evangelism
July 31-Aug. 2—Weekend Conference for Chairmen of Local Church Commissions on Evangelism

Aug. 2- 5—Association of Conference Commissions on Worship
Aug. 2-14—Leadership and Laboratory Schools
Aug. 3- 7—Ecumenical Seminar
Aug. 3- 7—Southeastern Institute of Church Music
Aug. 6- 9—Annual Church Ushers' Conference
Aug. 7- 8—Junaluska Board of Trustees Annual Meeting
Aug. 8- 9—Junaluska Associates Weekend
Aug. 10-14—Church Business Managers Conference
Aug. 11-12—Southeastern Jurisdiction Conference on Foundations
Aug. 13-16—Southwide Lawyers and Doctors Seminar
Aug. 14-16—Church School Administrators Conference
Aug. 14-16—Conference for Professional Workers in Christian Education
Aug. 23-30—Senior Citizens Week
Aug. 24-28—International Roman-Catholic-World Methodist Council Consultations
Aug. 26-30—Junaluska Prayer and Bible Conference

NORTH CAROLINA CONFERENCE

July 20-24—UMYF Annual Conference Session, Methodist College, Fayetteville
July 22—Methodist Foundation, Inc., Methodist Building, 2:30 p.m.
July 26-Aug. 1—Senior High Camp, Camp Don Lee
Aug. 2-8—Senior High Workshop, Wesleyan College
Aug. 10-13—Junior High Workshop, Wesleyan College, Rocky Mount
Aug. 11-14—Summer R and R Week, Methodist College, Fayetteville
Aug. 15-16—Summer R and R Weekend, Methodist College, Fayetteville

WESTERN NORTH CAROLINA CONFERENCE

July 26-31—Senior High Smoky Mountain Hike

Aug. 2- 7—Senior High Smoky Mountain Hike
Aug. 3- 7—Mission Convocation 1970, Pfeiffer College
Aug. 3-13—Summer Clinics, Duke Divinity School
Aug. 7- 9—Mission Convocation—Weekend Design, Pfeiffer College
Aug. 9-11—Conference Council on Youth Ministry, Pfeiffer College
Aug. 10—District Ministers and Wives Meeting, Central Church, Asheville
Aug. 16-21—Young Adult Wilderness Hike
Aug. 21—Salisbury District Ministers and Wives Family Picnic, Kannapolis Golf Club Picnic Area, 5 p.m.
Aug. 21-23—Annual Laymen's Conference, Lake Junaluska
Aug. 22—Executive Committee of Board of the Laity, Lake Junaluska, 8 p.m.
Aug. 23—District Training Session for Local Church Leaders, Asheboro Area, First Church, Asheboro
Aug. 30—District Training Session for Local Church Leaders, High Point Area, Wesley Memorial, High Point

A GOSPEL FOR THE WHOLE PERSON

by Ervin S. Cook, Jr.

Does God always move in exactly the same way everytime worshippers gather? Isn't there a danger in demanding exciting emotional experiences all the time? The evangelistic message and emphasis is needful, but caution must be exercised lest this is all we seek. There is a need for the call to repentance, confession, and the new life in Christ—but is this the whole of the Gospel? Isn't there a danger of neglecting social issues? There are practical matters that the Christian must wrestle with. Sometimes, events and occasions demand that we speak in a quiet and reasoned way. Although there may be occasions when intense fervency is in order, there are other times when God will choose to visit in an entirely different manner.

Outpourings of the Spirit are welcome and needful. All of us are in need of renewal. But let us not despair if we do not have such mountain top experiences every time we come to church. God often speaks softly, and His appeal is as much to the head as it is to the heart.

There is a place in our religion for both the intellect and the feeling. We should rejoice if there is a surge of emotion that stirs up and brings tears to our eyes. Perhaps we have stifled this too much through sophisticated patterns of worship. But on the other hand, must we lambast the church, evade responsiblity, flee to safer retreats because this high pitch of fervency is not always present? Some judge a church's image by the display of feeling. Is this the real criteria? Is it not possible that we hew out channels for His movement and then fuss and fume if He chooses to move and operate in different ways?

Let us ever be thankful for repentance, confession, a stirring of the winds of Pentecost. But let us be careful lest we measure spiritual success by standards based on raw emotionalism. Isn't the result the important thing? It is how we live in society, the mission we perform, the servanthood we display. It is not how loud we shout, how many tears we shed, how much we move about in a display of egotism. Outward visible expressions are not necessarily indicative of inner control or moral uprightness. "By their fruits ye shall know them."

Neither is a man's spirituality determined by his idolizing a building or a particular setting as the place and the time for God's movement. **The church is in the world also.** What testimony are we giving in the market place, the seats of government, in the home, on the job? Are we dealing with the real problems that are confusing and alienating socity, or do we retreat to the mountain top experience and refuse the challenge of dealing with the hard and nitty-gritty issues affecting men's destinies?

There must ever be demonstration of love for neighbor, interest in those mutual problems afflicting us all, earnest work for the Kingdom of God, faithful stewardship. Loyal discipleship is more than Bible reading, shouting, fervent demonstration in the

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The Rev. Mr. Cook is minister of Harmony United Methodist Church, Concord.

worship setting. The followers of Jesus Christ must be known for their attention to matters in the real world which they must confront every day.

What does our faith say about hostilities, prejudices, fears, anxieties, justice? Are we seriously studying the meaning of brotherhood? If there is a failure on our part to be missionaries and help our church to fulfill its servant functions, then all our visible expressions within the building we call the church are for nought. Repentance and salvation are indeed key expressions of the Gospel, but these can be such shallow things that we neglect the weighty matters demanding our attention.

Love for our neighbor, discussion of vital issues, confrontation with oppressive forces that divide and conquer are necessary expressions of the truly regenerated life. Even in Christian salvation, there can be a kind of legalism that denies participation in those social problems that are dividing society and denying human rights.

One can inherit eternal life only through acceptance of Jesus Christ as Lord and Savior. But we restrict the Gospel if we limit immortality to a selfish, self-centered style of life. Dynamic evangelism must have social implications also.

Dr. Wilson Weldon made the following statements in the March 5 issue of the **North Carolina Christian Advocate.**

"We need neither pietism nor activism alone, divorced from each other! We need both the meditating and the activating . . . Our eager passion to create finer social conditions for all men stands in dire need of being grounded in the redemptive experiences of the personal Father."

Dr. Weldon said that in his own ministry he has sought to bring a valid and meaningful marriage of activism and meditative religion. Isn't the gospel for the whole person? Redemption for the individual, personal salvation, the joy of sins forgiven must be proclaimed. However, this belief must be supported with meaningful dialogue with one another and with the world.



PARSONAGE DEDICATED

The East Marion United Methodist Church parsonage was dedicated by the Rev. A. Glenn Lackey, former Marion District superintendent, on May 31. Valued at $35,000.00 it has four bedrooms, family room, three baths, kitchen, living room, dining room, full basement and double carport. The Methodist Men's organization built the home and the Women's Society was in charge of the furnishings. The church membership recently completed a new church plant at the cost of $135,000.00.

EDITORIAL . . .

Some Guidelines For A Church In Travail

The churches today are in a time of strange contradictions. On the one hand, there is an earnest search for unity, for a bringing together in oneness of spirit, if not in one fold, of all who honor Christ and bear the name Christian. Yet, at the same time Christendom is riven asunder by cruel divisions which bring pain and polarization.

There is not a major denomination in the world which is not involved in or interested in the ecumenical movement. Much of the stimulus for this movement has come from the younger churches, and from Christian groups in the developing countries of the world. Spokesmen in such churches have questioned the validity of theological and structural differences which have separated believers in Christ. Often on our so-called "mission fields", national Christians have been puzzled and confused as they have been confronted by Presbyterians, Methodists, Lutherans, Roman Catholics and a host of others working within separated structures.

At the same time, in the "home fields", more and more church leaders have been getting the message. Perhaps five hundred years ago, or two hundred years ago, separation from parent bodies seemed to be a justifiable option. Defense of personal liberty, freedom of worship, the rights of individual conscience, language or geographical barriers may have dictated the wisdom of such action. In today's world most of these causes for separation have disappeared. This would seem to be true at least in the historical application.

Since the whole scheme of the universe seems to pivot around unity and cohesion; since God is One, and since His people in Christ are one; therefore, it must surely follow that the movement of separated Christian brethren toward one another in unity is right and good.

This concept has been clearly delineated by the Consultation On Church Union, in the Plan of Union which it is offering to the member denominations and to other churches which might be interested. This position has been carefully grounded in the teachings of the New Testament.

The yearning for oneness should not be deprecated, nor held in contempt. It should be recognized and nourished as a true and genuine expression of Christ's spirit. Any church today which is not willing to travel along the ecumenical road must almost of necessity be held under suspicion.

However, this is only half the picture. The other half has to do with the fact that while we are all bound up in one big bag of commonality, no two of us are exactly alike. In fact, from person to person, from ethnic group to ethnic group, from social class to social class we are widely divergent. If God made us all one, it is just as true that God made us all different from one another. On many issues of the day, therefore, we hold to different opinions. We feel differently, react differently, to identical circumstances. It is wrong and dangerous to ignore this reality: to act as though it does not exist.

One of the points of serious trouble within this big United Methodis

Church right now is that some of its leaders seem to be ignoring this fact of deeply implanted differences between people. Some of these leaders seem to think that differences in opinions, in conscientious scruples, in ethical concepts, in theological interpretations can be dissolved by General Conference action, or by the pronouncement of some general board of the church. They seem to feel that the main thing is to get their viewpoint made "official" even if it is by no more than a majority of one vote.

There will always, for instance, be conscientious objectors to war within the United Methodist Church. It is important that their deeply felt convictions should be recognized and respected. To be sure, they can be outvoted in almost any assemblage of United Methodist people. But respecting the right of other Christians to hold some views which are different from our own is a more important principle than the ruthless practice of trying to suppress all of those who differ from us.

Any church which would move toward ecumenicity, toward universality, must needs erect a large umbrella, in its concepts of theology, of ethics, of worship, of mission, of organizational structure. Broadly based options must be left in, or vast numbers of people will be left out.

This editor thinks that he has seen in recent years within the United Methodist Church a movement toward narrowing the options; toward riding roughshod over the opposition if the votes are there; toward ignoring the viewpoints of minority groups. There are exceptions that are coming into existence: i.e. ethnic minorities, for instance; and youth; also, perhaps some slight willingness to recognize women (who outnumber men in membership, but are badly under-represented in the councils of the church).

If a mere foot soldier (or foot-in-mouth editor) may venture to offer a suggestion to the generals and admirals, the captains and commanders, of the church, it would be this. Devote much more energy, work much harder to create harmony, to keep the lines of communication open to divergent groups. Stop acting as though "marginal" groups are unimportant. Keep the curriculum material for study and education broadly based. Provide food for church members who are theologically conservative as well as for those who are theologically liberal. Let our boards and agencies stop thinking that they have to make pronouncements on every economic or social issue that is current. Or, if they feel that they must, why not once in awhile honestly affirm that Christian people are sincerely divided on the issue, and let it go at that.

What we are trying to say—all too poorly—is that while the United Methodist Church has adopted Reconciliation as its most recent quadrennial emphasis, it is not going about it in an effective way. In fact, some of its pronouncements have been anything but conciliatory in tone; some of its key leaders have at times left the impression that they couldn't "care less" about minorities which did not agree with them. The result has been unnecessary misunderstanding, tragic breakdown in communication, and a sharp increase in polarization within the church.

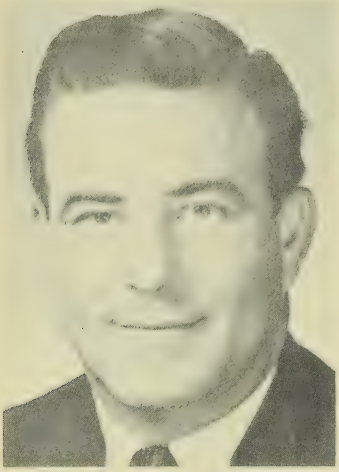
If we are all stewards of this vital ecumenical spirit, it must be fed on love and compassion, on understanding and conciliation, on a willingness to live and let live, on broad allowance for differences in conscientious insights. Either we will wreck the ecu-

(*Continued on page 27*)

Catawba County Youth Plan Lay Witness Mission

Over one hundred team members from five states will take part in the Eastern Catawba County Youth Mission, July 31-August 2, at Balls Creek Campground. The Campground is located about eight miles east of Newton, between Highway 16 and Bandys High School.

Cecil Hannah of Spartanburg, S. C., is coordinator of the youth lay witness



Cecil Hannah

mission, which will begin at 4 p.m. on Friday, July 31. The community churches are cooperating in the mission.

After a covered dish supper, there will be a singing and witnessing session at 7:30, a small groups meeting at 8:45, and benediction at 9:30 p.m.

Saturday morning the team members will visit the local churches for coke parties, with lunch at the Balls Creek Campground. The afternoon will be free for recreation and visiting. After a picnic supper, the group will have a singing and witnessing session at the Arbor, with small groups services at 9 p.m.

Sunday morning the youth witnesses will teach Sunday school classes and lead morning worship services in the local churches. A picnic lunch will be served on the Campground at 1 p.m. At 5 p.m. Sunday an evaluation service is scheduled.

Danny Christenbury is chairman of the Youth Mission, with Linda Thomas, as co-chairman. The Rev. John S. Oakley, pastor of the Concord-Hopewell United Methodist Charge, is advising pastor.

GC Alumni Giving Shows Increase

GREENSBORO—A slight increase in alumni giving to Greensboro College over the previous 12-month period is shown for the fiscal year ended June 30 in the annual report of Fred T. Jones, Jr., Director of Development and Public Relations at the Methodist-related college.

The college's total gift income for the year was $515,118.00, reflecting increases also in financial support received from trustees, the North Carolina Foundation for Church-Related Colleges and Federal Funds. Alumni giving totaled $44,681.00. Individual giving in this category showed an increase over the previous year. A total of $54,816.00 was received from trustees and $25,473.00 from the North Carolina Foundation. Federal Funds amounted to $97,667.00, restricted to current operation and capital funding.

Jones explained that the alumni-giving represented 1,240 individual contributions. The college has some 6,000 alumni, he said.

METHODIST COLLEGE TRUSTEES ELECTED

A local alumnus has been elected to the Methodist College Board of Trustees, and three Fayetteville residents have been re-elected for additional four year terms.

Louis Spilman, Jr., a 1964 graduate of Methodist College and the first person to complete the requirements for graduation at MC, has been elected to the College's Board of Trustees. He is president of Worth Printing Company in Fayetteville.

Fayetteville residents who were elected to succeed themselves for another term were Wilson F. Yarborough, Sr., treasurer of the Board of Trustees; J. W. Hensdale, secretary of the Board of Trustees, and J. D. Byrd, Jr., chairman of the 1969-70 Student Affairs Committee.

Other new persons elected to the Board include W. David Stedman, president of Stedman Manufacturing Company of Asheboro with plants also in Maxton, Red Springs and Lumberton; Rev. William K. Quick, pastor of Trinity United Methodist Church in Durham, and Rev. O. L. Hathaway, Associate Director of the Program Planning Council of the N.C. Conference.

Other persons elected to succeed themselves for another term on the Board are Dr. Mott P. Blair of Siler City, chairman of the Board; W. Robert Johnson of Goldsboro and T. Lynwood Smith of High Point.

Dr. Allen P. Brantley of Burlington and Mr. J. M. Wilson of Fayetteville were elected Trustee Emeriti.

Bishop William R. Cannon was elected Honorary Trustee.

Methodists Over-Organized?

A management study report carried out for the Minnesota Conference of the United Methodist Church, has come up with the conclusion that a major problem in the denomination is "over-organization". In making the report, Willson Associates, Inc., of Minneapolis declared that organization "has tended to become an end in itself, not a vehicle for performance".

The report further asserted that the church applies its resources to perpetuate an institution rather than teaching the brotherhood of man and the message of Jesus Christ. More "local initiative in the Church, along with a reverse reaction to a high degree of 'directive' planning from 'centralized authority'" were also cited.

"The content and approach of direction from a centralized authority must be determined in a participatory framework, not in a vacuum which represents a 'directive' approach", declared the report. It recommended that district superintendents devote 70 per cent of their time to pastor-laity relationships, with the balance of time to administration and legal duties.

Willson Associates further thought that district superintendents should be required to participate in a series of academic-type courses related to their duties, when they assume office. Other recommendations dealt with the program council, boards, commissions and committees.

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PROCTOR TO HEAD METHODIST PUBLISHING HOUSE

NASHVILLE, Tenn. (UMI) — John E. Proctor, vice-president in charge of publishing for the Methodist Publishing House, has been elected president and publisher to succeed Lovick Pierce who is retiring this fall.

Mr. Proctor, 51, was unanimously elected to the publishing agency's top post at a special meeting of the United Methodist Board of Publication here July 10. He will take office November 1.

The 45-member Board of Publication is the governing body of the Methodist Publishing House, headquartered here with regional mail order centers and retail book stores in 21 U.S. cities. The agency employs approximately 2,400 persons.

Folowing his election, Mr. Proctor told the board that the Publishing House has had a long and impressive record of service to the church and all of Christendom but that attention must now be turned from past achievement to the future.

He said as president and publisher he would strive to have an organization and staff "that can and will maintain a high degree of open and thorough communication with all the United Methodist Church." He also added that he hoped to develop an environment in which the creative and innate talents and capabilities of all employees could be utilized.

A native of Gainesboro, Tenn., Mr. Proctor first worked for the Publishing House in 1940 on a part time basis while attending classes at Peabody College in Nashville. Following a leave of absence for college and military training, during which time he served as a navigation officer with the U. S. Air Force, he returned to the Publishing House in 1945 and was made an accountant in 1946. In 1950 he was made supervisor of the accounts payable department and two months later was recalled to active duty with the Air Force.



John E. Proctor

He returned to the Publishing House in 1952 following service during the Korean War as a navigation and staff intelligence officer with the rank of major. In 1956 he became accountant supervisor of the forms and procedures department of the accounting division and in 1960 was named manager of that department. He was appointed vice-president in charge of publishing in 1964.

A member of Calvary United Methodist Church in Nashville, he serves on the adult planning committee and has been president of his church school class. He is also a member of the United Methodist Program-Curriculum Committee.

METHODIST NEWS ROUND-UP

BISHOP ELECTED IN EAST GERMANY

United Methodists in the German Democratic Republic (East Germany) have elected the Rev. Armin Haertel, a district superintendent of Aue, Saxony, as first bishop of the new East Germany Central Conference. Until now, the single annual conference in East Germany has been part of the Germany Central Conference administered by Bishop C. Ernst Sommer of Frankfurt.

RETIRED BISHOP TAKEN BY DEATH

Retired Bishop Raymond L. Archer died in Pittsburgh on July 3. He was 82 years of age. Elected a bishop in 1950 by the Southeastern Asia Central Conference, after 30 years service as a missionary in Java, Sumatra, and Malaya, he retired in 1956.

PENSION FUNDS NOT AFFECTED BY STOCK DECLINE

Declines in the stock market have had little adverse effect on the United Methodist retirement reserve funds for ministers. Although the market value of the total assets has decreased, Pension officials said, such depreciation had been anticipated and adequate reserves were maintained to make it unnecessary to liquidate holdings at the present low levels.

MPH CLOSES DISPLAY AT CONFERENCE

The Methodist Publishing House withdrew its display of books and supplies from the Northern Illinois Conference when it became the center of heated controversry. The MPH had been taken to task a year ago when it failed to go all the way on Project Equality, becoming a "supplier" member and not a full sponsoring member. The conference last year ruled that the MPH could not have a display at conference this year unless it became a full sponsoring member of Project Equality. When the publishing house joined Project Equality as a "supplier" but not as a sponsor, the conference relented in its previous action, and permitted the exhibit.

However, black delegates said they would boycott the meeting if the book display remained.

METHODIST NEWS CAPSULE

Bishop James W. Henley and Mrs. Margaret Ward Hollis of Lakeland, Fla. were married in the chapel of the First United Methodist Church, Lakeland on June 20. Bishop Edward J. Pendergrass of Jackson, Miss. performed the ceremony in the presence of family members and friends. Bishop Henley administers the Florida area of the United Methodist Church.

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SUMMER R AND R SCHEDULED IN AUGUST

Methodist College in Fayetteville will be a busy place the second week in August as United Methodists from all over the North Carolina Conference arrive on its campus. Ministers, laymen, laywomen and youth will be coming for a special period of renewal and re-creation called the "Summer R and R."

The week of study, scheduled for August 11-14, will begin with registration at 8:30 Tuesday morning and conclude with lunch on Friday. The weekend session, August 15-16, will begin Saturday morning, with registration from 8:30 until 10:30. The concluding session will be a conference-wide rally on Sunday afternoon at 2:45.

Delegates may choose one of two study courses, either "The Americas: How Many Worlds" or "How the Word Gets Around." There will be a Bible study on the Psalms for everyone.

Dr. L. E. Mattingly, professor of religion and chairman of the Division of Humanities at Nebraska Wesleyan University, will preach each day. His topics will be "Somebody Loves You," "On Being Amazed," "What the World Needs Now," "On Wanting to Run Away" and "In Mysterious Ways —A Great Work."

Bishop William R. Cannon will preach at the opening service on Tuesday, August 11. He also will be available for an informal hour with ministers on Tuesday evening and with laymen on Wednesday afternoon.

A special study for ministers will focus on confirmation training. Dr. Mack B. Stokes of the Candler School of Theology, Emory University, will speak Wednesday on "Some Meanings of



Bishop William R. Cannon, episcopal head of the Raleigh Area, will give the opening address and have conferences with pastors and laymen.



Dr. L. Edward Mattingly of Lincoln Nebraska will be the conference preacher He teaches at Nebraska Wesleyan University.



Dr. Mack B. Stokes, of Atlanta, Ga., teaches in the Candler School of Theology, Emory University. He will speak on baptism and confirmation.



Rev. Kimsey King, pastor of the Woodland United Methodist Church, is president of the Conference Board of Evangelism. He will lead the study of the Psalms.

Baptism" and Thursday on "Some Meanings of Confirmation."

Leaders for the study on evangelism, "How the Word Gets Around," will be the Rev. E. P. Armstrong, Jr., Dr. Tom Collins, Mrs. Carl King, Miss Maryruth Nickels, Rev. J. K. Ormond, Jr., Dr. Ethel Tilley and Rev. Eugene Tisdale. "Man, Media and the Message" by Merrill R. Abbey will be the text.

The study on the Americas will have as leaders Mrs. James Stanford, Rev. Edward F. Smith, Mrs. Anne Suttle and Rev. Clyde Tucker. Participants will use as a text "Where Tomorrow Struggles to be Born" by Thomas J. Liggett.

"Out of the Depths" by Bernhard W. Anderson will be the text for the study of the Psalms. Rev. A. Kimsey King, pastor of Woodland United Methodist Church, will conduct this study.

Responsibility training in the various work areas will be offered. There also will be encounter groups in which the conference participants will have an opportunity for dialogue.

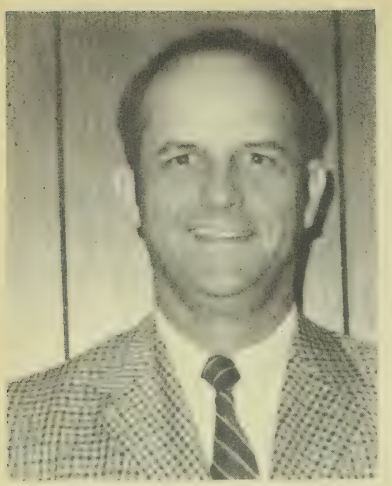
The Board of the Laity, Board of Education, Board of Evangelism, Board of Missions, Board of Christian Social Concerns, Commission on Worship, the Women's Society of Christian Service and the Program Council are sponsoring the "Summer R and R." It combines several former training programs such as the Laymen's Conference on Evangelism, Ministers' Conference on Evangelism, the Laymen's Retreat and the School of Missions.

The weekend session will culminate on Sunday afternoon, August 16, with a service of celebration and commitment. The lay leadership of every local church is urged to attend this rally in the Methodist College auditorium.

SUMMER "R AND R" SCHEDULE

Tuesday, Aug. 11

Morning—8:30-10:30, registration; 11, Bishop's Hour; 12, lunch.



Rev. Edward P. Armstrong of New Bern is pastor of the Riverdale United Methodist Church. He will be one of the instructors in "How the Word Gets Around.

Afternoon—1:30-3:00, study groups; 3:15-4, Bible study; 4-6:45, optional opportunities.

Evening—5:30-6:30 dinner; 7-8, address by Dr. Mattingly; 8:15, encounter groups, pastors' hour with Bishop.

Wednesday, Aug. 12

Morning—6:30, prayer; 7-8, breakfast; 8:30-10-30, study groups,; 10:45-11:45, Dr. Stokes on baptism.

Afternoon—12-1, lunch; 2-2:45, Bible study; 3-4, encounter groups, confirmation training for pastors; 4:15-5:15, optional opportunities; laymen's hour with Bishop; 5:30-6:30, dinner.

Evening—7-8, Dr. Mattingly; 8:15, A Celebration.

Thursday, Aug. 13

Morning—6:30, prayer; 7-8, breakfast; 8:30-10:30, study groups; 10:45-11:45, Dr. Stokes.

Afternoon—12-1, lunch; 2-2:45, Bible study; 3-4, encounter groups, confirmation training; 4:15-5:15, responsibilility training, work areas; 5:30-6:30, dinner.

Evening—7-8, Dr. Mattingly; 8:15 A Happening.

Friday, Aug. 14

Morning—6:30, prayer; 7-8, breakfast; 8:15-9, Dr. Mattingly; 9:15-10, Bible study, confirmation training; 10:-15-11:45, study groups, 12, lunch.

WEEKEND SESSION

Saturday, Aug. 15

Morning — 8:30-10:30, registration; 11, Bishop's Hour; 12, lunch.

Afternoon—1:30-3, study groups; 3:-15-4:15, responsibility training, work areas; 4:30-5:15, Bible study; 5:30-6:30-dinner.

Evening—7-8, encounter groups; 8:-15, A Celebration.

Sunday, Aug. 16

Morning—6:30, prayer; 7-8, breakfast; 8:30-9:15, Dr. Mattingly; 9:30-11, study groups; 11:15-12, Bible study;

Afternoon—12:15-1:15, lunch, 1:30-2:30, district groups, 2:45, Conference-wide rally.



Wilson Temple United Methodist Church of Raleigh recently honored three of its members, whose combined Christian service totaled 201 years. They are, from left to right, Mrs. Virginia Peebles, Mrs. Bessie Manuel and Mrs. Mildred Turner. All three have had positions of leadership in the church over the years. Mrs. Peebles was honored for having the highest number of her family present for the service; Mrs. Manuel, for being the oldest person present, and Mrs. Turner for being the next oldest person present.



PRESENTED GOD AND COUNTRY AWARD

Two scouts received the God and Country Award at Ahoskie United Methodist Church May 10, the first such awards to be given by the church. Pictured following the ceremony are, left to right, Mr. and Mrs. Joseph Bryant and son Scout Dan Bryant; Pastor A. Kimsey King, Jr., who made the awards; Mr. and Mrs. Don Craft and son Scout Donnie Craft.



SEVEN GIVEN AWARDS

Seven scouts from the Methodist Home for Children were presented the God and Country Award at Edenton Street United Methodist Churrch, Raleigh, during worship service May 31. The scouts are members of Edenton Street Church, and all are members of Troop 362. From left to right they are: Jimmy Biggs, Ronnie Brown, Larry Buffaloe, Henry Burton, Ray Byrd, Benjie Minton, and Larry Paul. Also pictured is Chaplain M. Waggoner, left, instructor of the program; Jack Peacock, scoutmaster, center, and the Rev. J. W. Lineberger, superintendent of the Home.

THE INDWELLING SPIRIT

by Joyce V. Early

Text: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" I Cor. 6:19

Several have requested me to speak on the subject of salvation, the infilling of the Holy Spirit, and to give the Methodist position on "speaking in unknown tongues". This I propose to as precisely, as frankly as I can. Many are confused about these teachings and although I have preached on this subject before perhaps I have not made our teachings clear. We do not agree with the "tongues" people, sometimes called glossolalia, or the charismatic experience. Now I have no intention of giving offense to anyone who may differ with me. Many who disagree with the Methodist Church on this question are as sincere as I am but I believe they are sincerely wrong.

WHAT IS SALVATION?

We believe that all persons stand in need of the saving grace of Jesus Christ. In the case of children they are in a saved relationship until they reach the age of accountability at which time they must accept for themselves the gift of salvation. If they are saved as infants, and thus are citizens of His Kingdom, it is our responsibility to keep them in the Kingdom. But they must have an experience of Christ in their heart, or in other words choose to continue in Christ or turn away from him. It's easier for a child who has been brought up in the church and in a Christian home to make this decision. They don't have cataclysmic experience like a hardened sinner.

We believe that salvation was provided by Christ's atoning death upon the cross for the sins of the whole world, but it was provided conditionally, namely, that man accept it. To accept the gift of salvation one must (1) repent of his sins, (2) ask forgiveness through Christ, (3) and by faith accept the gift. All men may be saved but all will not be because they will not repent and accept it. We believe that man is a "free moral agent", that is known as "free grace". We believe that "whosoever will" may come and partake of the water of life freely, as opposed to predestination.

We believe that "by grace are ye saved through faith and that not of yourselves, it is the gift of God through Christ". The Bible says, "Not by works lest any man should boast". No one deserves or merits salvation, but he may receive it by trusting, believing faith in Christ. We have an innate tendency to sin as sparks fly upward.

"All have sinned and come short of the glory of God." Romans 3:23. "The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. "To as many as received him to them gave he power to become the sons of God." John 1:12 "Behold I stand at the door and knock, if any man open the door I will come into him and sup with him and he with me." Rev. 3:20.

Dr. Early, now superintendent of the Sanford District, preached this sermon recently at Jarvis Memorial United Methodist Church, Greenville, during his pastorate there.

Now when Christ comes in He does so in the Person of the Holy Ghost and one receives the baptism of the Holy Spirit. The Holy Spirit is the Third Person of the Holy Trinity. He proceeds from God the Father and from God the Son. "Now if any man have not the Spirit of Christ he is none of His." Romans 8:9. "The Spirit itself beareth witness with our spirit, that we are the children of God." "And if children, then heirs; heirs of God, and joint-heirs with Christ." Romans 8:16,17. When the Holy Spirit comes into a life he does two things: (1) He cleanses that life of sin and impurities, and (2) He empowers that life to live victoriously.

WHAT ABOUT SPEAKING IN UNKNOWN TONGUES?

This confused age needs to rediscover the Holy Spirit. Without the Holy Spirit the church and the individual do not have adequate power to live the Christian life. Jesus said to his disciples just before his ascension: "Ye shall receive power after that the Holy Spirit has come upon you and ye shall be witnesses." Acts 1:8.

Earnest Christians are hungry for something (1) better than formalism, (2) barren intellectualism, and (3) halfway Christianity. Many want to discover the first-hand experience of early Christianity. They want to know Christ as a certainty, as Lord and Saviour, and as a power in their lives. Thank God for this hunger. May they be fed spiritual food to satisfy them.

What bothers me is along with the rediscovery of the Holy Spirit it has been connected with the Unknown Tongues movement. Many teach and imply that unless you speak in unknown tongues you do not have the Holy Spirit in your life. Well, that just isn't true! Emphatically you do not have to speak in tongues to have the Holy Spirit! Don't let anyone tell you that you do.

It is most unfortunate that at a time of widespread hunger for spiritual food that such is being taught and it confuses people. In fact it is a disaster because many are "turned off", repelled, driven away from spiritual things by it, who otherwise might come to possess the power of the Holy Spirit for great living. Instead they go on unsatisfied, unhappy, defeated in their religious lives. I repeat that it is unfortunate, discouraging and disappointing.

DOES THE BIBLE TEACH UNKNOWN TONGUES?

Some cite you to Acts 2:4 where we read, "They were all filled with the Holy Spirit and began to speak with other tongues." But note it says "other" and not "Unknown" tongues. On the day of Pentecost they all heard the gospel in their own tongue or language wherein they were born. Read the list of people gathered there, "Devout men, out of every nation under heaven." (See Acts 2:4-11) There were no "Unknown tongues" at Pentecost! The words were understood by the people and they accepted Christ, repenting of their sins, and 3,000 were saved that day.

Now speaking in other tongues was not the only manifestation at Pentecost. "There came a sound from heaven as of a rushing mighty wind, and cloven tongues like as of fire which sat upon each of them." Acts 2:3. Yet some honest souls say you should experience Pentecost again and speak in tongues. Well, why not the rushing mighty wind, or the cloven tongues? Because tongues is easier to duplicate. It's not hard to stir up people's emotions and get them to utter some strange noise with their tongues. But rushing winds and cloven tongues would be hard to duplicate.

The only mention of tongues in any of the epistles is in the three chapters of I Corinthians 12, 13, 14. And it was raised here by Paul because it was causing such division in the church at Corinth. In the Corinthian Church some would fall into ecstasy and pour out a torrent of unintelligible sounds in an unknown language. The congregation could not understand. Sometimes the person could interpret what he had said and again someone else would interpret it for him, and sometimes no one could.

Paul didn't question the gift of tongues, and even spoke in it himself some, but he said he would rather speak five words with understanding than 10,000 words in a tongue. I think Paul was rather impatient when he said it, for the church evidently had provoked him greatly. In other words he discounted its value. Then, he laid down some stiff rules for the Corinthian church. Not more than two or three were to be together at a time and an interpreter must be present to interpret what was said. He, more than anyone else, knew the divisiveness of tongues and its dangers and how difficult it is to distinguish between hysteria, ecstasy, and self-hypnotism. He stressed the need for love and urged the need to move away from spiritual immaturity. He laid down the principle of decency and order in public worship. He said tongues was the least of the gifts of the Spirit. He wrote I Corinthians 13 Chapter because he stressed love above everything else.

SPEAKING IN UNKNOWN TONGUES DANGEROUS

It is very dangerous to tamper with the mental, emotional, and spiritual equilibrium of an individual. Yes, I repeat, dangerous, very much so! Dr. Stanley Jones says that speaking in tongues is not only taught but it is induced by some people. A group will gather around a seeker, lay their hands on his head, and the person may be urged to hold his jaw and tongue limp. Or he is asked to repeat the name of Jesus over and over, then faster and faster until he goes so fast that he begins to stammer. "Now you are getting it" he is told, for the Scripture says, "I will speak to them with men of stammering lips." Then emotional hysteria takes over and he begins to say things that he never said before. Then they say he has the gift of tongues. Does he?

I say he has hysteria. Oh, don't let anyone ever do that to you. Please don't let anyone tamper with you like that! The Bible does not teach such a practice as that! I challenge anyone to show it to me in the Bible! The Methodist Church does not teach such a practice as that! It is very dangerous! We are absolutely opposed to it. It is not a doctrine of our church, or a tenet of our faith. One of the articles of our religion states that all services shall be conducted in the language the people know and can understand.

It is dangerous to your mental and spiritual health and well being. One of our doctors told me recently that he knew of people in institutions for the mentally deranged who were sent there because tongues unbalanced them.

We don't need a man-induced religion but a God endowed and inspired religion. I can't imagine Simon Peter on the day of Pentecost receiving the Holy Spirit in any such manner. Can you?

Then there is the subtle danger of pre-occupation with self rather than serving one's fellow Christians and reaching out into the world with the reconciling message of Christ.

A fellow minister told me that young fathers in the church he serves complained to him that their wives spend

four or five nights per week in prayer meetings, and talked over the phone for an hour at a time while their children and household work were neglected. Now there is nothing wrong in itself with a prayer meeting when properly conducted, but to neglect one's household by such is to sin against them.

We are saved to serve, to witness, to help build the kingdom. What if the early Christians had been contented to sit there in the Upper Room and enjoy each other's company? They would have been wiped out by the hostile crowds. Instead they went forth with zeal to preach Jesus and to establish his church, not to destroy it. The church is in a fight for its life today. It will survive, but you can help it and not hinder it if you will. Don't knock your church. Pray for it.

There is the danger of exalting the Holy Spirit to a place above God and Christ. Let us remember that the Holy Spirit is the Agent of God the Father and God the Son, but not their master!

Unknown tongues is divisive. It divides churches, families, friends, husbands and wives and children. It often makes one look condescendingly at those who do not agree with them. Members have told me that "they say I have to speak in unknown tongues to be saved. Do I?" My answer is emphatically no! Receive the Holy Spirit into your life, yes! Speak in unknown tongues, No!

Finally, be a fruit bearing Christian. Jesus said, "By this shall men know that ye are my disciples, if ye have love one to another." John 13:35. "Wherefore by their fruits ye shall know them." Matthew 7:20. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance." Galatians 5:22, 23.

We believe in Christian perfection in love but not sinless perfection. We cannot get beyond the possibility of sinning in this life, but by the Holy Spirit within us we can be kept from yielding to the temptation to sin. Every Methodist preacher at his ordination is asked by the Bishop, "Do you expect to be made perfect in love in this life?" The Christian must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. By responding wholly to the will of God so that sin will lose its power over him. Thus the world, the flesh and the devil are put under his feet. Infirmities, ignorance and mistakes of the head common to man do assail him, but the indwelling Holy Spirit gives aid to overcome.

Finally, "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." II Peter 3:18. Do not go off at a tangent into unknown tongues, or a work of supererogation (which is works over and above God's Commandments) but walk humbly with Christ into that richer, fuller life in Christ.

BARRETT TO BRING DEVOTIONALS

The Rev. Troy J. Barrett is scheduled to bring the five minute devotional message at 8:25 a.m. over television Channel 9 (WNCT) at Greenville on Monday through Friday, July 27-31.

NC CONFERENCE DIRECTORY AVAILABLE SOON

The Rev. W. Carleton Wilson, secretary of the conference, has prepared a directory giving the names, addresses and other information about ministerial members. Revised as of about the middle of July, it will be made available to pastors very shortly.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

On the preceding pages you will find information on the "Summer R and R" scheduled for August 11-14 and August 15-16.

Who can benefit from this conference? All church members interested in the work of the church—ministers, lay leaders, presidents of Methodist Men, Women's Society officers, work area chairmen and others—will find it immensely informative and inspirational.

R and R is a unique opportunity for United Methodists of the North Carolina Conference. For the first time, all the program agencies of the church are cooperating by joining in a single summer training/learning/inspirational gathering.

PROGRAM VIGNETTES

- Each program segment will provide sessions for persons with special interests.
- The Bishop will have a special "hour" for the ministers of the Conference.
- There will be opportunities for district delegates to meet with their superintendent.
- There will be plenary sessions when all can share together.
- There will be "encounter groups" where the participants will have opportunity for dialogue—to "tell it like it is" as they see it.
- There will be a Bible study, "The Psalms," for everybody.
- There will be two special study opportunities: "The Americas, How Many Worlds," and "How the Word Gets Around."



Mrs. Carl King of Charlotte is a member of the National Board of Missions, World Division and Women's Division, Section of Christian Social Relations. She will be an instructor in the course on evangelism



Miss Maryruth Nickels of Dallas, Texas, is a member of the regional staff for the Women's Division of the Board of Missions. She will teach in one of the study courses.

● There will be Christian fellowship.

● And many more optional opportunities.

Put all this together and you have the ingredients for "A great gettin' up morning" for our conference and for individual churches.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

MISSION CONVOCATION 1970

An outstanding faculty has been chosen to lead discussion in the classes at Mission Convo 1970 to be held at Pfeiffer College August 3-9. These nine teachers from five states of the union will provide lively, thought-provoking sessions that cause students to do much study in preparing their "homework."

Anyone wishing to attend either of the two schools may choose the leader she likes best.

The Bible study session will be offered to all who are registered at the convo. Miss Mary Floyd, professor of Religion at Pfeiffer College and a Deaconess in the United Methodist Church, will lead this part of the currriculum.

For the study of communicating the Gospel there will be four leaders. Miss Gene Maxwell, Evanston, Ill., who has often been a discussion leader in leadership development sessions in the Conference, will teach one group in this study. Miss Maxwell is a regional secretary in the Chicago area for the Women's Division. She is a Deaconess and received a Master's degree in Christian Education from Garritt College, Nashville, Tenn. Before serving on the staff of the Women's Division she was a Church and Community Worker.

Mrs. W. C. Carter makes her home in Prattville, Ala. and is a specialist in Women's Society Work. She is now serving as Chairman of Christian Social Relations in the Women's Society of the Alabama-West Florida Conference. For 8 years she was secretary of Program Materials in the SE Jurisdiction Women's Society. Her classes in communicating the Gospel will be stimulating.

Dr. Arthur Kale of Duke University is such an excellent professor that the misson-minded people call him back again and again to Mission Convocations. He is Professor of Christian Education and Director of the Master's Program in Religious Education at the Divinity School at Duke University. For 20 years he served as pastor of Methodist Churches in the Western North Carolina Conference.

Mrs. Jettie Morrison, Statesville, one of the leading figures in bringing together the Women's Society of the WNC Conference and the North Carolina-Virginia Conference, is well versed in communications. She has played a leading role for many years in the educational program of Iredell County, where she now serves as supervisor in elementary schools. She is a graduate of Winston-Salem Teachers College and received her Master's degree in Education from North Carolina College, Durham.

The four sections of the study on **The Americas** have leaders who are equally well suited for their work. Mrs. Frank Calhoun, Murphreesboro,

Tenn., as vice-president of the Women's Division, has ample opportunity to view the varied influences that make up the America church women love. She is the wife of a Methodist minister now serving as district superintendent in Tennessee. Her outstanding work in Schools of Christian Mission in many places in the United States led to a powerful, national position, that of Chairman of the Section on Program for Education and Christian Mission in the Women's Division.

Rev. Roberto Escamilla of the General Board of Evangelism of the United Methodist Church will bring a new dimension to the studies of **The Americas**, for he of Mexican origin, and a product of Methodist Mission schools. After his graduation from Perkins School of Theology at Southern Methodist University, Dallas, Texas, he was pastor of churches in Dallas, San Antonio and Austin, Texas. He established the first bi-lingual program for Sunday services.

Mrs. John M. Norris, Winston-Salem, returns for second year as an instructor. Her forty years in missionary work with her husband, in Korea and in Argentina, have given her a rich background of other influences that have entered America from nations to the south and east.

Dr. William Walzer, New York, executive director of Friendship Press, has traveled all over the United States and in 36 countries overseas. His knowledge of different peoples of the world and his constant communication with church leaders of the world in his work as director of the Department of Education for Mission of the National Council of Churches places him in a key role to study America.

The first session of the Mission Convo begins on Monday, Aug. 3, at 2 P.M. and closes on Friday at noon. The second session begins on Friday at 7 P.M. and closes on Sunday at noon. Registration for the first session should be sent to Mrs. Ray Simpson, Jr., 1639 Eastwood Drive, Kannapolis, N. C. 28081. Registration for the second session may be sent to Miss Lucy Cobb, 225 Academy St., Mooresville, N.C. 28155.



WNCC MINISTERS' WIVES OFFICERS

New officers for 1970-71 *of the Ministers Wives Fellowship, Western North Carolina United Methodist Conference, are (from left) Mrs. Gilreath G. Adams, Jr., president; Mrs. Thomas S. Lee, Jr., vice president; Mrs. Marshall McCallum, recording secretary; Mrs. John C. Davis, treasurer; Mrs. Neil E. Smith, corresponding secretary; and Mrs. J. C. Groce, Jr., historian. Mrs. O. L. Brown, who served as historian of the organization for 35 years, retired at the close of the 1969-70 year because of health reasons.*

Letters

TO THE EDITOR

LOYALTY TO GOD OR COUNTRY

To the Editor:

I read with concern your editorial of une 25th (Vol. 155, No. 26, pp. 6, 7). Several questions come to mind. If anyne has given himself, thus his loyalty and llegiance, to God, how then does he give hese same things of himself to his nation n defiance of and in contradiction to God? That is, which takes precedence loylty to God or to country? Isn't patriotism n some form a necessary ingredient of var? If so, is it also an ingredient in disbedience to God? Or, does God sanction var? And, if war is contrary to the will f God, how does one kill in Christ's name? t would seem that he must "withdraw" vhile he fights, doesn't it?

Furthermore, is the commandment and, the supporting New Testament eachings — — e. g., the Sermon on the Mount) "You shall not kill" of less importance than "You shall not commit dultery" or "You shall not steal"? (You vouldn't ask 500,000 to meet in Washngton to promote adultery or theft, would ou?) Is an orgy in murder all right, but n orgy in sex all wrong? Or, are both unChristlike? May one legally or morally not e allowed to steal, but one can be allowd to engage in mass murder (i. e., war)?

Finally, can the brotherhood of man nder the Fatherhood of God be a reality the heart of man if prior consideration greater loyalty to any country occupies s mind or heart? If God is first, period, hy not gather to worship, pray, give, nd have Christian fellowship and then atter to love and serve? If this is done nd receives proper priority, why meet Washington (or, any other capitol) on ly 4th. Witness the early Christians ho gave no loyalty to any save Christ nd fellow man, were accused of having patriotism, while being the very best, eal in fact, of citizens.

Respectfully,
WILLIAM M. HAAS, JR.
Warrenton

MIDDLE-OF-THE-ROAD CONFERENCE?

To the Editor:

The opening paragraph of the article "The N.C. Annual Conference—An Overview" (June 11, 1970) should be a source of concern to all Methodists. To state that that "the conference adopted a middle-of-the-road position on most issues brought before it" is a shocking revelation to anyone distressed about the apparent degeneration of the value system of our country.

In a period, such as the present, marked by violence, unrest, and general social upheaval the requirement for strong guidance by our church organization and its individual members is more important than ever. The conciliatory, mealy-mouthed tone of this article leads me to suspect there will be a lack of leadership in these positions that should be the strongest force in molding our value system.

The article further states that "the conference heard it reported that the conference had suffered a net loss in membership." Does the Methodist Church hope to increase its rolls with "Middle-of-the-Road", conciliatory members? I guess you can attract more people if you don't state your beliefs and positions too strongly.

Perhaps, hopefully, the article does not accurately reflect the attitudes and desires of those present at annual conference. I was not able to attend any of the sessions nor am I acquainted with Dr. James C. Stokes. But, I sincerely hope that there are ministers and interested laymen who do not believe that compromise and "middle of the road" policy will provide the inspiration and direction necessary to bring any significant change in the present trend. I would like for some of the most qualified men in our society, our ministers, to give us the guidance to make sound judgments on current moral and social issues.

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Greenville.

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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR AUGUST 2



THE FRUIT OF HATE

Background Scripture: Genesis 4:1-24; I John 1:3:11-15

Lesson Scripture: Genesis 4:1-15

The consequences of hate are so destructive that a modern poet has written: "At last we who have been running away must turn and face it; there is no longer any room left for hate in the world we must live in. Now we must learn love. We can no longer escape it. We can no longer escape from one another. Love is no longer a theme for eloquence, or a way of life for a few to choose whose hearts can decide it. It is the sternest necessity; the unequivocal ultimatum." If hate continues to grow in proportion to the population (or faster) by the end of the century we shall have a hundred million more people, many of whom are hating each other. Can America survive such conditions?

The break in the Divine-human relationship, which was the subject of our last lesson, had tragic consequences. Reading in Genesis, 4th chapter, we see how Cain murdered Abel. This was followed by the practice of unlimited revenge, the traditional formula for which is seen in the words of Lamech (See Genesis 4:23-24).

Oddly enough the quarrel between Cain and Abel arose out of differences between them over the proper way to worship. We are told that Cain became angry because his sacrifice of garden produce was rejected (we are not told why), while his brother's animal sacrifice was accepted. Here again, we are not told why. Some claim the answer is found in Genesis 4:6-7: "Why are you so furious? Why are you downcast? If your heart is honest you would surely look bright? If you are sullen, sin is lying in wait for you, eager to be at you—yet you ought to master it." (Moffat Translation).

Some Biblical scholars, however, suggest that the quarrel between the first brothers may be a reflection of the long-standing antagonism between two ways of life—the shepherd and the farmer. Charles Laymon has pointed out the fact that this antagonism survived in the west between ranchers and farmers: "The rancher wants an open range, while the farmer builds fences to keep out the cattle." (Int Lesson Annual, p. 267).

The causes of hate are many, as we all know. Among those are (1) colo and racial differences (2) difference in wealth and status (3) differences i educational achievements. (4) differ ences in religion and (5) differences i nationality. Your class might give ex amples of these and others. The dail newspaper, radio, television, magaz ines, motion pictures, etc., are fille with examples of the results of hatre

The account in our lesson scriptur shows that, while Cain incurred th Divine disapproval for his act, he wa yet given a certain amount of protec tion. A distinguished Bible student ha written: "The meaning of Cain's mar is clear enough; not even the fir

nurderer has fallen outside the range of God's compassion and protection." We humans might also have a different attitude towards those who hate if we stopped to realize that much of it comes from injustice. Just as war between nations is the result of a series of peace-time decisions, so much social unrest is the cumulative result of years (and sometimes even centuries) of man's inhumanity to man" which makes countless thousands mourn."

There have, of course, been individuals who have been able to rise above hatred. Among these was the British nurse, Edith Cavell, who moments before her execution as a spy in World War I said: "I see that patriotism is not enough. I must die without hatred or bitterness toward anyone." There have been others, too, who have echoed Christ's prayer for forgiveness of his executors: "Father forgive them, for they know not what they do."

The references in I John 3:11-15 have to do with the way of love, as contrasted with the way of hate. For example: "Anyone who does not love remains in death", "Anyone who hates his brother is a murderer," "Let us love, not in word or speech but in deed and truth", "Do not wonder, brethren, that the world hates you." That last quotation reminds us that some Romans said they hated the Christians because of their "life-style." In our time there are many whose "life-styles" are different from the ones we have been used to. For this reason some of them have incurred the hatred and contempt of others. However, an attempt to try to understand differences is more productive of social harmony than resorting to name-calling and hatred.

FOR AUGUST 9

JUDGMENT AND PROMISE

ackground Scripture:
enesis 6 through 9; Matthew 24:37-9; 2 Peter 2:4-10

esson Scripture:
enesis 6:5-8, 13-14; 7:1, 4-5; 9:8-13

In our background Scripture for this sson we have three chapters from enesis giving accounts of the Flood, t we have also two important citaons from the New Testament in hich that great catastrophe is mentoned. In the verses from Matthew's spel Jesus uses the reference to huan conditions preceding the Flood a an example of the common human fling of neglecting preparation for t future until we are overwhelmed th disaster. Jesus warns that judgment will overtake men with the terrible swiftness of lightning. To avoid such a fate it is required of us that perpetual readiness be practised. Instances of this are given near the end of Matthew 24, and Matthew 25:1-30. After these verses follows the remarkable picture of the Final Judgment in which are portrayed the surprise of two classes of people—one group because they expected good treatment, but got bad, the other because they expected bad treatment but got good. The materials cited from II Peter 2:4-10 are, like the ones from Matthew, important warnings based on the experience of the past. The afore-mentioned passage does not make pleasant reading, but we ought to read it anyway!

There is always the possibility that we might decide to take it seriously.

When it comes to the matter of judgment one is inclined to agree with the remark of the historian that "the only thing we learn from history is that we don't learn anything from history." In other words man (having been giving the power to choose) definitely seems to prefer to learn the hard way. This, it has been pointed out, constitutes one of the fundamental human rights—the right to be damned!

Now this might be all right if only those who defy God's laws were made to suffer. The tragedy is that severe judgments fall, not only upon the guilty, but upon millions who become victims of the evil acts of their leaders. We are assured, however, in the passage from II Peter that "The Lord is well able to rescue the godly out of trials, and to reserve the wicked under punishment until the day of judgment" (New English Bible). But for some it may take about as much faith to believe that as it does to believe Socrates was right when he said: "No evil can happen to a good man."

Turning now to the story of the Deluge (or Flood) found in chapters 6 through 9 of Genesis, we present the following in the hope that it may be enlightening to some who are not already familiar with the facts presented. Students of world religions report that there is scarcely one that does not have a "flood story." The one which seems to parallel most closely the one in our Bible is said to have originated around 3,000 years ago in the ancient New East. In 1853 the immense library of an unusual Assyrian king was discovered. In 1872 an archaeologist found in that library a story of a great flood which very closely resembles that found in Genesis. It includes such details as the building of a ship, the release of birds near the end of the flood, the sacrifice offered when the waters abated, etc. But, in spite of the striking similarities, there are equally striking differences between it and the Biblical account. Some of these may be mentioned: (1) In the Babylonian account the gods (not the **one God**) send the flood but warn a particular mortal, (not because he was good, but because he happened to be a favorite of some of the most powerful gods (2) after the flood the gods become terror stricken at their own destruction and "crouch like dogs, cowering at the bulwarks of heaven." (3) after the flood the gods (having got hungry because human sacrifices of food had ceased) "gathered like flies over the sacrifice" offered by the Babylonian "Noah."

What we need to bear in mind in these cases of apparent "borrowing" from other cultural traditions is this. The Hebrews, though obviously making use of some of the then current old traditions, "Baptized them into the Hebrew faith" and made them serve moral and spiritual purposes in harmony with that faith. In the case of the flood stories, for example, the Babylonian one has the gods appearing after the world was created. In the Hebrew one God **creates** the world. Again, the Hebrew account ends with a promise that the earth will never again be destroyed by such a deluge. The rainbow which had been a symbol of the bow of the gods from which were shot lightning bolts to terrify the inhabitants of the earth, in the Bible becomes the symbol by which God reminds himself of the covenant made with man not to destroy again. **The hope emerges out of judgment.** May this be true of us as we now are praying for the many mistakes we have made in the past.

HERE AND THERE

Our attention has been called to the fact that at least one person present for the meeting of the North Carolina Annual Conference in Greenville last month was attending his fifty-seventh consecutive session. This was the Rev. John A. Russell. He and Mrs. Russell are now retired and are living at Troy. This editor remembers them both most pleasantly and appreciatively. In 1931 and 1932 Brother Russell was pastor of Carr Church in Durham, and this editor was a student at the Duke Divinity School.

We taught a Sunday School class of twelve to fourteen year-old boys (or they taught us) during that year, and we were the recipients of uncounted kindnesses from the Russells. Brother Russell was a good preacher and Sister Russell was a good cook. What a combination that was for a young theological student: food for the soul and food for the body. Many is the time my brother Lem, and I sat down at their table for Sunday dinner—we mean the noon meal, of course.

Mr. and Mrs. Russell are both eighty-two years of age and still very active in their church. Their lives have meant a great deal to a host of people, and we are glad to extend to them our very best wishes for the days that lie ahead.

A Northwestern University student, in preparation for a doctoral dissertation, made a study of the voting habits in the United States. He came up with some very interesting statistics on the percentage of people from the following groups who voted. Here they are:

Tavern operators	99%
Professional gamblers	97%
Knights of Columbus	94%
Roman Catholic priests	89%
Women's Civic Club members	64%
Jewish rabbis	42%
Masons	26%
Housewives	16%
Protestant ministers	16%

We don't know from what sampling he took his figures. We can't vouch for their accuracy. Nor dare we draw any definitive conclusions from them. But—by the way, how is your voting record?

SOME GUIDELINES FOR A CHURCH IN TRAVAIL

(Continued from page 7)

menical spirit upon our polarizations or we will subordinate division and controversy to the achievement of unity.

If it is true that Christ calls for unity among His followers, it is also evident that He alone can provide the means whereby that unity can be achieved. We all need to be filled with His Spirit, to be motivated by His will. We all need to draw near to Him whom we acclaim as Savior and Lord. In drawing near to Him, we will inevitably find ourselves close to one another. Any unity which does not achieve focus and form around this reality—whatever other characteristics it may have—can at best be only contrived and transitory.

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SILER CITY, NORTH CAROLINA

THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Boys and Girls:

There were many more men like Francis Asbury. They went up and down the country into every pioneer settlement. Someone has said that the first sound heard in the wilderness was the ring of the frontiersman's axe, and the second was the friendly 'hello' of the circuit rider as he rode into the clearing. Nothing could stop them—not even rivers, swamps, mountains, ruffians, or storms. There was a saying among the pioneers during bad storms, "Nobody is out today except ducks and circuit riders."

Thomas Coke was another circuit rider sent to America by John Wesley. Almost as soon as Coke got off the ship, Asbury mounted him on a horse and sent him on a thousand mile trip through Virginia and Maryland. Coke once wrote in his journal, "Often we rode sixteen or seventeen miles without seeing a house, or any other human beings except ouselves. Often we had to ford swift rivers." Thomas Coke was very interested in missions and in spreading the gospel to far reaching places. When he had finished his work in America, he set sail for India. However, he died before the ship landed and was buried at sea.

Peter Cartwright, another circuit rider, spent sixty-nine years of his life in the wild country of Kentucky, Indiana, and Illinois. When he was seventy years old he rode forty-four miles in the pouring rain and preached to congregations all along the way. For his expenses he received fifteen cents and a dozen large apples. Cartwright called himself "God's Plowman."

Noah Fidler rode circuit in Virginia, West Virginia, Pennsylvania, and Ohio from 1801-1809. Sometimes he wrote in his journal about the difficulties of traveling.

These were devoted and courageous men who made America great, for without them the gospel might not have taken root in America in the early days of this nation. We need to have the same courage to spread the word of God today.

Aunt Cay

THE WORLD METHODIST BUILDING

As you enter the World Methodist Building, you will see a trunk used by Bishop Asbury. It is about 2 feet long and 1 foot wide. It has a round top and is entirely covered with hide which has become hard. There are round iron rings on each end by which it can be carried. It is lined with newspaper which carries the date of 1814. It is used to collect contributions for the upkeep of the Susanna Wesley Garden which is near the building.

After Asbury's death in 1816, the trunk was given to a descendant, Rev. Daniel Asbury, a presiding Elder in South Carolina. I hope you can see this interesting trunk someday.

A MOTTO

Can you unscramble this saying of John Wesley's?
"Het Lowdr Si Ym Rapsih."

RIDDLES

What is the best way to keep fish from smelling?

Cut off their noses.

When are eyes not eyes?

When the wind makes them water.

ANSWERS FOR LAST WEEK:
Jacob; Uriah; Noah; Amos; Lot; Uzziah; Solomon; Kedron; Abraham.

Financial Support Shows Decline

EVANSTON, Ill. (UMI) — Support of the world-wide benevolence programs of the United Methodist Church for the first half of 1970 is running behind the same period a year ago, according to a report released here July 7 by the denomination's Council on World Service and Finance.

Decreases in individual categories range from a fraction of a per cent to more than 34 per cent. Three general administrative funds are also running behind a year ago.

World Service, the church's basic benevolence fund is 3.26 per cent behind the first six months of 1969 with a total through June 30 of $8,893,612. Annual goal is $25,000,000.

Although the totals for the six months are behind a year ago, giving to World Service in June this year was $45,000 ahead of June of 1969. Dr. R. Bryan Brawner, general treasurer of the church, termed this increase an encouraging sign for the remainder of the year.

The benevolence report for the six months ending June 30 shows:

World Service—$8,893,612, down 3.26 per cent
World Missions Advance Specials—$3,717,206, down 12.79 per cent
National Missions Advance Specials—$968,914, down 6.34 per cent
Overseas Relief Advance Specials—$593,312, down 21.67 per cent
One Great Hour of Sharing—$578,087, down 9.90 per cent
Fellowship of Suffering and Service—$116,910, down 34.27 per cent
World Service Specials—$136,461, down 7.53 per cent
Temporary General Aid—$313,775, down .28 per cent
Fund for Reconciliation—$982,257, down 10.22 per cent

Three benevolence funds have been added to the report this year—Ministerial Education with $1,252,412; Race Relations with $483,452; and Methodist Student Day with $49,625.

The report on three administrative funds shows:

Episcopal Fund—$162,396, down .35 per cent
General Administration—$535,932, down 3.06 per cent
Interdenominatonal Cooperation—$242,588, down 9.94 per cent.

IN MEMORIAM

MRS. ETHEL JACKSON CHAUNCEY

We, the members of the Women's Society of Christian Service of the Ware's Chapel United Methodist Church of Washington, N.C., wish to express our love and appreciation for one of our beloved members, Mrs. Ethel Jackson Chauncey. Mrs. Chauncey passed away on July 7, 1969.

She was a life-time member of Ware's Chapel United Methodist Church and was active long as her health permitted. She was a member of the Women's Society of Christian Service. She served as secretary of the Young Adult Class and also helped as a Sunday School teacher.

She was a devoted wife and mother and had a special interest with the young folks. She was loved and well-known throughout the community and was always ready and willing to lend a helping hand to her fellowman.

The passing of this beloved one brought sorrow to all who knew her. As our church year draws nigh. We would like to pay tribute to her life as she is sadly missed by her fellow members and this society.

Be it resolved: That a copy of these resolutions be sent to her family, the North Carolina Advocate for publication, and a copy be recorded in the Minutes of the Women's Society of Christian Service.

Respectfully submitted,
MRS. NANCY JONES, *President*
Women's Society of Christian Service
Ware's Chapel United Methodist Church
Washington, N. C.

CAROLINA BRIEFS

¶ Robert Morgan, attorney general of North Carolina, spoke at Cokesbury United Methodist Church, Raleigh, Sunday evening, July 12.

¶ United Methodist ministers for Kannapolis and China Grove met at the home of Rev. and Mrs. Jack Kayler of Bethpage United Methodist Church, Kannapolis, July 10. Eleven couples and seventeen children attended. Homemade ice cream and cakes were served. New ministers were welcomed to the area.

¶ Mrs. Juanita (Wood) Brown of Randleman, mother of the Rev. Gary H. Brown, died July 8. In addition to the Rev. Mr. Brown, who is pastor of Montlieu Avenue United Methodist Church in High Point, she is survived by her husband, L. H. Brown, and three children.

¶ The annual church picnic for Browning Chapel United Methodist Church, Greensboro, will be Saturday, July 25, at Lakeside Amusement Park, Salem, Va. Buses have been chartered for the all-day trip. Harvey Weddell of Guilford is in charge of arrangements. Rev. Peter Addo is pastor.

¶ Rev. and Mrs. Jack Kayler and family were welcomed to Bethpage United Methodist Church, Kannapolis, with a reception and "pounding" in the church Fellowship Hall Sunday afternoon, July 12. The Kaylers moved in June from Ward Street Church, High Point.

¶ Mrs. O. W. Stapleton of Fort Pierce, Fla., mother of Mrs. Brunson Wallace, died July 5. Rev. Mr. and Mrs. Wallace moved in June from Brevard to Christ United Methodist Church, Greensboro.

¶ Miss Alice Adelaide Weldon was married to Henry Baker Perry, III, on Saturday afternoon, July 4, in the Memorial Chapel at Lake Junaluska. The bride is the daughter of Dr. and Mrs. Wilson O. Weldon of Nashville, Tenn. The groom's parents are Dr. and Mrs. H. B. Perry, Jr., of Greensboro. Officiating ministers were the Rev. Dr. Weldon and Rev. O. L. Brown of Charlotte, grandfather of the groom. The couple will live in Baltimore, Md., where he is a student in Johns Hopkins School of Public Health and she is a medical social worker for the Baltimore City Hospitals.

¶ Rockford Street United Methodist Church of Mt. Airy will observe Open House for the parsonage at 518 Rockford Street, Sunday, July 26. All former pastors, present and former church members, and friends are invited. The open house is being sponsored by the Women's Society of Christian Service.

¶ Dr. and Mrs. Gilford Ashitey of Atlanta, Ga., were guests at Browning Chapel United Methodist Church, Greensboro, July 19. Dr. Ashitey, who is attached to the Center for Disease Control in Atlanta, spoke at the morning worship service on his experiences in Belfast, Northern Ireland, during the riots. He and Mrs. Ashitey have just returned from that city.

¶ The Women's Society of Christian Service of St. Luke United Methodist Church, Goldsboro, has signed a petition expressing opposition to the sale of alcoholic beverages by the drink and the operation of open bars in North Carolina.

CLUB PLAN SUBSCRIBERS TO N.C. CHRISTIAN ADVOCATE

The churches given below have joined the All-Administrative Board Plan or the Every Family Plan of the *North Carolina Christian Advocate.* Every Family Plan churches are designated by an asterisk.

NORTH CAROLINA CONFERENCE

Raleigh District
Franklinton

Rocky Mount District
Marvin, Rocky Mount
(Marvin-Temperance Hall Chg.)

WESTERN NORTH CAROLINA CONFERENCE

Albemarle District
Indian Trail (Indian Trail-Stallings Chg.)
Stallings (Indian Trail-Stallings Chg.)

Charlotte District
Memorial, Charlotte

Salisbury District
Bethel (Providence-Bethel Chg.)

THESE THINGS MUST COME TO PASS

(Continued from page 32)

as to suggest that this is not the Church's primary goal. And may I ask, how are we doing on that, that is, how are we doing on the primary goal, preaching the word of God? Now, I'm fully aware that some say the word of God is no longer relevant. Please permit me to say that if it ever was, it is. If God ever was, He is.

Maybe there will be some hope for my witness in the world if I first can establish some vertical relationship with Jesus Christ. I have never seen a Christian who had such a vertical relationship that was not subsequently burdened with a horizontal relationship with man.

I have lived out my life with a burden for man. But this burden was largely ineffective until I developed a meaningful vertical relationship with Jesus Christ. This, then, I believe is my primary goal—to live out my life in such a way that I may confront others with the Good News and demonstrate the life-changing reality of God. I do not want to dissipate my energies in fighting the inevitable, the basic urge that man has to choose evil over good. No, I want to live my life in such a way that it demonstrates the power of God to change this evil nature of man into His nature.

I just want to get my priorities in proper order. I don't want to be guilty of committing the mistake that the man did who did not heed the warning of Jesus, when he said he could not follow Him, but had to go and attend his father's funeral. And the Great Teacher responded, "Let the dead bury the dead, but go thou and preach the Kingdom of God" (Luke 9:60).

This, then, is my primary mission in life, and I do not believe I can do a good job on my secondary or tertiary mission until I have accomplished this. Then I can praise God and live victoriously in His world.

Editorial note: The devotional message for Friday morning, June 12, at the recent WNC Annual Conference was brought by William R. Henderson, conference lay leader. By special request, we have here printed a portion of what he said at that time.

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These Things Must Come To Pass

by William R. Henderson

(Matthew 24:6)

Sometimes, when I reflect on the condition of the world, I become deeply troubled by the advance of communism, war and rumors of war, increasing apostasy, the rise of crime and the alarming growth of juvenile and adult delinquency.

There is the strong suggestion in the scripture that I shouldn't be. Jesus warned us that these things "must come to pass," and when they do, we are to lift our heads for our redemption draws nigh (Luke 21-28). This certainly does not mean that we are to be unconcerned about what is happening in the world. Indeed, if we are to witness to the word, we must live our lives as "salting salt." We should do all that we can to influence our times. However, how we do it and the method and attitude is very important.

Do we really believe in God? Do we really believe in the power of our heavenly Father? Do we really believe in love as expressed by Jesus Christ? I find too often that I preach a theology that says, in effect, that God has the whole world in His hands, and then live my life as if I must control my life and not Him.

I am persuaded, therefore, that I must not be occupied primarily with stopping communism or promoting world peace (as important as these issues are), but rather be found faithful in preaching the Word and living out my life in accordance with the Word. That's where, as a Christian, I have the opportunity to be truly unique, and it's the only opportunity I have to be truly unique. This *is* my witness—living out my life meaningfully in accordance with a life-changing belief.

Our Lord, answering the disciples' questions, implied they were not to be concerned about dire things which must "come to pass." These conditions will occur. This demonstrates the freedom of man to choose and his frequent proclivity to choose that which is evil.

May I reaffirm the fact that this does not mean that we are to blithely tolerate evil, but to me it suggests that we are to have a mature understanding about the nature of man and our purpose.

Dear friends, programs and resolutions will not change the hearts of men, only God. I do not speak against the programs or the resolutions. I do suggest that we understand, and should not feel useless and frustrated when our efforts to correct or stop these dire circumstances, foretold by Jesus, do not meet with success. Indeed, if we have such an attitude, our efforts may be largely wasted.

Further, I do not believe that this is *my* primary goal—and may I be so bold

(Continued on page 31)

NORTH CAROLINA
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The American Bible Society has an active program to publish Scriptures in Spanish for the Spanish-speaking people of the United States. This is just one part of a vast program of publishing and distributing the Bible and portions of the Scriptures. World Service, the church's basic benevolence fund, is the source of United Methodist support to the American Bible Society.

NOTICE TO MINISTERS

Ministers of the W. N. C. Conference and North Carolina Conference are reminded that effective August 1, 1970, it will be necessary to subscribe to TOGETHER magazine and the CHRISTIAN ADVOCATE in order to continue receiving these periodicals.

In the past, ministers have received complimentary copies of these two periodicals. Since the financial outlay for TOGETHER, the CHRISTIAN ADVOCATE and the Area News Editions has always been of sizable proportions beyond income realized from their distribution, the Committee on Church Periodicals of the Board of Publication decided that the economics involved made a change necessary in the policy of sending ministers complimentary copies.

Therefore, effective August 1, 1970, the ministerial rate for TOGETHER will be $3.00 per year; for the CHRISTIAN ADVOCATE, $5.00; or both for $7.00 yearly.

We encourage all ministers to continue receiving these quality periodicals by subscribing before August 1.

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

Aug. 2-14—Leadership and Laboratory Schools
Aug. 3- 7—Ecumenical Seminar
Aug. 3- 7—Southeastern Institute of Church Music
Aug. 6- 9—Annual Church Ushers' Conference
Aug. 7- 8—Junaluska Board of Trustees Annual Meeting
Aug. 8- 9—Junaluska Associates Weekend
Aug. 10-14—Church Business Managers Conference
Aug. 11-12—Southeastern Jurisdiction Conference on Foundations
Aug. 13-16—Southwide Lawyers and Doctors Seminar
Aug. 14-16—Church School Administrators Conference
Aug. 14-16—Conference for Professional Workers in Christian Education
Aug. 23-30—Senior Citizens Week
Aug. 24-28—International Roman-Catholic-World Methodist Council Consultations
Aug. 26-30—Junaluska Prayer and Bible Conference

MEETINGS OF WIDER INTEREST

Sept. 10-11—General Board, National Council of Churches, Salt Lake City, Utah
Sept. 17-29—General Board, Health and Welfare Ministries, San Antonio, Texas
Sept. 21-22—UMCOR Fall Meeting, New York, N. Y.
Sept. 21-26—Executive Committee, World Methodist Council, Geneva, Switzerland
Sept. 30-Oct. 2—Annual Meeting, General Board of Evangelism

NORTH CAROLINA CONFERENCE

Aug. 10-13—Junior High Workshop, Wesleyan College, Rocky Mount
Aug. 11-14—Summer R and R Week, Methodist College, Fayetteville
Aug. 15-16—Summer R and R Weekend, Methodist College, Fayetteville
Aug. 16-22—Camp for Mentally Retarded, Camp Don Lee
Aug. 23—Fall Semester Begins, Louisburg College
Sept. 1-2—Registration for First Semester, High Point College
Sept. 3—Commission on Archives and History, Methodist Bldg., 10:30 a.m.
Sept. 4—Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 10 a.m.
Sept. 7-8—Freshman Orientation, Methodist College, Fayetteville
Sept. 9—First Semester Classes Begin, Methodist College

WESTERN NORTH CAROLINA CONFERENCE

Aug. 3-13—Summer Clinics, Duke Divinity School
Aug. 7- 9—Mission Convocation—Weekend Design, Pfeiffer College
Aug. 9-11—Conference Council on Youth Ministry, Pfeiffer College
Aug. 10—District Ministers and Wives Meeting, Central Church, Asheville
Aug. 16-21—Young Adult Wilderness Hike
Aug. 21—Salisbury District Ministers and Wives Family Picnic, Kannapolis Golf Club Picnic Area, 5 p.m.
Aug. 21-23—Annual Laymen's Conference, Lake Junaluska
Aug. 22—Executive Committee of Board of the Laity, Lake Junaluska, 8 p.m.

THE CHURCH WAS AT LOVE VALLE

by H. C. Young, Jr.

On Tuesday, July 14, 1970, in a steady downpour of rain, my wife and I explored Love Valley, North Carolina. The latest in a series of Rock Festivals was to begin on Friday, and and already nearly 4,000 persons had gathered with a constantly increasing stream of humanity converging from all directions upon this town. Love Valley, population 72, was preparing to receive by the week-end from 25,000 to 100,000 youth visitors who would be entertained by the hard rock music of twenty-five or more bands.

Driving down the main street, reminiscent of many a Western movie town, young people could be seen everywhere. It was ten o'clock in the morning, but many boys and girls could be observed still sleeping in the trunks of cars, the beds of trucks, in tents and campers, in cheap jalopies and expensive automobiles, in the open air and even in trees. Those who were awake, braless girls and bearded boys, were wandering about as if in a daze or stupor, apparently oblivious to the falling rain.

In other parts of the valley the scene was different. Frantically rushing about, dozens of men were hurrying last minute preparations for the Festival. A huge stage was being built in the arena, sound systems were being installed, heavy poles and special platforms were being put in position to receive the lights which at night were to cast their mind-blowing psychedelic effects upon the expected throngs. Bulldozers were diggi latrines, portable toilets and show were being installed, hospital are were being established where hu dreds would be treated for mir injuries and "bad trips" on dru Station wagons and vans were bei made ready to serve as emerger vehicles to transport the sick and jured to the hospitals or to other ar where drug-experienced youth wo minister to and seek "to talk dow those whose "high" had become dangerous or frightening. Ired County Health officials were there inspect and advise. State Bureau Investigation personnel were on ha also to inspect and advise as well to make their plans for the weeke The sheriff's department had alre stationed its men around the p meter of the valley, and nearby fa ers were making what preparati they could to protect their crops land.

In Iredell County and in the City Statesville adult attitudes toward approaching Festival ranged fr concern to outright anger and bit ness. Among local youth, howe there was mostly excitement, antic tion and a determination to particip in the Festival, either openly secretly, either with or without ental permission. The same patter adult and youth attitudes and exp tations could be found in the surrou ing counties, and, perhaps, across t State.

The Rev. Donald George, pasto First United Methodist Church Conover, had been approached Monday (July 13) by two youths

The Rev. Mr. Young is associate program director for Outreach and Service of the Western North Carolina Conference Program Council.

asked him what kind of ministry United Methodists were planning at Love Valley. Barely an hour later Don was n my office asking me the same ques- ion. The honest answer was "noth- ng", but we both knew that this was poor answer. We also knew that the uestion asked by the young people ad become a responsibility to us. Within another hour Don had con- acted United Methodist pastors in North Iredell County, the area in vhich Love Valley is located; and hortly thereafter he, The Rev. Ever- tt Lowman and The Rev. Bill Blan- on went to Love Valley to discuss the ossibilities of a week-end ministry luring the Festival. After conversa- ions with the promoter, Iredell Coun- y Health Department personnel offi- ials, SBI representatives and several oung persons, a pattern of need and ossible United Methodist response egan to emerge.

The most immediate needs appear- d to be: more ample sources of wa- er for the dehydrated bodies of ouths, many of whom had thumbed ides from as far away as California nd who, en route and presently, vere camping out under the hot sun; ruit juices and canned fruit, both to upply liquids and nourishment; food or the hungry ones who had no mon- y; and the presence of caring Chris- an adults who would be able to lis- n to lonely youths who wished to alk, to assist those with pressing roblems, and to counsel any who ight wish advice. The ministers and l of those to whom they talked felt at young people at the Festival ould be impressed and some perman- tly helped by an open, caring expres- on of "The Christian presence".

When Don came back to my office ith his report, we both knew that r Christian mandate was absolutely ear. The Gospel is plain in its com- mand to give water to the thirsty and food to the hungry; and this com- mand allows no exceptions, not even for one's enemies, not even for "hip- pies" whose life style bothers so many of us who are "straight". The life style of Jesus, whom we follow, is also clear. He was always present where there was great need. He had fellow- ship even with publicans and sinners. Was this not one of the "crimes" with which he was charged and for which he was crucified? Don and I knew that, in this situation, there was a clear call for ministry by those of us who name the Name that is above every name— Jesus Christ our Lord.

Strategy was not difficult to deter- mine and plans could be made swiftly, thanks to the new coordination made possible through the Program Council. I assured Don of financial support from the Boards of Evangelism, Mis- sions and Social Concerns. He secur- ed financial support from The States- ville District, some churches and a wholesale grocer. United Methodist laymen and clergymen were found to do the work and to be a "Christian presence" in Love Valley.

Let it be clearly said, to prevent any reader from misunderstanding; I am not presuming to say that these par- ticular United Methodists were the only Christians in Love Valley. Hun- dreds, perhaps thousands, of the par- ticipants were Christians. Two small Iredell County Baptist churches sought to minister in their way. At least two groups of "hippies" prominently dis- played Christian signs and symbols and were seeking in what some people might call "a direct fundamentalist way" to make known their Christian witness.

But now, let me come back to Tues- day. My wife and I were in Love Valley to observe the Festival prepara-

(Continued on page 14)

THE HARD DEMANDS OF DISCIPLESHIP

We face difficult and complex problems today. As we meet them, we need to discriminate between that which is of human creation, and therefore subject to change, and that which is a part of God's permanent order of things. Then we shall know where to stand firm and where to acquiesce in the transitions of changing times.

To put it another way, when the issues of life involve the laws of God and the purposes of God we dare not flinch or compromise. We must always be found on God's side in the struggle against man's rampant idolatry, his stubborn rebelliousness and his outrageous greed.

To be true to God may mean that we must be traitor in some respects to our human institutions and involvements—even as Jesus was. It may call for disloyalty to cultural structures and established customs. Our "disloyalty", growing out of our love of God and man, may seem to us to be constructive, helpful correctives. But to many others it will be tagged as traitorous, as unconscionable effrontery. Did not Jesus' contemporaries so view his corrective efforts?

We who laud Chrsit for what He was and for what He stood for must not rationalize ourselves out of the hot spots of our time and place. To smother Him with our praise and not follow His example is not discipleship; it is hypocrisy. On the eve of Christ's crucifixion as He rode into Jerusalem in triumph there were plenty who were shouting hosannas. But what were they doing on the next day? They were yelling "crucify him"!

Why have so many of us found Christianity so easy? Because we have taken the easy way out. We have compromised with a sensate, secular culture. We have acquiesced in matters that involved right and wrong because everybody was doing it. We have permitted ourselves to be pulled along with the crowd. We have done the popular, accepted thing, without any reference to its rightness or wrongness. We have taken the church itself intended as the residing-place of Christ's living presence, and we have humanized it to the extent that He must surely feel like a stranger in his own House.

Because of what Christ was, because of the positions he took, because of the enemies he made, He ended up on a cross. He also said to those who might be thinking of following Him to get ready for more of the same thing. No easy road for Him. But no easy road for them either.

He put it this way, according to Mark: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes

in the glory of his Father with the holy angels." (chap. 8:34-38).

What could be plainer than that? How about us? Do we find life pretty nice and easy? Without a cross anywhere in sight? Maybe this is why Christ sometimes seems so far away from us.

THE BOOM IN BIBLES

The Bible, a perennial bestseller, continues to grow in sales around the world. The total number of Scriptures and Scripture portions sold by the Bible societies during 1968 topped 110,000,000. However, 1969 saw a sharp increase even over that figure. The increase was to 145,000,000.

We are not aware of a mammoth advertising or promotional campaign going on. Madison Avenue does not seem to be in the picture, nor have the communications media been enlisted in an all-out effort to give a Bible to every baby. We must, therefore, assume that the Bible has a message which continues to be relevant; it speaks to the needs of people: it gives explanations about the realities and meanings of life which are satisfying.

Why else should so many Bibles be sold year after year throughout the world?

We have a deep conviction that the Bible itself, even the Bible alone, without commentaries, continues to be the most potent force in printed form for the healing of the nations, for the reconciliation of men with God and with one another.

Not all passages of the Bible speak to our need nor to our edification; not all are, perhaps, intended for us. But think of all of the passages that do! Think of those portions that shed light upon the nature and purposes of God. Think of those statements which call us out of small and narrow living. Think of those glowing words which have been passageways for the coming of the Holy Spirit into our hearts.

In all ages since Christ, the Bible has been uniquely used of God. We wonder, therefore, if the reading of the Scriptures is being emphasized in the United Methodist Church as strongly as it should be. We wonder if it is being read in the most effective way possible.

The Bible, of course, needs to be analyzed and interpreted as a study text. To do this is a part of the role of Christian education. But perhaps the most telling use of the Bible comes from our reading it within the context of our devotional life. The Bible seems to come alive for us when we read it in relation to our hungering and thirsting after God, as bread for the soul. When we turn to the Bible in the midst of anxieties, frustrations, fears, when we bring to it our feelings of guilt and inadequacy, when we seek solace from loneliness, release from the captivity of sin, rescue from our sense of lostness, then it is that the Bible is at its best.

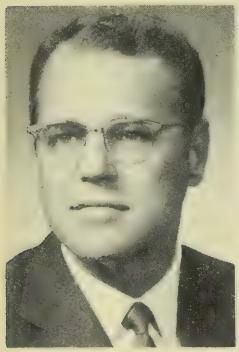
Something to Think About

Sheriff Bill Morris of Memphis, Tenn., speaking at the United Methodist Laymen's Conference called the problems of our youth today more our problems than theirs." Morris said "our failure" includes letting them grow up to believe in "politics without principle, pleasure without conscience, knowledge without effort, wealth without work, business without morality, science without humanity and worship without sacrifice."

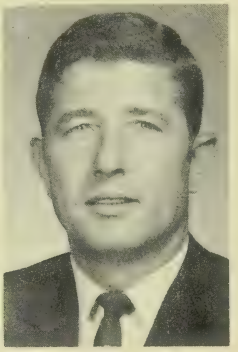
TWO PASTORS ENTER NEW FIELD

MAXTON — Carolina Military Academy, a small private, preparatory school located here is moving into a new era under the leadership of a Methodist minister, the Rev. Harold D. Stanley as the president. Another Methodist minister, The Rev. Carson S. Tyson, recently assumed his duties as the Headmaster of the 200-student institution.

Mr. Stanley, the pastor of St. Paul United Methodist Church in Maxton since June 1969, became the president of Carolina Military Academy last November following the resignation of



STANLEY



TYSON

Colonel Leslie C. Blankinship. Mr. Stanley continues to serve the Maxton church with Mr. Tyson as the associate pastor.

Both minister-educators are graduates of North Carolina Wesleyan College and both hold degrees from the Duke Divinity School. Their wives are teachers and will be on the faculty of the Academy which enrolls students from grade seven through twelve and one year of post graduate study. An important part of the C.M.A. curriculum is the widely known Reading Clinic, one of the best equipped in the state. Mrs. Stanley and Mrs. Tyson will both work in this area, placing emphasis on Reading Comprehension.

The history of Carolina Milita Academy is closely linked with th North Carolina Methodist Conferen and is an indirect outgrowth of Car lina Methodist College for Women, th first school to operate on the site. Th alumnae of this college are among th strong supporters of the C.M.A. a ministration and at a recent reuni initiated a financial drive to preser the dome on the main building. Th dome, seen for miles around, serves a landmark and had fallen into d repair.

In a move designed to broaden th influence of the school, President Sta ley has opened its doors for the fi time this year to girls as day studen These girls, naturally, will not par cipate in the military program though they will play in the conc band, sing in the glee club, and jo the dramatics group.

Both President Stanley and Hea master Tyson feel that a school of th type, which administers structured di cipline with Christian understandi offers a significant service to teena youth.

NEW DEAN NAMED AT HIGH POINT COLLE

William T. Guy of High Point been named Dean of Students High Point College, replacing Rob H. Phillips who resigned.

A native of Parkton, N. C., G received his bachelor of science gree in physical education from H Point College and his master's deg from UNC-Greensboro. For the four years he has served as teac and basketball coach at Allen High School.

WNCC COMMISSION ON RELIGION AND RACE OFFICERS CHOSEN

STATESVILLE—The new Commission on Religion and Race for the Western North Carolina Conference will be headed by the Rev. James E. McCallum of Charlotte as chairman.

The Rev. Mr. McCallum, pastor of the Simpson-Gillespie United Methodist Church of Charlotte, was chosen during the organizational meeting here of the Commission on July 22. Other members elected to office include:

Mrs. Ray Simpson, Jr., Kannapolis, vice chairman; Dr. Jon Couch, Asheboro, secretary; and Mrs . Irene Cooper, Cherokee, assistant secretary. Heads of committee for the Commission are:

Programs and Convocations, Rev. Larry Bumgarner, Salisbury; Community Involvement, Rev. Joseph Bethea, Greensboro; Communication and Cooperation, Rev. Frank A. Stith, II, Lexington; and Rev. L. H. Jones, Mount Airy, head of Promotion and Educational Loans and Scholarships.

These persons constitute the Commission's executive committee along with Dr. J. Clay Madison, Charlotte, director, Conference Program Council; the Rev. James Ferree, Charlotte, director, Area of Special Ministries, Conference Program Council; and Dr. Melton Harbin, superintendent, Salisbury District.

The Commission will hold its next meeting on Sept. 26. No location for the meeting has been set.

Other officers for the four committes of the Commission, besides the chairmen, elected July 22 are:

Programs and Convocations—Mrs. Alvin Morrison, Statesville, vice chairman: Rev. W. T. (Bill) Brown, Greensboro, secretary.

Community Involvement — Rev. Ralph Eanes, Cherokee, vice chairman; Mrs. M. B. Davis, High Point, secretary.

Communication and Cooperation—Mrs. Zoe Barbee, Greensboro, vice chairman; Rev. R. Harold Strader, Monroe, secretary.

Promotion and Educational Loans and Scholarships — Rev. Liston Sellers, Jr., High Point, vice chairman; Mrs. Velma Friende, Winston-Salem, secretary.

YOUNG JOINS DUKE DIVINITY SCHOOL STAFF

A new administrative post in the Duke University Divinity School embracing duties in admissions and students affairs has been filled by a young Methodist minister who served as president of Duke's student body his final seminary year, 1959-60.

Returning to the campus after a decade during which he was pastor of two Western North Carolina Methodist churches, the Rev. Robert T. Young has been appointed assistant dean for admissions and student affairs in the Divinity School. He will retain his ministerial status in the WNC Conference.

The Rev. Mr. Young served as pastor of the Skyland United Methodist Church from 1961 to 1967, when he was appointed to Boone United Methodist Church. He has been chairman of the Board of Ministry of the WNC Conference for three years and a member of the board for seven years.

NORTH CAROLINIANS ELECTED TO OFFICES IN SE MINISTERS' GROUPS

During the Southeastern United Methodist Ministers' Conference at Lake Junaluska July 12-16, several North Carolinians were elected officers of the various groups within the organization.

New officers elected include:

District superintendents—president, the Rev. Charles O. Moore, Anniston, Ala.; vice-president, the Rev. James C. Peters, Winston-Salem; secretary-treasurer, the Rev. J. V. Early, Sanford.

Pastors—president, the Rev. G. Horace Couch, Lithonia, Ga.; vice president, the Rev. John W. Potts, Nashville, Tenn.; secretary-treasurer, the Rev. Harold Buck, Dandridge, Tenn.

Pastors' wives—president, Mrs. Francis T. Cunningham, Spartanburg, S. C.; vice president, Mrs. Brooks Patten, Jacksonville, N. C.; secretary-treasurer, Mrs. Tom Stockton, Asheville.

The needed responses of the church to frustrations and suffering, and to the experience of a new generation, were stressed by speakers at the conference.

Dr. James T. Laney, Atlanta, dean of Candler School of Theology, asserted that "before we cluck our tongues at violence and immorality, we need to take another look at the despair of people whose expectations are shattered. . . . the hope that Christ offers is not limited or exclusive."

The task of the church, Dr. Laney urged, is to avoid recrimination and placing blame for conditions and to understand that "the activism and concern of the younger generation must be given expression within the church or they will go outside." He called for support as well as acceptance for young people.

Dr. Elmer G. Homrighausen of Princeton Theological Seminary added his belief that "you can't box God into any one generation." In 10 or 15 years "You'll have a different church, and a better one. You need to learn to live with this new generation."

The ministers also were challenged that the church can be of real help to the mentally retarded and their families without having to have major funds and institutions. Using its present facilities—just as friends, babysitters, for scout programs, recreation and classes—the church can provide acceptance, emotional stability and understanding, according to a panel.

The Rev. Robert Pitzer, Atlanta, executive director of Southeastern Methodist Agency for the Retarded, noted that the church now has curriculum materials for the education of retarded children, and urged the development of ecumenical programs for such work.

Kernersville Church Has Services on Thursday

During the summer vacation season one minister has moved to see that his members do not miss regular worship service.

Rev. L. Donald Ellis, pastor of Main Street United Methodist Church, Kernersville, is holding a regular worship service on Thursday nights at 8 o'clock throughout the summer. The same order of service is used on Thursday nights and Sunday mornings.

The minister said the service is designed to accommodate those people who plan to be away a good deal during the summer and especially on weekends. The council on ministries unanimously endorsed the effort.

WHITE RESIGNS AS GENERAL CONFERENCE SECRETARY

LOUISVILLE, Ky. — The Rev. harles D. White of Gastonia, N. C., as resigned as secretary of the United lethodist Church's General Confer- nce. His unexpired term will be filled y Dr. J. Wesley Hole of Los Angeles, ccording to an announcement made ere July 23 by Bishop Roy H. Short f Louisville, secretary of the church's ouncil of Bishops.

Bishop Short's announcement follow- d a recent meeting of the executive ommittee of the Council of Bishops Boston, Mass.

Dr. White, who was elected to his ost at the 1968 General Conference, ubmitted his resignation to the Council of Bishops because of a work overload. Dr. White is superintendent of the Gastonia district in the Western North Carolina Conference. He served as secretary of the 1968 Uniting Conference in Dallas, which brought together the former Evangelical United Brethren Church and the Methodist Church into the present United Methodist Church, and at the 1970 General Conference in St. Louis.

In accepting the secretaryship from now until 1972, Dr. Hole returns to a post he held in the Methodist Church for four years prior to Dr. White's election. Dr. Hole, who was the first layman to be General Conference secretary, also serves as treasurer of the Southern California-Arizona Conference.



CONTRACT SIGNED

contract was awarded the last of July for construction of a new gymnasium and swim- ng pool complex at Pfeiffer College to cost nearly a million and a half dollars. Shown s ning the contract are, left to right, Wallace Martin, business manager of Pfeiffer Col- l e; H. R. Johnson, owner of H. R. Johnson Construction Company, which won the c ntract, and Dr. Jack Early, president of Pfeiffer College. Construction has already be- g n and is expected to be completed in July, 1971.

S. E. LAYMEN 'CARE AND SHARE'

LAKE JUNALUSKA, N. C. (UMI)—At 7 in the morning, nearly as many persons were in the auditorium as at 9 the night before, and in groups into the early mornings, or gathered around the hilltop cross at midnight.

It would have been difficult here July 16-19 to avoid the loud singing or the quiet witnessing of laymen willing to tell you their experience with Christ, or to hear yours.

It would have been just as difficult to evade the affirmation that "God Cares" and the reminder "And We Care," as it repeatedly challenged one to be more than a mere church member or church-goer.

This was the 1970 version of the Southeastern United Methodist Laymen's Conference, attended by more than 1,200 registrants, with crowds reaching 2,000 at times.

In addition to the challenges of speakers the laymen spent many hours in "caring and sharing" groups that met in chapels or hotel rooms or cottages, with emphasis on prayer and witnessing. These were under direction of the Rev. James Buskirk of Mississippi, now working with lay witness missions out of Atlanta. He reminded the laymen that when they left the "mountaintop experience" they would "go back to the valley but not to a vacuum."

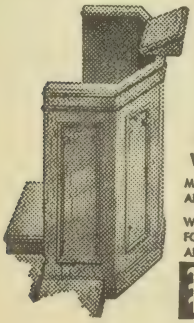
Saturday night nearly the entire crowd surged toward the front in answer to a call to re-dedication of lives, and laid their hands on each other to be commissioned to live and work their faith.

To prepare for some of this work, in the congregations, the Rev. Ross Freeman of Statesboro, Ga., conducted a seminar on the council on ministries. Reminding that, for Wesley, "feeling resulted in action," Dr. Freeman urged, "Let us magnify the sweating jobs of getting God's work done." He added that "the battle will be won or lost in the local church" and that "our youth have no use for a church that does a soft-shoe dance in the face of brutality and violence and inequities."

The conference also paid tribute to leaders, present, retiring and deceased. A gift was presented the Rev. James W. Sells, Atlanta, retiring as executive secretary of the Southeastern Jurisdictional Council, with responsibility for lay work since 1952, and launched a fund to complete purchase of a mobile communications training unit which has been one of his special projects.

A memorial service honored Roy Black, Nettleton, Miss., chairman of lay activities for the jurisdiction prior to his death in 1968, and W. S. (Bill) Parks, Macon, Ga., who had served as treasurer of the Association of Conference Lay Leaders.

In charge of this year's session were George A. Wright, Tifton, Ga., chairman of the Jurisdiction Association of Conference Lay Leaders, and W. Judson Ready, Columbia, S. C., chairman of the Jurisdictional Council's committee on laity.



Page

CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY

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GREENSBORO CHURCH PLANS SCHOOL FOR ADULTS

Grace United Methodist Church, Greensboro, is now planning for the fourth semester of the School of Continuing Education for Adults.

Classes for the fall semester will start September 25. The following courses will be offered:

A Laymen Looks at His Bible, Dr. Charlie Phillips, instructor;

Readings in Shakespeare, Dr. Kelley Griffith, instructor;

Amateur Photography, A. M. Rauch, instructor;

Ecumenical Affairs, Rev. Robert H. Stamey, coordinator;

Black Culture and Social Revolution, Rev. Larry Adams, coordinator;

Beginners' Piano , Mrs. Marjorie Sienkiewicz, instructor;

Beginners' Art (Painting), instructor to be selected.

The enrollment for the fall semester of 1969 was 100. Classes were offered on Friday mornings and Tuesday evenings.

The idea for the school came from St. Luke's United Methodist Church, Oklahoma City, Oklahoma. Rev. Joseph T. Shackford, coordinator of the school at St. Luke's and a former member of the WNC Conference, had an article on his school in the Duke Alumni Register.

UN CHURCH CENTER TO HAVE DAILY PROGRAMS

The United Methodist office in the Church Center for the United Nations has instituted a new "open door" program for visitors to the United Nations. Every day, except Saturday and Sunday, at 10 a.m., 1 p.m., and 3 p.m., there will be one-hour programs at the Church Center for those who are visiting the United Nations or who are in New York for any reason.

Since the General Assembly opens on Sept. 15, the tours will begin on that day and continue until Dec. 15. If the response is good, they will be reestablished in early 1971.

To care for expenses connected with the tour program, there will be a charge of $1.00 for individuals, $1.50 for couples and $2.00 for families of three or more.

Dr. Carl Soule, one of the executives in the United Methodist Office for the UN, estimates that more than 50,000 United Methodists visit the United Nations each year.

HIGH POINT CHURCH HAS OPEN HOUSE

Welch Memorial United Methodist Church in High Point held open house in its new sanctuary Sunday afternoon, August 2. The structure is valued at $135,000 and will seat 400 persons.

The educational building was finished in 1963, and the fellowship hall was used for services until the sanctuary was completed. The relocating and building project began in 1959 when eight acres of land were purchased near Springfield Friends Meeting and a parsonage built on the site. The entire property of Welch Memorial is now valued at $300,000.

The building committee throughout the building program has been Roscoe Briley, chairman; Mrs. Dan Joyner, Earl Shoaf, Ray Giles, S. E. Cashwell, J. W. Greenway, Bryce McLean and Wade Coggins (deceased). The Rev. Dwight Cartner is pastor.

THE CHURCH WAS AT LOVE VALLEY

(Continued from page 5)

tions first-hand. I had promised Don financial backing from several Outreach Boards. Before contacting these Board chairmen, I needed personal knowledge of the Love Valley situation. I also knew from whose pocket this money would have to come if The Outreach Boards turned down my request. I knew there was not much chance of being turned down, but in a year of "tight budgets" every extra-budgetary request needs to be examined very carefully. Satisfied that our plans were sound, I returned to the office and gathered the necessary resources. What did United Methodists do at Love Valley?

Shortly after dawn on Saturday, the morning after the Festival began, the Rev. Bill Blanton, the Rev. Donald George, and at least five laymen, drove The United Methodist Blue-Ridge Service truck into a prominent location in Love Valley. The truck was loaded with juices, fruit and food to be given to those who needed it—no obligations incurred. The sign on the truck simply said: THE UNITED METHODIST CHURCH CARES. In another area of Love Valley was installed a 500 gallon water tank, constantly refilled by pipe from the town's supply. A simple sign on the tank said: "FREE WATER. THE UNITED METHODIST CHURCH. Although the supply of juices and food was exhausted on Saturday, numbers of laymen joined Rev. A. C. Kennedy, Jr., and me to mingle with the youths on Sunday. We all felt a sense of gratification when, during the morning worship service in the arena, several thousand persons responded with a warm ovation when the presiding Presbyterian minister expressed appreciation to United Methodists for their ministry at Love Valley; but, truthfully, our greatest reward came from individual young people who repeatedly and genuinely expressed their thanks, not only for food and drink, but most of all for saying, "The Church cares". Hundreds of boys and girls made remarks such as, "Man, I never expected to find the Church here." One youth said, "The presence of these Christian men has reminded me of my ideals. Your being here may have kept me from making some bad mistakes".

Those of us who went to Love Valley only wish we could have kept all these young people from making bad mistakes. But this we could not do. Hundreds of fine youth follow these Rock Festivals, enjoy the benefits, get "turned on" by the music, appreciate the "tribal" feeling of fellowship and caring, and through it all manage to maintain their integrity and Christian values. Unfortunately, these persons seem in the minority.

Saturday night at Love Valley was, for those who appreciate Rock Festivals ,a magnificient spectacle of sights and sounds, feelings and tastes. But Sunday morning, when A.C. and I arrived, the entire valley looked as if it were in a drugged stupor. I know that sleeping on the hard ground in an inch of red dust does not usually cause one to awaken to enthusiastic energy, especially if one's emotions have been entirely spent the night before. But the Sunday morning sight at Love Valley was more than that. Probably thousands were seeking to awaken from the sleep of the drugged. Boys and girls staggered by with that telltale far-away look in their eyes, not knowing, hardly caring where they were. I do not know how many of them asked me what day it was. Marijuana was openly being bought, sold, given away and smoked. Other drugs were easily seen and available.

To sit for an hour at an O.D. (O.D. means on ON DRUGS) to observe young people seeking to minister to other young people is both an impressive and sad experience. Impressive in that seldom have I ever seen people who care for each other in a more tender way; sad in that tomorrow, and tomorrow and tomorrow it will happen again. Sunday night, on highways leading west, the same braless girls and bearded boys were holding up their signs, BOULDER, COLORADO, where the next Festival will be held.

What I have learned from all this? Several things.

1. These are not bad kids. One filling station attendant told some of us that he had dreaded the thoughts of these kids coming. But, he said, "I have been pleasantly surprised. They are some of the nicest kids I've ever met." There was some "skinny dipping" in near by ponds, but it was not publicly done, and a person had to look for nudity to find it. As a matter of fact, I never could find those ponds.

2. Many of these are "lost" kids. Many of them used that very word — "lost" — describing themselves. They are totally dedicated to peace and love. They totally despise the hypocrisy they see in their elders. They feel powerless to control what they believe to be "evil systems" of our society. They sound like St. Paul who talked a great deal about "principalities and powers" of evil.

3. They have chosen drugs as a means to "discover self," "to seek inner peace," "to expand the mind," "to experience mystical religious feelings," "to create a tribe of our own". These are quotes from the kids. They have rejected alcohol and tobacco as being (to them) certainly more evil and harmful than marijuana, and less useful to them than mind-expanding, hallucinogenic drugs. They see no moral difference between their parents' use of alcohol and tobacco and their use of drugs. The large amount of beer and alcohol consumed at Love Valley was primarily by local residents, tourists, curiosity-seekers, and hardened motorcycle gangs who came in deliberately to disturb the peace.

4. What these young people need more than anything else (some of them know this and will talk about it) is a life-transforming experience with The Living God through Jesus Christ. One young addict, off of drugs less than a year, was going about telling others, "The best 'high' I ever had was with Jesus." These young people will talk more earnestly and more openly about Jesus Christ than any group of people I have ever encountered.

I believe that when The Church takes the words and actions of modern youth seriously, when we learn to listen to their legitimate complaints, when we learn to admire their search for meaning and value, when we recognize their lostness, and when we faithfully present to them the fullness of the Christian message, they will respond faithfully. One thing becomes clearer to me every day: as the pendulum has swung back and forth in the Church between conservatism and liberalism, between emotionalism and rationalism, between form and freedom, between status-quo and new life, the pendulum has become "hung up" in modern United Methodism on the side of liberalism, rationalism, form and status-quo. We simply are not preaching a life-transforming Gospel that can reach down and touch a man's heart as well as his mind, that can play up-

(Continued on page 16)

on the chords of his emotions as well as his brain, that can change man and his society.

Our youth will not be tempted to run off to the far country of psychedelic lights, drugged nights and stuporous days if we "elder brothers" at home can repent of our self-righteousness and judgemental attitudes, if we will allow the fullness of Jesus in all of His living humanity to be seen and heard in our churches and homes.

Let us who read this magazine open our hearts "and let the sunshine in"; let us strive to be "the bridge over troubled waters"; where there are "sounds of silence" because in our preoccupation with material things, and the status quo we have not heard the crying of our youth, let us hear and respond.

The sounds of hard rock music may well be youth's attempts to get through to us. The sights of the drugged in a far-away land may be what we need to make us see how lost our youth are—how lost we are. And how much we need a Saviour.

Rufus Mosely, wonderful Christian mystic, was fond of a phrase which he incorporated into the title of one of his books. I first heard him use the phrase when he spoke to a small group of undergraduate Duke students in a dormitory room. It was a psychedelic, life affirming experience for me that night as I literally saw light surrounding this saintly man (I confirmed this with the other students later) and as I listened to him describe Jesus as THE PERFECT EVERYTHING.

Let us strive to be like this saint of God. Our youth will respond when we in the church begin to walk with Jesus and talk with Him, when His light begins to shine in our faces, our words and deeds, and when we can honestly say HE IS OUR PERFECT EVERYTHING.

WNCC BUILDERS CLUB TO AID GREENSBORO, LEXINGTON CHURCHES

STATESVILLE — Funds from the Builders Club of the Western North Carolina Conference will be used to help in the relocation of a church and in the construction of a second unit for another congregation.

The Warren Street-Mount Carmel United Methodist congregations of Greensboro, now merged , will relocate in a site secured from the Greensboro Redevelopment Commission. This property is located in the midst of a large apartment complex in the fast growing area of South Greensboro.

St. Timothy Church of Lexington, organized in 1939, is located on a 13-acre tract in the Arbor Acres section near Lexington. The church property now consists of a chapel with a small adjacent building which serves in a limited way for church school space.

The educational building, which Builders Club funds will aid, is now under construction and will cost $65,-000. The church population consists principally of young people and growing families.

The Rev. H. Claude Young, Jr., of Statesville, director of the Builders Club, said the first of three yearly calls for funds from members of the Builders Club was placed in the mails in July. He said the 6,032 members are asked to give five dollars or more on each of the calls for funds.



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CAMP MEETINGS UNDER WAY IN N. C.

August is camp meeting time in North Carolina. Rock Springs Camp Meeting at Denver opened Aug. 1 and will continue through August 9. Others to follow will be the Camp Ground Camp Meeting near Waxhaw and the Balls Creek Camp Meeting near Newton beginning Aug. 9.

Rev. Jack Cooke, Cherryville, industrial chaplain for Carolina Freight Carriers, has been preaching at the evening services all week at the Rock Springs Camp Meeting. He will be preaching for both of the "Big Sunday" services at 11 a.m. and 7:30 p.m. Aug. 9. Rev. David Baxter, pastor of Hill's Chapel United Methodist Church, Lowesville, has been preaching at the 4 p.m. services during the week.

Here is the Camp Ground Camp Meeting schedule as released by the Rev. Hayward L. Morrison, pastor of the Camp Ground United Methodist Charge:

Aug. 9, 11 a.m., Dr. Harry Denman, preacher. He heads the International Prayer Fellowship, with headquarters at Lake Junaluska.

3 p.m., preaching by Dr. J. Elwood Carroll, superintendent of the Albemarle District; 8 p.m. preaching by the Rev. J. Alton Fitzgerald, pastor of Hawthorne Lane United Methodist Church of Charlotte.

Aug. 10-15, preaching at 11 a.m. and 8 p.m., by the Rev. Mr. Fitzgerald.

Aug. 16, "Big Sunday," 11 a.m., and 8 p.m., preaching by the Rev. Mr. Fitzgerald; 3 p.m., preaching by the Rev. Joe Tysinger.

The 117th annual camp meeting at Balls Creek Campground is scheduled Aug. 9 through Aug. 23. The campground is located about eight miles east of Newton, between Highway 16 and Bandys High School.



Rev. Sid Huggins

The schedule for the first week will feature worship services each night at 7:30 with the following ministers preaching:

Aug. 9, Rev. Luther McPherson; Aug. 10, Rev. M. C. Ellerbe; Aug. 11, Rev. Billy Charles Huffman; Aug. 12, Rev. Charles E. Bruce; Aug. 13, Rev. A. Frank Phibbs; Aug. 14, Rev. D. Harding Caldwell; Aug. 15, the Annual Singing.

The main week of the camp meeting will be Aug. 16-23. Dr. James C. Stokes, editor of the North Carolina Christian Advocate, will preach at 11 a.m. on Sunday, Aug. 16.

The Rev. Sid Huggins, pastor of the Goshen-Keener United Methodist Charge in Newton Grove, will preach at the 7:30 services each night during this week. The youth evangelist is John Dawson from Fultonham, Ohio.

N. C. Conference Wide Rally Slated At Fayetteville

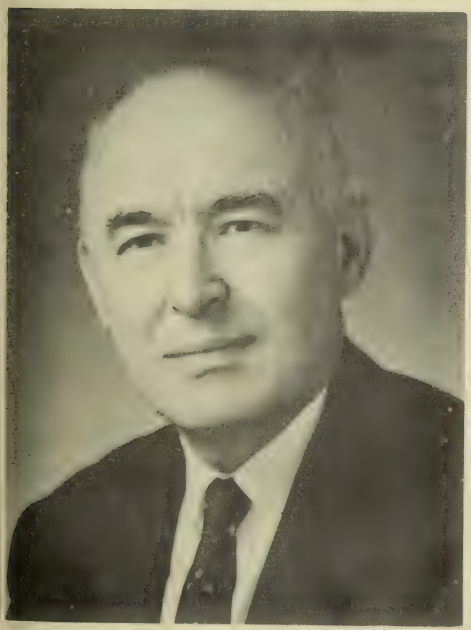
A conference wide rally is planned Aug. 16 at Methodist College, Fayetteville, to bring to a climax the "Summer R & R" week and weekend. Laymen and ministers from across the North Carolina Conference are expected to gather in the Fine Arts Building at 2:45 p.m. for singing, sharing and witnessing.

Dr. Edward A. McDowell of Atlanta, Ga., professor of New Testament Interpretation at Southeastern Baptist Theological Seminary, Wake Forest, from 1952 through 1964, will preach at the rally. At one time he was a member of the Executive Committee of the North Carolina Council on Human Relations. He is the author of several books, including **The Meaning and Message of the Book of Revelation.**

The searching and witnessing will be led by the Conference lay leader, James Patrick of Durham, assisted by several other laymen.

Singing groups invited include the traditional and the modern, from barbershop to rock.

The week of mission study is scheduled August 11-14, with the weekend of study, Aug. 15 and Aug. 16.



Dr. Edward A. McDowell, Jr.

WORLD METHODIST LEADER DIES

NEW YORK (UMI) — The Rev. Dr. D. T. Niles, 68, one of the six presidents of the World Council of Churches, chairman of the East Asia Christian Conference and a vice-president of the World Methodist Council, died in Vellore, India, after a short illness, July 17.

Dr. Niles was one of the world's best known ecumenical leaders. He was an active, lifelong Methodist, president of the Methodist Church in Ceylon, and in the spring of 1968 was a consultant to the World Division of the United Methodist Board of Missions in New York.

Emory Trustees Forbid Disruptive Demonstrations

Demonstrations designed to disrupt normal academic pursuits will not be permitted at Emory University, the Board of Trustees and the president of the university have announced.

While endorsing the fundamental right of dissent, the statement forbids abuses such as threats, obscenity, obstructionism and violence.

The statement outlines expected standards of conduct and goes on to say that persons who do not wish to meet the standards should not attend Emory or be associated with it.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

NEW PUBLIC RELATIONS CHAIRMEN

The Public Relations Chairmen of the districts play an important part in the work of the Women's Society of Christian Service and the Wesleyan Service Guild of the districts. Through their hands pass the "good news" of each local society in their district.

Dr. Ralph Stoody of New York, for 24 years head of the public relations commission of the Methodist Church, sees church public relations as the business of "making the church more widely known and more fully understood," This is the task of the district chairman in the area in which she lives.

A wider definition of public relations is given by Dr. Stoody when he said, "Public Relations is making friends for Christ and His Church."

In June new chairmen of this important area of women's work were named in many of the districts. All local societies should be acquainted with the PR chairman in their area, so that the "good news" of their society may be made known.

These are the key women in their districts:

Albemarle—Mrs. Heath Phifer, Marshville, N. C. 28103

Asheville—Mrs. Alvin Byrd, Monte Vista Rd., Candler, N. C. 28715

Charlotte—Mrs. James T. Penman, 1913 Kennesaw Drive, Charlotte, N. C. 28216

Gastonia—Mrs. Pat McSwain, 304 W. 11th Ave., Gastonia, N. C. 28052

Greensboro—Mrs. Earl Bolick, 4101 Redwine Drive, Greensboro, N. C. 27410.

High Point—Mrs. Glenn E. Lambert, 1910 Centennial Ave., High Point, N. C. 27262.

Marion—Mrs. Nelson Parker, Fern Ave., Marion, N.C. 28752.

North Wilkesboro—Mrs. John Hamilton, 101 Pilson St., North Wilkesboro, N. C. 28659.

Salisbury—Mrs. N. C. Strickland, Jr Rankin Road, Landis, N.C. 28088

Statesville—Miss Alma Aderholt, 26 N. Mulberry St., Statesville, N. C. 28677.

Thomasville—Mrs. W. L. Pilcher, Rt 1, Advance, N. C. 27006

Waynesville—Mrs. J. K . Stringfield 331 Brown Ave., Hazelwood, N.C 28738.

Winston-Salem Forsyth — Mrs. Jack Atkins, 605 Bruce St., Winston-Salem, N.C. 27101.

Winston-Salem Northeast—Mrs. May Boyles, Rt. 2, King, N. C. 27021.

HARMONY SOCIETY HONORS SENIOR CITIZENS

The Women's Society of the Harmony United Methodist Church in Concord paid tribute to its senior members at a special program and luncheon held at the church recently.

The senior members were given special recognition in the Sunday morning worship service of the church. Then a luncheon was given in the fellowship



The new officers of the Gastonia District Women's Society of Christian Service are shown (left to right): front row, Mrs. F. H. Cunningham, Mrs. Lester I. Carpenter, Mrs. Dwight Costner, Mrs. Oscar Moore, president, Mrs. Arnold Black, Mrs. Robert Little and Mrs. Gene B. Blanton, back row, Mrs. E. Randolph Shives, Jr., Mrs. Robert Costner, Sr., Mrs. Gordon Goodson, Mrs. Edwin Ford, Mrs. Pat McSwain, Mrs. W. Frank Redding, Jr., Conference president, Mrs. S. Ray Lowder and Mrs. Kenneth B. Beam.

hall, with a recreational program presented after lunch.

Featured on the program was an original skit by Mrs. Ruby Foster and her son, readings by Mrs. Elizabeth Whitaker and music by Mrs. Lavada Jackson and her son. Mrs. Ada Burris, president of the Women's Society was in charge.

Twenty-one senior citizens and many members of the society were present for the event.

GASTONIA DISTRICT EXECUTIVE MEET

Mrs. Oscar Moore, Stanley, was hostess for a luncheon meeting of the Gastonia District Executive Committee this month.

Mrs. Lester Carpenter, district treasurer, announced that the district's pledge to missions for the current year is $21,000 and that total contributions through June amounted to $11,634. The district societies have contributed $322 on the Birthday Offering for the Scarritt College Library, she said.

Mrs. John Hoyle outlined the duties of the members-at-large on a district executive committee.

The committee adopted the policy to hold the executive meetings quarterly, rotating the place of meeting in the three counties of the district. The next meeting will be October 13 at 10 A.M. in Lincolnton at the Lincoln House.

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

June 1970
Wembo Nyama

Dear Friends:

Since our last letter our lives have taken on new meaning. On March 4 at 12:57 p.m. our darling little girl, Stephanie, was born. She was 20 inches long and weighed 6 lbs. 11 oz.

The story in brief: Our new mission doctor from Holland had arrived only three weeks earlier so I was able to remain here at Wembo Nyama instead of flying to our only other mission hospital 700 miles away at Kapanga in Southern Congo.

March 4 started out like any other day. I had visited some missionary friends and came home at 11:00 to get ready for lunch but our meal was interrupted and by 12:57 Stephanie was a permanent member of the Law Family. Truly the Lord blessed me abundantly in having Stephanie come so fast! I was to deliver at our station hospital that Stephanie's grandfather, the late Burleigh Law, built but things happened so fast that she was born here in our own home.

Natural childbirth is a beautiful experience and God did have His hand on us. Never before have I had such an uplifting spiritual experience.

Our Congolese friends were elated. Stephanie is considered their child as she has been born here in their own country. They say, "Tambukaluya Nzombi Lusaka" — Otetela, for we thank God. She has received many Congolese gifts such as bananas, papaya, peanuts, chickens, ducks, and even a guinea pig! Of course, Stephanie's parents benefited more from her gift than she.

I wouldn't trade the experience o having a child in Congo for anything Paul got to be with me during the deli very and certainly the whole new ex perience has added to and blessed our marriage with new fulfillment.

Living in Congo has given me more free time for Stephanie, to be a good mother, and give her the attention she needs. Paul, too, enjoys his new daugh ter. Of course, she's his pride and joy

It is such joy to see Stephanie grow and begin to respond to us. She delight us with her giggles and laughing ou loud.

Paul continues to stay busy with hi full time teaching responsibilities. Also during his free time he is working with a local chief in establishing an agri culture program which he'll explain.

Greetings from the other half of thi overly blessed and overjoyed family We felt that you might enjoy a few comments from each of us.

I keep pretty busy with my teachin and especially just now as we ap proach the end of our school year. W get out on July 2, a little later tha states side. We are pleased that a re vival for the students and our villag population has been planned for Jun 20-27 and through you will receive thi too late to remember us at that tim we do ask your special prayers for th fruit of the services and for our stu dents as they go on vacation.

In my spare time I relax by involv ing myself in a rural developmen project headed up by our young prog

ressive chief here. Chief Shungi Koi is the native chief over our immediate area, has nearly 30,000 subjects with many other chiefs beneath him. He is a product of our church educational work and is now only 31 years of age.

He and I both feel that God was in our coming together, and we have become close friends. We often relax together with a hunt and have good times chatting about our faiths, the future of Congo, and in particular the future of our area here. He has long been interested in a program of rural development including an extensive agriculture program and an animal husbandry program. It is in this latter area of agriculture and animal husbandry that I have enjoyed involving myself by giving advice and helping to get necessary materials.

I'm sure that this doesn't seem like such a tremendous thing to those who are accustomed to the farming spirit in the United States. However, in our area it is the only thing of its kind and I have personally heard of only one other chief who has launched a similar program.

We see that with a year-round hunting season and no control the wild game will soon diminish to where the protein shortage will be even more serious than at present. With this in sight we feel that we must begin to try and substitute domesticated animals for wild ones. This type of program is to try to save the wild life while also improving the protein diet of our people.

A large part of our work and perhaps the largest is to instruct and show the people how necessary care and good food are to those animals and how much better one's production can be. We plan an extensive vaccination program and hope to treat certain diseases that we can diagnose.

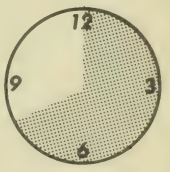
It's a long slow process getting this type of program off the ground and especially since we have no financing for it. We are very pleased with the participation and enthusiasm on the part of the local people and are very excited about the possibilities in this type of work.

We continue to request your prayers for the many areas that are open to us for ministry and for those to whom we minister. Remember our Congolese fellow workers and especially our leaders. We think of you all and feel with you the turmoil in our own country. We do not, however, lose faith in God's power and ability to work in every situation and we only pray that the people at home will see their need of Him and turn to Him even as we seek to be instruments of His, here, in drawing men unto Himself.

God bless you each one, we are
Sincerely in Christ,
Paul, Marty and Stephanie Law

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Sunday School Lesson FOR AUGUST 16

By Dr. Raymond A. Smith
(International Lesson Series)



THE DIVISIVENESS OF PRIDE

Background Scripture: Genesis 11:1-9; Psalms 10:4; Luke 12:13-21
Lesson Scripture: 11:1-9

Theologians of the so-called "Neo-Orthodox" School (now happily past its prime) used to make a great deal of the sin of pride. They considered it the gravest of sins, and basically the root of all the others. Many of them could have echoed the words of Erasmus, renowned scholar of the Reformation Era, when he wrote: "Two things chiefly will keep you from pride, if you consider first that you are in yourself filthy at birth, a bubble throughout life, the food for worms at death; and, secondly, what Christ suffered for your sake." Another statement, this one from William Law, a man who greatly influenced John Wesley, characterizes the proud man in this way: "The man of pride has a thousand wants which only his own pride has created; and these render him as full of troubles as if God had created him with a thousand appetites, without creating anything that was proper to satisfy them."

Our lesson deals with pride, its origin and results that can be seen in the story of some ambitious men who undertook to build a "sky-scraper" in ancient times. Some of their promotional literature reminds one of current real-estate advertisements. "And they said, 'Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the earth" (Gen. 11:-4). However, their plan did not rece- ive divine approval. Some historian think this story is a sarcastic referenc to the Babylonian temples which wer constructed by building brick terrac upon terrace until they reached great height, the top of which wa crowned with a shrine to their gods.

The divine plan for putting an en to this ambitious project was to im pose a language barrier. This is th way Genesis accounts for the origi of languages. So God's "noble exper iment" in the creation of man, firs frustrated by man's disobedience, an then followed by a tragic break i in family relationships, now goes fur ther so that communication betwee man and man is destroyed.

When we read current literatur and hear current discussions we ar are impressed with the prominenc given to lack of communication, eve now. A father recently referred to hi son who had left home some time be fore, and had returned for a visit, i these words: "There was an almos complete lack of communication; w tried, but it didn't do any good." Thi has happened in millions of Amer ican homes in recent years. No on will ever know the frustrations, heart aches and permanent dangers to fam ily relationships that have come t these families in this time of tragi divisions. The question is: how muc of it can be traced to pride? Eac side sees the values in its own way o life which its believes to be unques tionable.

It was said long ago that a greater loyalty never betrays a lesser one, though lesser ones often betray the greater. Could this be the clue to our dilemma? Is not there some great, overpowering and inclusive good that can become the goal of all? Have we over-stressed the "graded idea?" Have we bowed down to the "peer group" as something of a new god?

Whenever we make a god out of a certain way of life—be it the American, or some other—have we not shut the door to understanding the values in some other way of life? An executive of a great steel company is reported to have said, after an interview with President Kennedy: "We simply don't speak the same language."

Returning now to our original theme, we raise the question as to whether or not, in addition to putting some great good ahead of our petty schemes, we ought to consider the transience and brevity of all man's ambitious projects. This might give us the needed perspective—and humility. Perhaps only when we view our little human schemes in the light of the ages will we be rid of our mad attachment to them. A reading of these well-known lines from "The Tempest" by Shakespeare might help to give us this perspective:

The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
ea, all which it inherit, shall dissolve;
And like this insubstantial pageant faded,
Leave not a rack behind.
We are such stuff as dreams are made on,
nd our little life is rounded with a sleep."





GREENSBORO DISTRICT TO SPONSOR LOW-INCOME HOUSING

Delegates at the Greensboro District Conference July 19 adopted a proposal to sponsor low income housing. The meeting was held in Guilford College United Methodist Church in conjunction with the district set-up meeting.

The Rev. Floyd Berrier of Oak Ridge presented the proposal. He explained that in Oct. 1969 the District Program Council had set up a task force which had been working continuously on the project. Pointing out the pressing need for such housing in the city of Greensboro, he referred to the Housing Marketing Analysis of the Greensboro Planning and Development Agency which showed 24,165 households in the $5 to $8 thousand income bracket. A study by the Redevelopment Commission of Greensboro in June of this year indicated a need for 3,634 housing units not classed as public housing. It is in this area that the project will aid those persons who are being left out because of financial risk. Mr. Berrier further stated that there is no intention to be in competion with any developers of public housing, since the project will be nonprofit.

The Greensboro District Mission Society is to furnish $5,000 as seed money for a beginning which may be returned if the Board of Directors so desires after the loan is secured, or the money may be left in the project. The financing of the project will move via F.H.A., be financed by loan companies ,and underwritten by insurance corporations. The F.H.A. will assume legal responsibility, but the sponsor will assume moral responsibility. The District Conference voted to assume sponsorship of the project.

The following Board of Directors was elected: Alfred Waddell, Rev Joseph Bethea, Clarence Winchester Mrs. S. S. Clark, Rev. Floyd Berrier Rev. Fred Macon, Chase Benson, Mrs Sol Kennedy, Jr., Mrs. Arthur Gilreath Garnet Hughes, William Purgason and Dr. Harley Williams.

The Rev. Dr. Julian A. Lindsey i Greensboro District superintendent.

Bill Dyar
Director, UMI
Greensboro District.



JOINS NC CONFERENCE

Among ministers taking their first assig ment in the NC Conference is the Re Millard W. Warren, Jr. He and his fa ily are shown above after their arrival Ocean View United Methodist Churc Yaupon Beach, where they will serve pe ple in the beach areas south of Southpo A son of the Rev. and Mrs. Millard W Warren of Candor, Mr. Warren is a 19 graduate of Emory's Candler School Theology. His wife, the former Barba Maureen Davis, is a native of Mooresvill Their children are Whitney Marie, 4 1 years of age, and Millard III who is months old.

'YOUTH ENCOUNTERS CHRIST' WEEKEND PLANNED

Representatives of a number of organizations will lead discussions on current evangelistic youth activities at a "Youth Encounters Christ" weekend September 11-12, at Crestmount Christian Endeavor Camp near Siler City. Invitations have gone to pastors, local church coordinators of youth ministry, and local U.M.Y.F. Presidents in the North Carolina Conference west of or in Rocky Mount, Wilson, Goldsboro, and Fayetteville.

Sponsored by the North Carolina Conference Board of the Laity, the weekend will bring together leaders from Young Life, Fellowship of Christian Athletes, Campus Crusade, Navigators, coffeehouses, St. Marks United Methodist Church in Raleigh, Intervarsity, encounter groups, and special summer ministries. Some attention will be given to youth involvement in the Lay Witness Movement.

The weekend will begin Friday evening, September 11, and conclude at 5:00 p.m., Saturday, September 12. Saturday breakfast and Saturday lunch will be served. The cost per person will not exceed six dollars for two meals and sleeping facilities for Friday night. Registrations should be sent to Dr. W. P. Wilson, Box 3355, Duke Medical Center, Durham, North Carolina 27706.

On Friday evening, the full range of youth religious music will be explored, with several singing groups participating in the program. On Saturday, each presentation will be followed by opportunity for small group discussion with questions and answers. In this way, each person should be able to find out how he could use new ideas in his own situation.

There will be space for campers who wish to bring their own camping equipment and it will be possible to have commuters. The Saturday morning session will begin at 9:00 a.m.

Tentatively, the Board of the Laity is planning another such week-end in eastern part of the Conference. If there are questions, one could contact either Dr. Wilson or the Conference Lay Leader, Mr. James Patrick, 1700 Avondale Drive, Durham, N. C. 27701.

Training Classes for Children's Teachers Slated

MISENHEIMER, N. C. — Two training classes in missions studies for children will be held for district leaders in this field August 8 here in Pfeiffer College, Miss Louise Robinson, has announced.

Miss Robinson, coordinator of children's ministries for the Conference Program Council said the two classes will begin at 9 a.m. and will end at 5 p.m. Leaders attending these classes will be chosen by district coordinators of children's ministries. Those trained here will teach local church instructors.

The class for district leaders of "Elementary I-III Mission Study" will be led by Miss Susan Carmichael, associate professor of Christian education at Pfeiffer College. The class for district leaders of "Elementary IV-V Mission Study" will be led by Mrs. Horace W. Johnson of Greensboro, a teacher and a director of an elementary glee club in the Greensboro City Schools.

Persons attending these classes are also invited to participate in the other features of the weekend, including "The Learning-Resource Center", "Celebration" from 7-10 p.m. Saturday night, and a study of the "Book of Psalms", to be led by Miss Mary Floyd, professor of Religion at Pfeiffer College.

THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

"Everybody at school has them!" Have you ever said this to your father or mother? We think that people will not like us if we are different. But to be a Christian means to be different in some ways. Christians have always been different. We admire people who dare to be different, the people who are willing to express their opinions, the people who will do what they believe is right. Many people today are trying to be different in the way they dress or wear their hair. It is not the way we look, but the way we act that really tells whether we are Christian.

People have had this problem for many years. Paul wrote these words to the people in Rome who were trying to be Christian. They offer good advice to us today. "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all his demands and moves toward the goal of true maturity."

Aunt Cay

CIRCUIT RIDERS

"What do you think those words mean?" asked Terry as he and Jane stood before the statue of Francis Asbury in Washington, D. C. He read the words written at the bottom of the statue, "If you would see the results of his labors, you will find them in our Christian civilization,"

"We talked about the circuit riders in our church school class last Sunday. I think some of the things our teacher said might help answer your question," replied Jane.

"Suppose that you were a boy living in a pioneer settlement about 150 years ago," she continued. "Suppose there were no churches in the settlement, only a few log cabins. Suppose a new baby boy was born out there in the wilderness. Suppose the girl in the next cabin had fallen in love with a young man from another cabin in the wilderness. Suppose one old grandmother in the settlement had died. What do you think the cicruit rider would do when he came?"

"Boy, he sure had lots to do besides preaching to the grownups and teaching the children," Terry commented.

"He surely did," continued Jane. "He baptized the babies that had been born, he married couples and he held memorial services for anyone who had died since his last visit.'

"It would seem queer to have to wait to have all those things done," remarked Terry. "We're sure lucky to have a preacher all the time, even if he does have to move sooner than we would like him to."

"You know," replied Jane, "Francis Asbury started the system of moving preachers from one congregation to another. He wanted 'a circulation of preachers to prevent partiality and popularity.' He started the preachers moving and they followed the advancing frontier. They went where the people were going and so they spread the Christian message."

"Well is that all they did when they moved from place to place?" asked Terry.

"Oh, no," answered Jane. "You see, as there were no radios, TV, or mail service they brought news of the out-

side world. The circuit riders brought something even more precious—they brought books. They stuffed their saddlebags with books. In England Wesley had given his ministers fifty small volumes of literature containing useful knowledge for that time. He said to them, 'Take care that every Society be duly supplied with books.' The preachers on horsebacks were our first travelling libraries. Copies of pamphlets, books, and Bibles were left in the homes of the settlers. Those who could read, read to others. In 1789 Methodist ministers holding a conference voted to start a publishing house. New books found their way into the saddlebags of the circuit riders."

"We still get lots of books from our Methodist Publishing House," said Terry. "Our church school lesson books come from there, too."

"Yes," said Jane "but the early Methodist leaders felt that books were not enough—that schools and colleges were needed, too. In 1784, when The Methodist Church was organized in America, there were 63 preachers present. Only one of them had more than an elementary school education, but they decided to start a college. Today the Methodist Church supports a lot of colleges. Maybe we'll go to one someday."

"The preachers on horseback helped make America great by bringing and encouraging education," said Terry.

"Yes, and they did even more," added Jane. "They spoke out against evil practices. Lorenzo Dow spoke against slavery. Jason Lee went to the Northwest territory to bring the gospel to the Indians."

"The circuit riders were courageous men. I think we could say of all of them as well as of Francis Asbury, 'If you would see the results of their labors, you will find them in our Christian civilization,'" said Terry as he turned to walk on.

THE WORLD METHODIST BUILDING

Replicas of Methodist Historical Shrines someday will be placed in a garden adjoining the World Methodist Building. Three of these replicas can be seen now and are most interesting (1) The Edward Cox House which is located near Bluff City, Tennessee. It was the home of earliest Methodist settler in the Holston region. Asbury preached here in 1788 and on later occasions. (2). Rehobeth Methodist Church near Union, West Virginia. It was built in 1786. It is the oldest extant protestant church building west of the Alleghenies. (3) Green Hill House near Louisburg, N. C. Here the first annual conference of the Methodist Episcopal Church was held on April 20, 1785. All three look like the original structures.

BIBLE RELATIVES

Who were these Bible relatives?

1. Twin brothers
2. The two youngest sons of Jacob
3. Two sisters who were wives of the same man
4. Naomi's daughter-in-law
5. Mordecia's niece.

RIDDLES

I can be heard and caught, but never seen. What am I?

A remark

Why is an angry man where he never is and never could be?

Because he is beside himself.

ANSWERS FOR LAST ISSUE:

The world is my parish.

CAROLINA BRIEFS

¶ Dr. Fred W. Paschal of Hendersonville, a retired member of the WNC Conference, preached July 26 and August 2 at St. Timothy United Methodist Church, Brevard, and also will preach there August 9, during the vacation of the pastor, Rev. Joseph M. Reeves.

¶ The Leasburg United Methodist Church, Leasburg, paid honor to one of its members recently by naming the church library the "Sallie B. Newman Library." She has been in charge of the library since 1966, during which time it has grown from 97 to over 500 volumes. A brass plate bearing the name has been placed on the library door.

¶ Miss Mary Ruth Shuler of Mocksville has joined the staff of Forest Hill United Methodist Church, Concord, as educational assistant. A graduate of Mitchell Junior College, she graduated from Catawba College in May with a major in religious education.

¶ The Rev. Bryce Parker, pastor of Weaverville United Methodist Church, will be the guest preacher during revival services at Higgins Memorial United Methodist Church, Burnsville. Services will begin August 16.

¶ Approximately 200 members and friends gathered in the Fellowship Hall of the Ward Street United Methodist Church, High Point, Sunday evening, July 26 for a covered dish dinner to officially welcome the new pastor, Rev. R. Kenneth Moore, and his family. Music was presented by the Ward Street Quartet and the church choir. The buffet table was decorated with yellow shasta daisies and candelabra.

¶ Homecoming is scheduled at Pleasant Grove United Methodist Church, Raleigh, Sunday, August 16. Speaker for the occasion will be the pastor, Rev. Argel H. Payne. Former pastors, members and friends are invited to attend the service and the picnic lunch following.

¶ The Linwood United Methodist Church will have its annual homecoming August 9, followed by a week of revival services. Lunch will be on the grounds after the morning worship service. Rev. Herbert T. Penry, Jr., pastor, Mt. Pleasant United Methodist Church in Greensboro, will be the

PASTORAL CHANGES

Bishop William R. Cannon has authorized the appointment of the Rev. W. E. Worley, Clearwater, Fla., to the Goldston Charge replacing Rev. John Cottingham who has entered the U. S. Army chaplaincy; and, the Rev. James Summey as pastor of the Troy Circuit. Mr. Summey comes to the Methodist Church ministry from the Baptist Church. Both of these appointments became effective August 1, 1970.

J. V. Early
District Superintendent
Sanford District.

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NORTH CAROLINA CONFERENCE

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Goldsboro District
St. Luke, Goldsboro
Raleigh District
Fuquay Springs
Rocky Mount District
Clark Street, Rocky Mount
Temperance Hall, Rocky Mount
Woodland

WESTERN NORTH CAROLINA CONFERENCE

Gastonia District
Puett, Gastonia
High Point District
Brower's-West Chapel
Oakview, High Point
Statesville District
New Salem-Cool Springs
Winston-Salem Forsyth District
St. Andrews-Walnut Cove
Winston-Salem Northeast District
New Hope (Level Cross-New Hope Chg.)

Special Youth Program Set For Laymen's Meeting

LAKE JUNALUSKA — The annual United Methodist Laymen's Conference of the Western North Carolina Conference here is expected to attract more than 1,000 persons for the Aug. 21-23 event.

William R. (Bill) Henderson of High Point, lay leader for the Conference, said this meeting is becoming more of a family gathering each year and as a consequence many young people will be on the grounds with their parents.

For the youth, Mr. Henderson said, a special program is being planned for the first time, to be held at 4 p.m., Aug. 22 in Stuart Auditorium.

"There will be special witnesses and speakers as well as entertainers who will speak meaningfully to youth," Mr. Henderson said.

The annual meeting features men and women telling what Jesus Christ has meant to their lives. These speakers and witnesses tell their stories, then lead small group dialogue sessions with the participants of the Conference.

The meeting will begin with registration Aug. 21 at 3 p.m. and will continue through the morning worship service of Aug. 23.

visiting preacher. Everyone is cordially invited to attend these services.

[Reeves Chapel Church will observe Home-coming Sunday, August 16, at he 11 o'clock hour. All former pastors nd former members are invited to ome for this occasion. The day will e featured by preaching, fellowship, pecial music and dinner in the pavi- ion.

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IS IT ENOUGH TO SIMPLY BE GOOD?

by Christian White

A pretty commonly accepted philosophy in America is that if you are kind and honorable, fair and square, that is all God requires. Faith and personal experience are not important; just keep the Ten Commandments and that is religion enough! We need to keep the Ten Commandments, but I wonder if you are aware that the first six have to do with man's relationship to God? Only four have to do with conduct. If conduct alone was the only standard, I wonder why Jesus was so concerned about men's faith? Why did he say: "Whom do men say that I am? Be it according to your faith . . . you can remove mountains." Sooner or later we are all going to have to face the fact that simply to be good is not good enough for God.

In the first place, ethical action has no permanency or foundation if it is not based on something beyond itself. The Communists should have taught us this. Once God is dead, you can write your own commandments. The party can say what action is right or wrong according to how it serves their ends. The slip in our morals in America is a result of our slip in faith. The secular forces had to discredit faith in Christ and His Church before they could convince folks that morality is relative. His gospel is the same yesterday, today and forever. This gives stability and permanence to life.

Next, a moral standard has no power in it. Paul said that is what is wrong with the Law. This is also the dark cloud that broods over our schools. We can teach young people moral standards as such, but we can't help them find a faith that will provide them with power to live by those standards.

Suppose one wants to be honest, but under the pressure of things he finds it more profitable not to be honest? He then asks, "Why be honest?" If he has no faith in one beyond himself to guide him, he has no answer. Our Lord came not only to exhort us to be good, but to empower us with his salvation and new life.

Finally, goodness doesn't help much when we go through the valley of the shadow in trouble or death. Perhaps there is one whose life has gone to pieces. Will it be enough to say, "You can always be good?" Suppose you are standing beside the grave of a dear one and someone seeks to comfort with the words, "You can still be good and kind and honorable." You don't need ethics then, you need the power of faith, by which you can hear, "I am the resurrection and the life," He who believes in me shall never die."

Christ offers that power. If you surrender your life to him in faith, you can be empowered to walk in his way of goodness and life.

The Rev. Mr. White is minister of St. James United Methodist Church, Greenville.

NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., August 13, 1970 No

Thawing God's Frozen People

George E. Thompson

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Love In Action At Sanford

Anne Neese

Noted Negro Educator To Deliver Gray Lectures

Evangelist, Bishop To Speak At WNCC Laymen's Meeting

WHERE IT IS

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10 [redacted] EDUCATOR TO
DELIVER GRAY LECTURES

11 EVANGELIST, BISHOP TO SPEAK AT
WNCC LAYMEN'S MEETING

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30 CAROLINA BRIEFS

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NORTH CAROLINA

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

Aug. 13-16—Southwide Lawyers and Doctors Seminar
Aug. 14-16—Church School Administrators Conference
Aug. 14-16—Conference for Professional Workers in Christian Education
Aug. 23-30—Senior Citizens Week
Aug. 24-28—International Roman-Catholic-World Methodist Council Consultations
Aug. 26-30—Junaluska Prayer and Bible Conference

MEETINGS OF WIDER INTEREST

Sept. 10-11—General Board, National Council of Churches, Salt Lake City, Utah
Sept. 17-29—General Board, Health and Welfare Ministries, San Antonio, Texas
Sept. 21-22—UMCOR Fall Meeting, New York, N. Y.
Sept. 21-26—Executive Committee, World Methodist Council, Geneva, Switzerland
Sept. 30-Oct. 2—Annual Meeting, General Board of Evangelism

NORTH CAROLINA CONFERENCE

Aug. 15-16—Summer R and R Weekend, Methodist College, Fayetteville
Aug. 16-22—Camp for Mentally Retarded, Camp Don Lee
Aug. 23—Fall Semester Begins, Louisburg College
Sept. 1-2—Registration for First Semester, High Point College
Sept. 3—Commission on Archives and History, Methodist Bldg., 10:30 a.m.
Sept. 4—Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 10 a.m.
Sept. 7-8—Freshman Orientation, Methodist College, Fayetteville
Sept. 9—First Semester Classes Begin, Methodist College
Sept. 9—Fall Registration, N. C. Wesleyan College, Rocky Mount
Sept. 10—Camps and Conferences Program Committee, Methodist Building, 10 a.m.
Sept. 12—Board of Pensions Special Study Committee, Methodist Building, 10 a.m.
Sept. 15—Methodist Retirement Homes, Trustees Fall Meeting
Sept. 18—District Secretaries of Evangelism Workshop, Methodist Building, 5 p.m.
Sept. 19—Board of Evangelism, Fall Meeting, Methodist Building, 10 a.m.
Sept. 20-24—Alamance County Christian Workers' School, First Church, Graham
Sept. 21—Raleigh District Missions Workshop
Sept. 22—Methodist Home for Children, Trustees Meeting, Raleigh
Sept. 24—Council on Adult Ministry, Methodist Building, Raleigh

WESTERN NORTH CAROLINA CONFERENCE

Aug. 16-21—Young Adult Wilderness Hike
Aug. 21—Salisbury District Ministers and Wives Family Picnic, Kannapolis Golf Club Picnic Area, 5 p.m.
Aug. 21-23—Annual Laymen's Conference, Lake Junaluska
Aug. 22—Executive Committee of Board of the Laity, Lake Junaluska, 8 p.m.
Aug. 23—District Training Session for Local Church Leaders, Asheboro Area, First Church, Asheboro
Aug. 30—District Training Session for Local Church Leaders, High Point Area, Wesley Memorial, High Point.

THAWING GOD'S FROZEN PEOPLE

by George E. Thompson

Scripture—Ephesians 4:7-13

There is a great deal of chatter these days about the demise of the institutional church: its loss of influence, authority, and relevance. So much of this incessant debate over church renewal might be compared to an imaginary conversation within a medical team concerning the destiny of a cherished old patient—plagued by a presently incurable malignancy, rapidly deteriorating in spirit, and gasping for those last pulsating moments of precious breath.

Let us, therefore, assume that one spokesman on the staff is a young mustached intern who has recently been assigned to the case. His analysis naturally deserves the serious medical consideration of the others because he provides the team with that quality of objective detachment and unemotional restraint so essential for a rational diagnosis. So all carefully listen to his calm appraisal of the patient's chances for recovery:

"Since there is little hope for the old man to survive," he casually announces while dangling his stethoscope, "I recommend some form of euthanasia—that is, mercy killing. We should, in point of fact, allow our patient the dignity of an honorable death. The severing of this oxygen cord will be painless. After all, it is quite obvious to everyone that he has led a good life and persevered through years of incredible suffering; but even his body can stand just so much!"

Leaning against the corridor wall, an ammonia-scented surgical specialist impatiently listens while judgmentally lifting his greying eyebrows in condescending disagreement. Throughout this illness he had felt the weight of personal responsibility in regards to the recovery of this victim of time's brutal assault. Already the anxious family of the dying patient had communicated confidence in his superior medical skill. They had venerated him like the white-coated heroes of those TV soap-box matinees, as if he were some sort of custodian of immortality. The general hospital was also proud of his most recent triumphs, which included a lengthy article just published in the prestigious **Journal of Medicine**. Here he had expounded his untested hypothesis by asserting that any skilled physician can transplant moments from the future and arrest the spread of malignant tissue, only if time can be preserved for the patient. How could this fantastic achievement be executed? What therapeutic miracle could be fabricated in order to prolong this life? With unimpeded zeal he explained his astounding theory before his skeptical colleagues:

"We have now exhausted all conventional forms of treatment," he dogmatically asserted. "So I propose that the body of this old man be frozen and stashed away in the arctic temperatures of an encased vault. If or when a verifiable cure for his wretched disease be discovered; his frozen body shall then be removed from its cold

---

The Rev. Mr. Thompson, pastor of Wingate United Methodist Church, was this year's winner of the Award Sermon Challenge Program of the Western North Carolina Conference. He delivered the sermon as a part of the annual conference program at Lake Junaluska in June. It is reproduced here for the benefit of our readers.

torage, thawed, and revitalized by lectric shock. Our medical successors f another generation shall then apply ieir advanced therapeutic knowledge) this inviolable corpse so that the ld man can be transplated into a new ge. But until then, he will have to re-iain within a frozen compartment, waiting a future resuscitation."

Debate quickly approached an im-asse, as precious seconds ticked way. Emotional pressure, physical xhaustion, and professional pride ompounded the crisis of indecision. Iarsh words were exchanged. The in-ern was labeled a "callous, insensitive pstart." And the specialist in surgery as accused of reducing the medical rofession to science fiction. So the ubborn horns of a dilemma confront-d those who had the power to decide:) Either they shall allow death with ignity for this ancient patriarch of ast glory; OR (b) they shall put his ging body on cold storage and wait or some miraculous deliverance hrough the ingenuity of a future gen-ration.

In our analogy the patient is the hurch. The painful dilemma of imme-ate decision confronts this annual nference. This week we have come r our regular visit. This intensive re ward is restricted to family mem-rs only; so we can talk candidly out the Church without being plag-d with arrogant advice from those ho never were really acquainted with r patient. Their printing presses have ng since been clogged down with ams of pages analyzing the erratic alignancy infesting the institutional urch—its ineffectiveness, its hypo-sy, its irrelevance. Statistical con-ous observers take note of the allup poll, placarded like a medical art at the foot of the bed verifying t all visitors that church attendance s now tumbled to a new low—42%. Many have, therefore, adopted the pessimism of one clergyman who compared all the gab about renewal and reform to the "shuffling of deck chairs on the Titanic." The rampant wave of sexual permissiveness, drug abuse, racial violence, and political bigotry all indicate (for most) the abdication of the church's moral authority. As one Methodist pastor (Daniel Day Walker) put it, "The Church as an institution is under such severe criticism that people are asking whether it should be saved or abandoned." So, many ally with the young intern who chides: "Cut the oxygen cord; let the patient die!"

Yet most of those who are emotionally sensitive to the heritage of the church are more patient with its present dilemma. "Keep the body alive," they plead. "But let's try something new; let us place the church within an icy vault and wait for a time when there are fewer controversies, fewer polarities, less hatred, and more spirituality. If we can freeze the body—keep it inactive and docile amidst social strife, neutral within the volcanic eruptions of racism—perhaps it can then be charged back into life when our world has learned the futility of its divisiveness. But until then; keep it cool, man. Cool it! Make it jell and store it in refrigeration until the climate is safe for its future service."

It would appear that our brilliant and learned surgeon shall finally triumph with his unique therapeutic solution. If we follow his advice, the Church shall not have to suffer even an honorable death. It may survive, consequently, by being packed in icy inactivity until the hearts of men grow warm with love, mutual awareness, and empathetic understanding. "Today's youth, or even their children's children, may experience the revival

(Continued on page 12)

THE PASTOR SHOULD STAND TALL

Could it be that the local church pastor has been unfairly demeaned in recent years? Could it be that he has even tended to depreciate the significance of his own calling as compared to other ministerial functions—chaplaincies, professorships, special executive functions?

There is some evidence that this very thing is true. If so, it is an erroneous evaluation of the pastor's role.

According to a report by Donald E. Smith, director of the American Foundation of Religion and Psychiatry, some 42 per cent of people in trouble seek first the assistance of a clergyman. Moreover, says Dr. Smith, the number who seek help from ministers is on the increase. This is in spite of the indications that the Church itself has lost in popularity.

If you are a pastor today, you are one among 260,000 clergymen scattered in parishes over this country. Approximately 25,000 of you have had some special clinical training. A great many others have become skilled counsellors through experience, combined with a compassionate spirit.

No pastor today needs to bear the burden of an inferiority complex. Instead he should take pride in the fact that his is the central function in the whole mission of the church. His low pay scale as compared to other professionally trained people should not be misinterpreted. He carries along with him a vast amount of prestige earned by the service an sacrifice of his splendid line of fore bears.

This very fact should inculcate i him a healthy sense of self-regard. I should also challenge him to measur up, in his own personal life, to th high standards set by the best of thos who have gone before him. He shoul never forget that being a man of Go is truly the key to his rising to th full stature of his calling.

It is not in his role as a man of th world that he achieves his primar goal. In this area he may well b eclipsed by others around him. Rathe he should stand in the congregation, i the community, in the world, as God specially chosen man, called to follo Christ in a unique and special way. His posing as a flashy or superior ma of the world does him no particula credit. His posturing in the directio of sophisticated secularity earns hi no respect but is more likely to brin down upon him the silent scorn, not the open criticism, of those fo whom he is the spiritual shepherd.

When he is truly Christ's man, the Christ is the One whom others wi see in him. And seeing Him they wi come to know more fully the wa the truth, and the life. If God has cal ed a person to be Christ's man, Christ voice, Christ's hands and feet, let hi not stoop to the playing of any lesse role. The best is his. Let him not fo sake this best, even for what may i deed be good.

MORE DEPTH TO RELIGIOUS TV PROGRAMS?

Indications are that the portrayal of religion on T.V. will move away from shallowness and toward more depth. Those in charge of religious programming see signs of anger and financial revolt on the part of the "religious silent majority", according to an article appearing in a recent issue of TV Guide magazine.

It is thought that more emphasis will be placed on spiritual concerns in future programs and less on social activism. Edith Efron, in her TV Guide article in the June 13 issue, observes that "the somewhat dizzying charge that God, above all, is missing from religious programming is coming from some of the most important church leaders in America." She characterizes past religious programs as being heavy on the side of political-social coverage. "They have provided a major forum on the air waves for social reformers of every stripe, and for 'revolutionaries,' both lay and clerical."

We certainly agree that religion on TV could use more spiritual depth and better theological undergirding. For one thing, such a trend would tend to bring God center stage, and place Him in proper perspective. We have a steadfast conviction that mankind will never get very far in the creation of an ordered and just society unless and until God is given His rightful role. And what is that rightful role? Leading man in the for-real drama of life.

WHITE'S RESIGNATION

The resignation of Dr. Charles D. White as secretary of The United Methodist Church's General Conference will be widely viewed with regret. He brought to that office a vast reservoir of talent, tact and experience.

His present appointment as superintendent of the Gastonia District carries with it a heavy enough work load for any man. We can certainly understand, therefore, his desire to be relieved from the additional demanding duties of the secretaryship of the General Conference. He will leave a gap which cannot be easily filled. But we are glad for the gain which his decision will give to the WNC Conference.

SOMETHING TO THINK ABOUT

Dale Francis, Roman Catholic author, writing in the National Catholic Press has coined a new word for an old idea—Theoecology. He uses the word to express his concern for the relationship between God, man, and his environment. "The polluted streams, rivers, lakes and oceans, the wasted land, the destruction of harmless species of life", says Francis, "are not just a problem on the natural level. They are a problem on the supernatural level.

"We must come to understand the problem not as just another scientific problem but as one that involves man and God, one in which man is in danger of failing to fulfill the responsibilities of the dominion over the earth given to him by God."



New officers for the Young Adult Council, Western North Carolina Conference, who will serve during 1970-71 *(front, from left) Mrs. Daniel E. Wood, Mrs. Gary K. O'Neal, Mrs. Ronda A. Spencer, Miss Kathy N. Creismore, Mrs. Harvey Lee Setzer and Mrs. Michael Reid; and (rear, from left) Ron Ballard, Dr. Robert L. Spuller, Isaac N. Clegg, Jr., N. C. Strickland, Jr., Owens J. Martin and David S. Hedrick, the new president.*

WNCC Young Adults Choose Officers

STATESVILLE—David S. Hedrick of High Point is the new president of the Young Adult Council for the Western North Carolina United Methodist Conference.

Hedrick and other officers were chosen during the annual assembly held this summer at the Lake Junaluska Assembly. Here are the other officers:

Vice presidents, N.C. (Buddy) Strickland, Landis, and Isaac N. (Ike) Clegg, Jr., Hickory. Secretary and treasurer, Mrs. Ronda A. Spencer, Claremont. Music, Miss Kathy N. Cresimore, Catawaba.

Resource persons for areas of concern—Mrs. Harvey Lee Setzer, Catawba, social concerns; Mrs. Daniel E. Wood, Greensboro, Christian education; Mrs. Michael Reid, Salisbury, recreation; Ron Ballard, Lincolnton, evangelism; Mrs. Gary K. O'Neal, Winston-Salem, missions; Dr. Robert L. Spuller, Hickory, worship; and Owens J. Martin, Catawba, marriage and family.

The Rev. Frank B. Turner of Salisbury was elected representative for district coordinators of adult ministry.

Alley Named to High Point College Staff

Ray S. Alley of Greensboro has been appointed to the administrative staff of High Point College. He will be director of Information Services, sports publicity director and also will be traveling for admissions.

Alley has served as sports editor for the Thomasville Times and The Shelby Daily Star, and as sports writer for the Greensboro Daily News.

Love in Action at Sanford

by Anne Neese

Out of the hearts of one small group f youth grew a city-wide expression f love and concern that was as signi-cant in itself as in the cause it pro-noted.

On July 28, 1969, an automobile ac-ident occurred in the city of Sanford, aving a 16-year-old girl, Sheila Mil-r, lying in a coma. As time passed nd her condition remained the same, ne members of her youth group at teele Street United Methodist Church egan to search for a way to express neir love for her and to lend their upport to her family. Knowing of the aggering burden of medical expenses ey initially planned a project within eir own group with all proceeds to e used for her care. This was a be-nning—but it was not enough. Other eas were explored. Finally, with the adership of their counselors the outh undertook sponsorship of a bar-ecue supper for the community with roceeds to go for Sheila's medical ex-enses.

Immediately the people of the city egan to rally to the cause. Youth from l churches in the city as well as frater-l organizations, civic clubs, and e entire police department went to ork selling more than 5,000 tickets. community leader undertook the re-sponsibilities of securing food and pplies for the supper and coordina-ng the efforts of volunteer workers. usiness firms donated large amounts food and supplies. Youth and adults owed up in large numbers and work-side by side setting up chairs and bles, cooking, serving food, and eaning up afterward. Thousands of ople came to eat and lend their pport—people of different ages, different races, different creeds. So far more than $8,000.00 has been received.

The most important thing about "Sheila Miller Day" in our city, however, is far greater than the suc-cess of the day or the amount of mon-ey raised. The most important thing is that with love in their hearts the peo-ple of the city—young and old, black and white, rich and poor, Protestant, Catholic, and Jew—came together in one fellowship to express that love in action. Whatever differences there are among us were put aside, and, for a time, we were truly "One in the Lord." It was a great lesson in love for all of us, and the people of Sanford dare not let it become dim in our hearts.



JOINS CHURCH STAFF

Miss Susan Padgette is serving as Director of Christian Education at Groce United Methodist Church. Asheville. Daughter of Mr. and Mrs. J. R. Padgette of Charleston, S. C., Miss Padgette is a 1969 graduate of Pfeiffer College, where she majored in religious education.

NOTED NEGRO EDUCATOR TO DELIVER GRAY LECTURES AT DUKE

DURHAM, N. C. — Dr. C. Eric Lincoln of New York City's Union Theological Seminary has been named James A. Gray Lecturer for the 1970 Duke Divinity School Convocation and N. C. Pastors' School to be held at Duke University from Oct. 26 to 28.

One of the nation's top representatives of black scholarship, Dr. Lincoln is professor of sociology and religion at the Manhattan institution, and is author of a number of recent books on black history and Negro heritage in America.

His four Gray Lectures will be in the area of black church life and black theology, according to Dr. Thor Hall, acting director of the Convocation during the sabbatical leave of the Divinity School's Dr. McMurray S. Richey.

Delivering the annual Frank S. Hickman Lectures on The Ministry—the third in the new series—will be Dr. Richard W. Cain, minister of the First United Methodist Church of Phoenix, Arizona.

A member of a number of United Methodist commissions and a participant in the recent Consultation on Church Union, Dr. Cain's two addresses will explore the concept of the parish ministry within the context of church union.

This year's Alumni Lecturer is Dr. Claude R. Collins, conference program director for the West Virginia United Methodist Conference.

A 1939 graduate of the Duke Divinity School, Collins served during World War II as Navy chaplain. Since 1946 he has been a pastor, district superintendent, and an area administrative assistant in the West Virginia conference.

Bishop Earl G. Hunt, Jr., episcopal leader of Western North Carolina United Methodists and presiding bishop of the Charlotte Area, will lead the Bishop's Hour as opening event of the Convocation on Monday afternoon, Oct. 26.

He will participate with Bishop William R. Cannon of the Raleigh Area and the North Carolina Conference on Tuesday afternoon in a Bishops' Panel—a new feature of the program replacing the afternoon seminar of previous convocation programs.

The panel program is designed to give ministers and convocation principals an opportunity to enter into dialogue with the church's state leadership.

A third Methodist bishop—the youngest man holding that title in the the U. S. — will be the 1970 Convocation Preacher.

He is Bishop James Armstrong of the Dakotas Area of the United Methodist Church.

Author of "The Urgent Now" and "The Journey That Men Make," Bishop Armstrong has the reputation for speaking from deep personal involvement in social and political issues of the day.

The annual Divinity School get together will again offer such features as a ministers' wives luncheon, a reception for speakers and guests, the Divinity School Alumni Association luncheon, and the general reunion banquet of alumni which will bring together members of the Classes of 1920, 1925, 1930, '35, '40, '45, "50, '55, '60, and '65.

Officers of the Board of Managers of the North Carolina Pastors' School this year are the Rev. Paul Carruth of Rocky Mount, chairman; Rev. Jerry

(Continued on page 23)

EVANGELIST, BISHOP TO SPEAK AT WNCC LAYMEN'S MEETING

LAKE JUNALUSKA, N. C. — Dr.)ral Roberts, nationally-known Chris- an evangelist, and Bishop Earl G. Iunt, Jr., will be featured speakers for ie Aug. 21-23 Laymen's Conference ere of the Western North Carolina Inited Methodist Conference.

More than 1,000 men, women and oung people are expected for the nnual event, with general sessions to e held in Stuart Auditorium. A youth ally Saturday afternoon, Aug. 22, will e a new feature on the program.

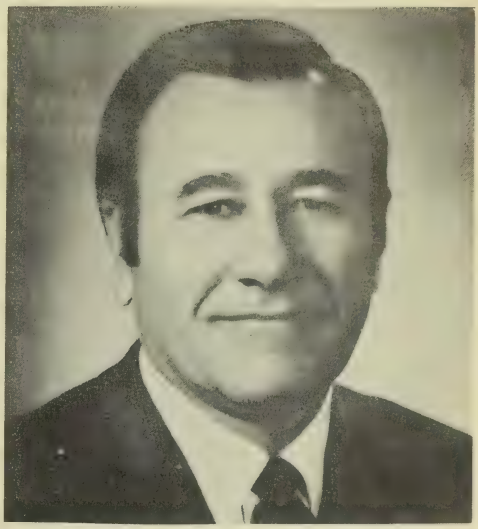
William R. Henderson of High oint, lay leader for the Western North arolina Conference, will preside. He ill be assisted by the associate lay aders, Clarence Winchester, of reensboro, and Dr. James S. Price, ., of Charlotte.

In addition to Dr. Roberts and ishop Hunt, there will be other peakers along with dozens of special vitnesses" who will be giving testi- ony of changed lives following Chris- an conversions.

The weekend will begin with 3 p.m. gistration Aug. 21 and will close with ie Sunday morning worship service 11 a.m, August 23.

Oral Roberts was a local church inister for two years before enter- g, in 1947, an evangelistic ministry hich features prayers for the sick. is work in this healing ministry has ade him known throughout the orld.

He is the founder and president of)th the Oral Roberts Association and ral Roberts University. He also oduces two nationally-televised pro- ams: "Oral Roberts Presents", a eekly half-hour program, and "Con-



Dr. Oral Roberts

tact!", a one hour prime time quarterly special.

Bishop Hunt will be attending the Lake Junaluska event on the heels of a seven-week tour of Europe and Great Britian where he has taken part in several church programs and ceremonies.

During the Aug. 21-23 event there will be five general sessions during which the keynote speakers and "witnesses" will address the audience.

Also scheduled are dialogue and talk-it-over sessions reviewing the platform presentations, and hearing testimonies from the general participants to the meeting.

Morning prayer watches are scheduled Saturday and Sunday, Aug. 22 and 23.

The Board of the Laity, Western North Carolina Conference, is sponsor for the event.

THAWING GOD'S FROZEN PEOPLE

(Continued from page 5)

of the body," goes this persuasive argument. "But, as for us now, we need not mourn its departure." You and I have apparently entrusted our full confidence in the surgical specialist; because we have adopted a deep freeze solution to the Church's critical illness. But, at least, it is apparent that our church is not dead. It is alive; merely frozen and peacefully asleep.

This Sunday morning we shall walk away from our annual visit to the right wing compartment of this intensive care ward. The brilliant young surgeon has reminded us that some day in the future the Church will undergo that super transplant into a new world. But, for now, it shall remain the aggregation of "God's frozen people".

Yet, thank God, there is always some one on the medical team who is skeptical of such an untested method of cure. Unlike the intern, he has not abandoned hope for the patient. Unlike the surgeon, however, he is impatient and refuses to transfer complete responsibility for a semi-alive corpse on to another generation of physicians. In emphatic tones he insists, "The Church can come alive now! Let's merely revitalize the organs and thaw out the frozen parts. Get the Church—the Body of Christ—into full circulation. Generate its bogged down functions. Awaken and equip it for service now!"

But how shall the Church be thawed into new vitality? How shall God's frozen people be chiseled from icy, packaged irrelevance?

Advice for preventing this form of frozen inertia in the early church is contained in the book of Ephesians. The prescription for vibrant health was simply this:

> "(God's) gifts were made that Christians might be properly equipped for their service, that the whole body might be built up until . . . we arrive at real maturity—that measure of development which is meant by 'the fullness of Christ.'" (Ephesians 4:12-13—Phillips trans.)

Thus, coordination and revitalizati of the body did not consist in the u formity of each convert to the fai No! In point of fact, each memb was compelled to make his uniq contribution to the whole. The wr er did not allow the Christians Ephesus to place themselves in a sc of spiritual repository, sitting tig and waiting until the church ha gained a little more respectability. I no means! The body of Christ can alive in Ephesus because every mem ber (or bodily organ) was compell to accept his own ministry. Everyo was to perform his own task: son could carry messages to the impriso ed or lonely; others could preach teach in the halls of learning; whi still others could merely wipe tea from the eyes of the old or bring e couragement to the young. But eac had the same calling—an identic vocation. All were ministers—se vants, if you will—of Jesus Chris The only difference among them w in function. The ministry of a preac er was no more essential than the wi ness of the clerk, cook, or messenge Each Christian possessed a speci gift or talent to be used for God glory. All participated in the power that same style of abundant existenc received from "the one working throug all and the one living in all." (Ephe ians 4:6).

This is the thawing of God's froze people: the full use of our talents f ministry in response to the call Christ! After all, by definition, th

Church is that loving community "called out" of its frozen indifference to the needs of men. The temperature of Christian community sharply rises when we all conscientiously examine ourselves within the context of this question: "What am I, as a believer in Jesus Christ and as a member of his church, to do?" This consideration mobilizes our latent energies and propels our suspended talents toward ministries of active service. The Church, therefore, cannot become a refrigerated compartment for the preservation of tired saints. We are constantly beckoned toward the vision of our "real maturity" mirrored by the man of Nazareth. Our striving "towards a complete manhood" is, consequently, a never-ceasing process. For our reach shall always exceed our grasp.

But as long as this W.N.C. annual conference has seen the vision of its calling, it cannot remain frozen. Each of us is summoned to ministry! Each has a specific task in God's total plan of reconciliation. So how do you understand your ministry—your vocation ——your form of service to persons? How is your vocation related to your job? Are you making a living or building a life? Do you regard your work, your studies, your home-life as an opportunity for ministry? If your life has achieved unity of purpose, then your job may also begin to reflect a sense of wholeness and maturity. I, therefore, propose that the church break out of its ice age isolation from the market place where you and I may most effectively relate redemptively to persons. Let us begin to view every moment as an opportunity to employ our talents for God's glory, cracking the encasement of our egg-shell exterior and reaching forth to persons. But let us remember: only you can define the terms of your own ministry.

Keith Miller—a Texas industrialist and devoted churchman—described the circumstance for his attraction toward a fuller, more mature discipleship. One day he decided consciously to analyze his relationship to other persons. On the way to work, he stopped at the gas station as usual. Suddenly he was shocked to realize that he had transacted regular business with the attendant but had ignored him as a person for over three years. Noticing the cloth name tag on the uniform, he began: "Say, Charlie, do you have a family?" A smile appeared, as the man's hands flipped through wallet-size pictures of nine children. This was the beginning of what eventually became a depth friendship. When a tragic accident occurred to one of Charlie's children, Miller was on hand to minister meaningfully as a friend and fellow Christian. In similar ways, Miller found the adventuresome quality of a life poured out for others. As he was quick to confess: "I was finding a life-sized life at last —a life that wasn't so far beyond my ability that it left me continually frustrated, exhausted, or guilty. I began to realize, emotionally as well as intellectually, that I was discovering a way to live out my days in the business world in a new relationship with God's people . . . ." He was no longer a frozen appendage within an insensitive institution. At his job, he became the Church—an extension of Christ's ministry to persons.

How about yourself? Have you put your talents on cold storage, postponing an emergence into the abundance of your full humanity? Or have you too discovered a wealth of vast natural resources and a continent of frozen assets within your own being?

"Naturally there are different gifts and functions . . . . (but) his gifts were made that Christians might be proper-

(Continued on page 14)

THE BROAD SCOPE

AMERICANS UNITED BRING SUIT

An independent, non-profit organization which had its tax exempt status cancelled by the Internal Revenue Service is bringing suit against the IRS. In initiating the lawsuit, Americans United for Separation of Church and State charged that IRS is using its power of cancelling tax exemptions to silence and drive out of business small organizations with whose position it disagrees.

Speaking for the organization, its director, Dr. Glenn L. Archer, stated, "The arbitrary and capricious enforcement of the ban on politicking of tax-exempt groups has become a scandal even to IRS officials themselves. The practical effect of it is that vast, wealthy nonprofit groups can do all the lobbying they choose while small organizations like ours can do none at all. The diocese of the Roman Catholic Church, as well as the United States Catholic Conference are presently engaged in all-out political campaigns in 38 states. They have just completed the process of ramming a special interest bill through the Michigan Legislature and another through the Louisiana Legislature."

Dr. Archer further asserted that "in New York three years ago, Catholic dioceses and other organizations spent over $2 million in one political campaign to try to change the state constitution in their favor. The IRS has never raised the slightest question about the tax exemption of these organizations. Yet when Americans United sought to counter these designs, its tax exemption was promptly canceled."

THAWING GOD'S FROZEN PEOPLE

(Continued from page 13)

ly equipped for their service. . . . ." Christ has given us equipment for an authentic ministry; his steadfast presence shall thaw the cold lethargy of our solidified spirits. We need merely to allow the flame of his love to warm the frigid coldness of our hearts.

MEMORIAL FUND TO HONOR LAUBACH

Laubach Literacy, Inc., the organization founded by Dr. Frank C. Laubach to support his lifelong mission to help people to read and write, has has launched a drive to secure $1,500,000 as a memorial to him. Dr. Laubach died on June 10 at the age of 85.

The founder's son, Dr. Robert S. Laubach, now heads Laubach Literacy, Inc. He stated that the fund would be used to advance the work which his famed father launched in more than 100 countries.

PRESBYTERIANS MOVING TOWARD UNION

The Presbyterian Church in the U. S. (Southern) and the United Presbyterian Church are moving toward a possible merging of the two bodies by the fall of 1972. A 24-member joint committee on reunion (the two bodies separated over a hundred years ago), will have the first draft of a plan of union ready by the end of October, 1970.

The General Assemblies of the two churches could consider the proposal at their sessions in the spring of 1971 and possibly adopt a plan a year later.

Two attempts at organic union fail-

ed; one in 1931 and the other in 1954. A major hurdle to be met will be the meetings of the various presbyteries during 1972.

BAPTISTS REEXAMINING SUNDAY SCHOOL MATERIALS

Top officials of the Southern Baptist Sunday School Board have asked all the board's editorial workers to re-examine manuscripts and proofs of materials they are producing for possible modification. The reason given was "because our relationships with some of our constituents are, very frankly, in considerable jeopardy."

Five weeks earlier the church's General Convention, meeting at Denver, had voted to ask the board to recall and rewrite the first volume of its Broadman Bible Commentary as being too liberal. In commenting on the general attitude of the Denver convention, Dr. Howard P. Colson, the board's top official, declared: "Whatever else may be said, the Denver convention was a significant demonstration of the fact that within our constituency there is a sizable group of persons who are expressing unhappiness with some of the things they have been finding in our curriculum publications."

RADIO STATIONS ORDERED CLOSED

Radio stations WXUR-AM and FM in Media, Penn., have been ordered to cease operations by the Federal Communications Commission. The Carl McIntire-supported stations are controlled by Faith Theological Seminary in Elkins Park, Penn.

The grounds for failure to approve renewal was refusal of the stations to permit the expression of viewpoints opposing their own on controversial issues. The ruling is being appealed.

PHILADELPHIA PRESBYTERY REJECTS BLACK ASKINGS

After exhaustive study and debate spread over a year's time, the Presbytery of Philadelphia has rejected "each and every demand" of the Black Economic Development Conference (BEDC) for reparations from white churches and synagogues. Before its negative vote, the presbytery heard a two-and one-half hour presentation by Muhammed Kenyatta, chairman of the BEDC in Philadelphia, who asked for $260,000 in reparations, endorsement of the Black Manifesto, and aid in raising $250,000 through the denomination's Board of Christian Education.

The presbytery meeting asked the Black Presbyterians United to take part in setting up a local Fund for the Development of People. There seemed to be doubt, however, that the black caucus would cooperate in this endeavor.

A group of about thirty, calling itself "Concerned Presbyterians of the Presbytery of Philadelphia", following the vote of rejection, met separately to consider steps that they might take in relation to black people.

BLACK METHODISTS DISCUSS UNION

Representatives of three predominantly black Methodist denominations met at Memphis early in July to talk about COCU and also about possible union among themselves. The three churches involved are the Christian Methodist Episcopal Church, the African Methodist Episcopal Church, and the African Methodist Episcopal Zion Church.

Reports indicate that progress was made toward better understanding along possible lines of joint action.

Durham District UMYF Council Elected



Shown are 11 members of the Durham District UMYF Council, following their election at the 14th annual district retreat July 17-19 at Camp Chestnut Ridge.

Left to right: Bob Bullock, Creedmoor, president; Jeff Page, Durham, member-at-large; Diane Bost, Chapel Hill, vice president; Gail Bisplinghoff, Durham, North Durham subdistrict president; Becky Moss, Chapel Hill, secretary; Donna Hawley, Durham, member-at-large; Jay Langford, Durham, treasurer; Barry Cates, Hillsborough, member-at-large; Donna Moore, Roxboro, publicity chairman; Bradley Adcock, Roxboro, member-at-large; and Lynn West, Oxford, member-at-large.

Absent: Andy Langford, Durham, member-at-large; David Langston, Roxboro, member-at-large; and David Coehring, Durham, South Durham subdistrict president.

Misses Bost and Moore also serve as subdistrict presidents, Orange and Person, respectively. Miss Margaret Anne Biddle, DCE at University Church, Chapel Hill, is district coordinator of youth ministries.

Marker Honoring Methodist Preacher Unveiled

A state historical highway marker honoring a pioneer Methodist minister was unveiled near Enfield July 19. The marker honoring Rev. Henry B. Bradford (1761-1833) stands at the site of the former Bradford's Church on the Glenview Road about two miles southwest of Enfield. He was a leader in the establishment of the former Methodist Protestant Church in North Carolina.

John S. DuVall, Historic Sites Researcher in the N. C. Department of Archives and History, Raleigh, presented the marker on behalf of the state. Also participating in the program were Rev. Clarence P. Breedin, Jr., pastor of the Calvary United Methodist Charge, Littleton, and Rev. William Alton Tew, pastor of the Enfield United Methodist Church. Claude M. Sykes, a member of the Enfield Church, one of the three surviving former members of Bradford's Church, unveiled the marker.

Bradford's Meeting House, organized in the late eighteenth century, was one of the oldest places of worship in North Carolina. Sessions of the N. C. Methodist Protestant Conference were held there in 1836 and 1854. The church was discontinued in 1908 and the church structure was destroyed many years ago.



The portrait of Rev. James Manly Rhodes, president of Littleton College, was unveiled at the recent meeting of the Littleton College Memorial Association. Shown following the unveiling are, left to right, Mrs. Della McGowan Crissman of Rocky Mount, retiring president of the Association; Rev. J. Edward Morrison, senior at N. C. Wesleyan College and pastor of the West Halifax United Methodist Charge, Enfield, and Mrs. Stella McCall McColman of Faison.

Portrait Given to Wesleyan College

The Littleton Alumnae's presentation of a portrait of the Rev. James M. Rhodes to N.C. Wesleyan College was among the highlights of the Littleton Alumnae Memorial Association's annual reunion held at Wesleyan on July 11.

Mr. Rhodes, a Methodist minister, was owner and president of Littleton Female College until it was destroyed by fire in 1919. The portrait, created from an old picture of Mr. Rhodes, will hang in the Wesleyan library's Special Collections Room, which will house Littleton memorabilia.

The room has been decorated and furnished by Dr. Ralph Hardee Rives, program chairman for the Littleton Memorial Association, in memory of family loved ones, and in honor of his mother, Mrs. Ralph Cooper Rives, who attended Littleton College.

The Rev. Paul Carruth, superintendent of the Rocky Mount District of the N. C. Annual Conference, gave the principal address, paying tribute to Littleton College and to church-related colleges of today. Wesleyan President Thomas A. Collins led the group in morning worship prior to the program.

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METHODIST NEWS ROUND-UP

UNITED METHODIST PASTOR SLAIN IN ATLANTA

ATLANTA, Ga. (UMI) — A black Baptist Church here will name one of its church sponsored apartment building after a white associate pastor—a United Methodist—who was slain July 10.

Dr. William Holmes Borders, pastor of Wheat Street Baptist Church, said his congregation would "make a memorial" to the Rev. John Rogers Howard, 49, who was shot and killed during a holdup of the church's apartment rental office. Mr. Howard, a native of Nashville, Ga., had served churches and other positions in Ohio prior to returning to Atlanta in 1968 to become associate pastor of the Wheat Street Church, located in a predominantly black section of the inner-city. It is one of the city's largest and most active congregations.

OPINIONS ON STRUCTURE GIVEN

EVANSTON, Ill. (UMI) — United Methodist general board structure should exist primarily to serve the local church, and there should be a central administrative body to provide guidance between sessions of the church's top law-making body, in the opinion of delegates to the 1970 special session of the General Conference, and other church leaders.

These two desires are among the major findings from a survey conducted by the commission carrying out a four-year study of general agency structure, according to a tabulation of responses released here.

PROJECTS FOR MEN CHOSEN

EVANSTON, Ill. (UMI) — Rust College in Holly Springs, Miss., and the Direct Relief Foundation has been designated as the 1970 National Projects of United Methodist Men and will receive special attention beginning in September.

Rust College is one of the campuses related to the denomination that serves predominantly black students and is carrying on an intensive campaign to receive accreditation by its regional education agency. The Direct Relief Foundation is a people-to-people type program specializing in sending medicines and hospital supplies to the neediest areas in more than 50 countries.

The National Projects of United Methodist Men are selected each year by the church's General Board of the Laity.

MINISTERIAL EXCHANGE LARGEST EVER

LAKE JUNALUSKA — Forty-nine ministers are involved in the current ministerial exchange program of the World Methodist Council. This is the largest number of participiants in the 25-year history of the program, according to the Rev. Lee F. Tuttle of Lake Junaluska. Dr. Tuttle has been general secretary of the Council since 1961.

Twenty-four of the ministers are from the United States, one from Canada, 20 from England, two from Ireland, one from the Channel Island of Jersey and one from New Zealand.

Ministers interested in participating in future exchange programs may write to the Rev. Russell L. Young, Jr.,

who is administrative secretary of the World Methodist Council, Lake Junaluska, N. C. 28745. October 1 is the deadline for receiving applications for the 1971 exchange program.

LAYMEN'S DAY THEME ANNOUNCED

EVANSTON, Ill. (UMI)—"Common Faith—Common Commitment" is the theme for October 11 when United Methodists will join with many other Protestant Christians in observance of Laymen's Day.

The Section on Lay Ministries of the Board of the Laity has suggested that a dialogue sermon might be a possible format for this year's observance, in addition to the more traditional forms of participation.

FAMILY LIFE MEETING DATES SET

NEW YORK (UMI) — Specific dates and place have been set for the Second World Methodist Conference on Family Life: August 14-18, 1971, at Estes Park, Colo. This conference will be held just prior to the World Methodist Conference, which will be at the University of Denver. Both are among several international Methodist events scheduled for Denver and vicinity in August of 1971, including the Assembly of the World Federation of Methodist Women.

NEW GEORGIA MERGER PLAN STUDIED

ATLANTA, Ga. (UMI) — Black and white United Methodist representatives will meet Sept. 18 to write a new merger plan for their church conferences in Georgia—a plan which will not include 145,000 members in South Georgia.

The white North Georgia Annual Conference voted June 17 to enter discussions with the black Georgia Conference on future merger of those two bodies. That action was taken because the South Georgia Conference twice defeated a merger plan which would have created two racially-merged United Methodists conferences from two white and one black segregated units.

Boundaries would likely be the same as those of the present North Georgia Conference, except black churches in southern Georgia would also be included.



"The Upper Room" will give its 22nd annual Citation Dinner in Kingston, Jamaica, Oct. 13, with the Rev. Marco Depestre, Haitian agronomist, minister and editor receiving the 1970 award. Several hundred churchmen and laymen of many countries will join in a salute to the Rev. Mr. Depestre for his 22-year pastorate of the Petit Goave Circuit; his pioneering work in agriculture, and his editorship of the French and Creole editions of "The Upper Room."

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

SENIOR CITIZENS HONORED

Vandemere Methodist Church in the New Bern District held a special observance on May 17 to honor their Senior Citizens. Corsages and boutonnieres were on hand for each Senior Citizen and their pew was marked with a spray of pink and white roses and lily of the valley. The gifts were placed on a table covered with a white cloth and centered with a Bible decorated with flowers and a white candle in a brass holder.

A highlight of the occasion was the presentation of gifts by the W.S.C.S. to two of their charter members who have been faithful members since the founding of the Society in February 1911.



The Vandemere United Methodist Church of the Stonewall Charge in the New Bern District recognized its senior citizens in its Service of Worship on May 17. Five senior members were recognized for their outstanding service to the church. Four of these members, pictured from left to right, are Mrs. Sina Armstrong, Mrs. Alice Potter, Mr. Oscar Griggs and Mrs. Sadie Lupton.

Mrs. Sina Armstrong was given a large print Bible because her eyes are getting weak and her Bible has always been her constant companion. Mrs. Sina was the Society's first secretary. It was called Ladies Aid at that time, later changed to Missionary Society. She has taught Sunday School for over 50 years and served as Superintendent of Sunday School for seven years. She also served as Counselor for the Epworth League (MYF) for many years and her fondest memories are of outings with her "children" and she wishes she could see them all together once more. She lost her only child at two years but has been mother and aunt to the whole Community. Mrs. Sina was 83 years old, December 21, 1969, and has been a widow for 25 years. She is a perfect picture of daintiness with snow white hair and a pretty face. She is full of life and fun and still fishes every day the weather permits.

Mrs. Alice Potter was given a white hand-crocheted stole. She was one of those present at the founding of the Society in 1911 and has held all the offices in the Society at one time or another during the last 60 years. She also was a Sunday School teacher and remembers when they sat on planks placed on saw horses before the church was completely finished. Mrs. Alice lives right next to the church and is an avid gardener. Her yard and grounds could always be counted on for flow-

ers for the church and for the community sick nearly all year round.

Mrs. Potter was 81 years old on November 23, 1969 and has been a widow for 19 years. She has no children of her own but is beloved by a number of nieces and nephews. She is a tall dignified, handsome woman with a lot of personal warmth.

MRS. WILLIAM R. RAUD

A former president of the Garner, N. C., Women's Society of Christian Service, Mrs. William R. Raud, was chosen as "North Carolina Mother of the Year for 1970."

A PRAYER

O God, I need a spiritual compass. The days fly on jet wings and in speed I lose perspective. Little things become great and great ones slip into insignificance.

Easily I lose my sense of direction and grope my way back halfheartedly.

My temperament goes endlessly up and down. It is hard to be stable in the world.

Like a nomad in a far country I shift to and fro with every wind of doctrine.

O God, set me anew in the right direction for Thee.

Amen.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

"BECAUSE WOMEN LOVE THEY GIVE"

The Women's Societies of Christian Service and the Wesleyan Service Guilds of ten districts in the Western North Carolina Conference paid thousands of dollars more than they had pledged for missions during the past seven months period, said Mrs. Thomas D. Harrell, Jr., Conference treasurer.

This period from May 28, 1969 to December 31, 1969, was designated by the Women's Division as a "short year", in order to adjust the financial year on the basis of a calendar year.

In the Women's Society the Charlotte District over paid its $20,000 mission pledge by $6,221. Among the Wesleyan Service Guilds, the Albemarle District stood first by contributions of $834 when no pledge had been made for the period.

The Statesville District Women's Society was in second place by giving $3,175 above its $12,000 pledge to missions. The Thomasville District Guild was in second place in its group by over paying an $1,800 pledge by $676.

Other districts in the Women's Society in the order of their standing are: Asheville $2,009 above a $13,000 pledge; Marion $1,522 above a $7,000 pledge; Winston-Salem Forsyth $1,328 above a $14,000 pledge; Albemarle $930 above a $6,500 pledge; Salisbury $896 above a $12,500 pledge; Gastonia $651 above a $12,550 pledge; North Wilkesboro $317 above a $6,600 pledge; and Waynesville $164 above a $6,000 pledge.

The mission pledges in the other four districts were Greensboro $15,000, High Point, $15,500, Thomasville $10,800 and Winston-Salem Northeast $12,000.

Among the district Wesleyan Service Guilds the standing in over payment of mission pledge was as follows: Gas-

tonia $563 over a $2,100 pledge; Marion $371 over a $1,400 pledge; Charlotte $172 over a $1,350 pledge, Statesville $325 over a $3,500 pledge; Salisbury $294 over a $1,166 pledge; Asheville $145 over a $1,750 pledge; Winston-Salem NE $82 over a $440 pledge; and Waynesville $42 over a $2,042 pledge.

The mission pledge of the other four districts were Greensboro $3,345, High Point $2,450, North Wilkesboro $875 and Winston-Salem Forsyth $2,400.

The total given to mission pledge by the two groups amounted to $203,-453. Of this amount $176,455 was contributed by the Women's Societies and $26,998 by the Guilds.

SHELBY SOCIETY HAS SPECIAL PROGRAM

The Women's Society of Durham United Methodist Church, Shelby, had a Woman's Day Service on Sunday July 12 to emphasize the importance of women in the church.

Mrs. Emily M. Withrow, a teacher in the Cleveland County schools and a graduate of Bennett College, spoke on "The Role of Woman and Her Influence in the Home." She stressed the need of more love in Christian homes and more love and understanding in today's world.

LOVE OFFERING REACHES ALL TIME HIGH

The Love Offering given at the Annual Meeting of the Women's Society and the Wesleyan Service Guild at Lake Junaluska this June has reached $11,788, according to an announcement made by Mrs. Thomas D. Harrell, Jr., Conference treasurer. Of this amount, the Women's Societies contributed $9,304 and the Guilds donated $2,484.

BIRTHDAY GIFTS

Hundreds of Women's Societies and Guilds in the WNC Conference have have sent contributions to the BIRTHDAY GIFT FUND to be used for furnishings of the history and archives room in the Laskey Library at Scarritt College, Nashville, Tenn. in honor of Mrs. J. Fount Tillman.

Mrs. Tillman is a former president of the Women's Division of the Board of Missions. The birthday gift project was suggested by the SE Jurisdiction Society-Guild.

The plan is that every woman in every society and Guild contribute a penny for each year of her life—and if she does not wish to reveal her age she may give a dollar!

These funds are being sent from the local societies to the district treasurers in the regular quarterly report. The district treasurers send the gifts to Mrs. Thomas D. Harrell, Jr., Conference treasurer, who remits them to the treasurer of the SE Jurisdiction Society-Guild.

WORKSHOP TO BE HELD IN STATESVILLE

A workshop for all district vice-presidents and Chairmen of Spiritual Growth in the Women's Society and Guild will be held at Wesley Memorial United Methodist Church, Statesville, on Saturday, August 22, from 10 A.M. to 3:30 P.M.

Mrs. Ray Simpson, Jr., Kannapolis, vice-president of the Conference Society, will be in charge of the workshop for district vice-presidents and Miss Fannie McCallum, Greensboro, Conference Chairman of Spiritual Growth, will be the leader for her group.

Each one who attends is asked to bring sandwiches and the two Conference officers will provide dessert and drinks.

Administrative Changes Announced At Brevard

Four administrative changes effective with the beginning of the 1970 fall term at Brevard College have been announced by President Robert A. Davis.

William C. Allred, who has served as student financial aid administrator and assistant professor of Sociology for the past year, has been named director of public relations. Mr. Allred succeeds Joseph C. Bowles, who resigned to accept an administrative position with the University of North Carolina at Charlotte. Allred will continue his teaching assignment.

Returning after a one-year absence in the post, the Rev. Luther H. Lawing will become student financial aid administrator, a position he held from 1966-69. For the past year, Mr. Lawing has been Dean of Student Affairs at Brevard. He also will assume more extensive teaching duties in the Department of Religion.

Named to the position of Dean of Student Affairs was Robert G. Feree. A native of Asheboro, he has been principal of a secondary school in Memphis, Tenn.

William C. Ludwigsen has been named director of admissions, succeeding Charles C. Cort, who resigned to enter graduate school at the University of Georgia. Ludwigsen has been serving for the past three years as director of admissions at Nathaniel Hawthorne College.

Nationwide Convocation On Evangelism

Finalized plans for a nationwide "Convocation of United Methodists for Evangelical Christianity" were recently presented to the GOOD NEWS Board of Directors, by Convocation General Chairman Robert G. Mayfield, prominent United Methodist layman.

The convocation will assemble at Dallas August 26-29.

Seminar topics will include: Contemporary Missions: Strategies for influencing the Church; Black Militants, White Racism and the Christian Gospel; Teenage Commitments; The Cults and Christ; Coffee Pot Evangelism; Growth by Groups; and How to Experience and Share the Abundant Life. "Good News for the Church in Crisis" is the convocation theme.

Speakers will include Bishop Gerald Kennedy, Los Angeles area, "Belonging to the Church in Crisis;" the Rev. Tom Skinner, young black evangelist, Brooklyn, N. Y., "The Black Crisis in the Church;" Dr. E. Stanley Jones, missionary and world evangelist, "World Vision for the Church in Crisis;" and Dr. Oral Roberts, evangelist, President, Oral Roberts University, Tulsa, Okla., "Jesus Christ, Master of the Crisis."

NOTED NEGRO EDUCATOR

(Continued from page 10)

D. Murray, Statesville, vice-chairman; Rev. Herman S. Winberry, Raeford, secretary; and Rev. Harley M. Williams, Greensboro, treasurer.

Members also of the Executive Committee are Rev. James W. Ferree, Charlotte; Rev. H. Langill Watson, Chapel Hill; Rev. S. T. Gillespie, Fayetteville; and Rev. Robert H. Stamey, Greensboro.

Sunday School Lesson
By Dr. Raymond A. Smith
(International Lesson Series)

FOR AUGUST 23



AN ADVENTURE IN FAITH

Background Scripture: Genesis 12 through 23; Romans 4; Hebrews 11:-8-12, 17-19

Lesson Scripture: Genesis 12:1-3,7; 22:1-8

The book of Genesis is easily divided into two main sections (1) chapters 1 through 11:26, which we have seen is concerned mainly with the origin of the earth, as well as of many other things, and (2) 11:27 to the end of the book, in which we have the biographies of such great figures as Abraham, Isaac, Jacob and Joseph. These biographies, however, are not set down in the Bible merely for our information. They are recorded to show how certain men of faith were agents of God in his over-arching purpose of providing a way of salvation for the Hebrews and, indeed, for all mankind.

The first of these life-stories is that of Abraham, "father of the faithful." Our lesson material deals with only two of the incidents in this man's life; one is found in Genesis 12:1-3, which deals with the call of Abraham, and the other is found in Genesis 22:1-8 in which the faith of the old patriarch is severely tested.

Looking first at the account of Abraham's call, we are told that the voice of God came to him with a commandment, sharp and clear, to get out and get going "away from thy country and thy kindred, thy father's house to a land I will show thee." Abraham obeys, and thus begins a tremendous adventure story in which time after time it looks as if the divine purpose will be thwarted by adverse conditions; but, in a critical moment, events take a new turn and God's purpose works itself out in new and strange ways.

One of Abraham's distinctions is found in the fact that he belongs to that superior breed of human beings that we know as pioneers. Can the members of your class name some of these? Consider those who have cleared new paths in the fields of religion, the discovery of new lands, science, invention and the arts, political systems, etc. Can you say, with some others, that "the glory of history is its pioneers?"

The other instance in our lesson scripture is the near-sacrifice of his only son, Isaac, by Abraham because he, at first believed this to be the will of God. What is the meaning of this story? If you are using a King James Version of the Bible you will note that Genesis 22:1 begins as follows: "And it came to pass after these things, that God did **tempt** Abraham." The Revised Standard Bible translates it: "After these things God **tested** Abraham." Certainly most of us would feel the RSV interpretation brings the sentence more into harmony with the character of God. Note also that, according to James 1:13: "God cannot be tempted with evil and **he himself** tempts no one." Dr. Bowie, writing in the Interpreter's Bible (see v. 1, p. 645) points out that it was not the will of God that Abraham should sacrifice Isaac,

but that Abraham was blessed because he was intent upon doing what he believed God wanted him to do.

Some Bible students see in this story an incident that marks the realization that God never demands human sacrifice, though it was common practice among Israel's pagan neighbors. Furthermore it is strongly suspected that at least one of Judah's kings practiced it. For an example of its practice by pagans see II Kings 3:27; and for the story of Manasseh, Judah's worst king, see 2 Kings 3, especially verse 4, and following.

There are few words in the vocabulary of religion that bear so many meanings as the word "faith." One book of quotations has well over one hundred definitions and statements relating to faith. One of the most common errors is to assume that faith means only belief. It means infinitely more. Such words as "trust", "commitment" and "loyalty" are closer to its real meaning.

In Hebrews 11 there are many examples of people who laid their lives on the line as evidence that they trusted a "larger good" which, at a particular moment in time, did not at all seem "reasonable." The writer's late beloved friend, Dr. David Jones, then President of Bennett College, put the meaning of faith somewhat picturesquely, but certainly truly, when he said: "Faith is not praying loud and long that God will make the mountains skip about. It is taking your little red wheelbarrow and your little tin spade and working away—in the confident hope that God will eventually move in with his celestial steam shovel." It may be that idealists and reformers are not the only "movers and shakers." May it not be that God Himself finds it necessary to "shake the foundations" from time to time?

IN MEMORIAM

MRS. N. W. HOLLAND

We, the members of the Women's Sociey of Christian Service of Smyre United Methodist Church, wish to pay a tribute of love, honor and respect to Mrs. N. W. Holland, who died June 1, 1970.

She was a native of Clover, South Carolina and moved to the Smyre community in 1918.

She was married to Mr. N. Wallace Holland who preceded her in death. To this marriage was born one daughter, Mrs. Eileen Leonhardt, with whom Mrs. Holland made her home.

Mrs. Holland united with Smyre Methodist Church soon after moving into the community. During the next 52 years, she lived a dedicated life. She gave herself—her love and her talents to make life easier for others.

She held several offices in the Woman's Society during her life time. She also served as president of the Dilmyre Sunday School Class for several years and was Communion Steward for over fifty years.

Her influence and devotion to our church will long be remembered and her life of service will always be an inspiration to those of us who knew her.

A gracious mother in her home and a friend to all, she will be missed. To her family we express our sincere sympathy, for we know their loss was even greater than ours.

Respectfully submitted, by
Mrs. Kenneth Shuford Secretary.

Notice to Active Pastors in W. N. C. Conference

WNC pastors enrolled in Blue Cross Group No. 0-60-0333-000 (formerly Group No. 398-05) should have received their new wallet card attached to their new permanent Blue Cross policy within recent days. Men enrolling for the first time this past July will be receiving their materials soon. If yours has not arrived through the mails, please contact the group treasurer, Rev. G. G. Adams, Jr., P. O. Box 6034, Charlotte, N. C. 28207.

Letters
TO THE EDITOR

BEATING A DEAD HORSE

Someone at a recent meeting of a jurisdictional conference on Christian Social Concerns was heard to say, "The race issue is beating a dead horse". I wonder if the persons involved in this conversation were saying, "The race issue is dead", or "people are tired of hearing about it". In either case, it is quite disturbing to one member of the Board of Christian Social Concerns—I hope to high heavens that there are others on that board equally disturbed by the allegation that "The Race Issue Is Beating A Dead Horse. Simply because a person, or persons, black or white, believe the *race issue* is "beating a dead horse" does not make it true.

Another disturbing fact is that there may be other members of that Board of the same opinion. This problem, the race issue, will not diminish or go away because we simply ignore it. As long as men in public office speak to a crowd of 2,500 at "Freedeom of Choice" rallies protesting a court-ordered school desegregation plan, the race issue is not dead, and it is not "beating a dead horse."

As long as men in public office say, "Every section of this state is in for it unless you stand up and use *every* means at your disposal to defend what I consider an illegal order of the Circuit Court of the *United States*" ,the race issue is not "beating a dead horse". As long as school buses, carrying black children to attend schools, are overturned, the *race issue* is not "beating a dead horse".

"A national atmosphere of repression fed by inflammatory rhetoric of high officials most certainly played a role in Augusta and in Jackson." This charge is made in the introduction to the latest report of the Southern Regional Council. "Both instances reflected once more not only new intolerable pressures, but long neglected problems." Of course some recent progress has been made, but there has been *failure to cope fully with racial injustice and poverty.*

No, my friends, the race issue is not "beating a dead horse", if my connotation of the phrase is correct. The race issue is not dead, but some people may be weary of hearing about it. Ignoring past tragic mistakes usually condemns us to their repetition. The "race issue" is not "beating a dead horse", it resembles more "curbing a twenty-mule team." It is always uncomfortable when our guilt is laid bare—usually we tire of hearing of our shortcomings.

—Ross E Townes,
Vice President
Human Relations and
Economic Affairs
North Carolina Conference.

PRIVILEGED TO SERVE CHRIST

To the Editor:

The Methodist Church has been good to me. I have had the privilege of serving our wonderful Lord and Saviour Jesus Christ for almost forty years through the Methodist Church.

For fifteen years I served charges in the North Carolina Conference. Then I transferred to the Western N. C. Conference serving until I took retirement June 15, 1970. I am glad that I was assigned to each charge that I have served. God saved precious souls on every charge. He also gave me love for my people, enough love to lay down my life for them. Praise his holy name. Christ was real to me when I began my ministry, but He is much more real to me now. I believe this past conference year has been the happiest year of my life.

We have moved to our new home eight miles north of Rockingham, N. C. We are looking forward to holding revivals wherever we are called. We are also enjoying the open country of my boyhood days. It is great to be among friends of long ago. They have given us a warm welcome, for which we are thankful.

Our new address is Rt. 2, Box 290-A, Rockingham, N. C. 28379.

—Rev. F. R. Davis

THE HOLY SPIRIT

To the Editor:

Robert Tuttle, Jr., in his article, "The Holy Spirit and an Evangelical Approach To Social Action," has put his finger on the needs of the Church today. No man can put a little love into his own heart as the song says. Only God can put love into a man's heart. However, Mr. Tuttle neg-



GROUNDBREAKING AT FRANKLIN

A groundbreaking ceremony was held June 28 for Memorial United Methodist Church, Franklin, on a 19-acre building site donated by A. B. Slagle. Mt. Zion and Carson Chapel churches merged in 1967 to form the present church. Shown taking part in the ceremony are, left to right, Fred S. Moore, chairman of the Board of Trustees; Nelson A. Waldroop, chairman of the Building Committee; Jess Shope, parsonage trustee; Mr. and Mrs. A. B. Slagle; Siler Slagle, chairman of the Administrative Board, and William Haselden, pastor. The $93,000 church will be constructed this summer, and the congregation expects to worship in the new facilities early in 1971.

---

lected to say how the Church might become filled with the Holy Spirit.

It has been my privilege for the past two years to serve my Savior by being His Servant to the unfilled church. Through the instrument of the Christian Growth Conference, which is a part of the Institute of Church Renewal, any church who is seeking can find by a weekend of instruction about the Holy Spirit.

How can anyone be filled with the Holy Spirit when he doesn't even know Him? Most Methodists are afraid of this experience because of misunderstandings and ignorance of the person and works of God's Holy Spirit.

I would like to add at this point God's plan for His Church to become filled with His Spirit:

The first thing to be considered in seeking this personal filling is to want it. God can't put His Spirit into a vessel which is not open.

Second, each believer must face the sin issue in his own personal life. God cannot fill an unclean vessel either. I am not talking about perfection before our being filled but yielding of self and sin.

Next is faith to believe God has begun his filling and will continue to as long as we remain humble.

It would be my privilege to speak on this subject as God can use me.

ROBERT H. BARNES
Jamestown.



THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

Have you ever seen a John Wesley teapot? Several of my friends have one. The ones they have are replicas of a teapot presented to John Wesley in 1761 by Josiah Wedgwood, a famous potter. The original teapot, which Wesley used for 30 years, held a gallon of tea. It is delph blue on white. The ones my friends have are the same color but they only hold one quart of tea.

On either side of the teapot is a blessing. These were first used at the Kingswood School in 1740, a school founded by George Whitfield and John Wesley. The blessing later was sung at Wesley's early breakfast with his preachers as they stood before the meal. It was the devotional theme for the new day. Many people still sing this blessing today. It is sung to the tune Old Hundred. Perhaps you can learn it and sing it with your family. If you don't know the tune, you can say the words.

Aunt Cay

THE WESLEY BLESSING

Be present at our Table Lord
Be here and everywhere adored
These creatures bless and grant that we
May feast in Paradise with thee.

We thank Thee Lord for this our food,
But more because of Jesus' love
Let manna to our souls be given
The bread of life sent down from Heaven.

THE WORLD METHODIST BUILDING

One interesting item in the World Methodist Building at Lake Junaluska is a replica of the famous Wesley Blessing Teapot. As you enter the building , on the wall to the left of the door is a framed poem. It tells about how the first Wesley teapot was made. The poem was written by Mrs. R. E. Knowles. I hope you will like this poem.

THE TEAPOT TALKS

I am a modest little teapot,
A teapot made of clay
But a Wedgwood reproduction
And an exact replica
Of the teapot with a Blessing
Used in John Wesley's day.
At the Ivy House in Burlsem,
On one eventful day
Wesley met Josiah Wedgwood
The first in Potter's clay
Who turned his wheel for Royalty
In the fair Queen Charlotte's day.
Loyal friendship crowned this meeting
And since Love will have its way,
Found expression in a teapot
A teapot made of clay,
Years before the Portland Vase was turned
In the famous Wedgwood way.

He caught a bit of sunshine
And twined it with the flowers
That grew within his garden
Amidst the ivy bowers.
Then he framed it round the blessing
The Bread of Life sent down
While he crowned the space above it
With his sweetheart's blue print gown.
The thistle, rose and shamrock
Above the spout are three
United Kingdom emblems
In one fond memory.
On the slender spout united
Fresh from the hill and dales
Are the National flowers of England
And the pungent leak of Wales.
In the Wesley House in London
Within a square glass case
Stands Wesley's Wedgwood teapot
The teapot with a grace.
So I bring to you a blessing
As you brew your tea today
In the Wesleyanna teapot
The teapot made of clay.

JOKES

Visitor: "Well, Emmy, what are you going to do when you grow up be a big lady like your Mommy?"
Emmy: "Diet, of course."

Richard: "I want the wishbone, Mom."
Mother: "Not until you've eaten your vegetables."
Richard: "But I want the wishbone, so I can wish I don't have to eat them!"

Bill: "Seven is an odd number. How can it be made even?"
Terry: "I don't know."
Bill "Take away the "s".

ANSWERS FOR LAST WEEK:

Jacob and Esau; Joseph and Benamin; Leah and Rachel; Ruth and Orpha; Esther.

VEGETABLES

Farmer Jones planted some vegetables in his garden that made him realize that Summer is Fun. Can you fill in the blanks and discover what these vegetables were?

S — — — S —

T U — — — —

T — M — — —

C — — — M — — —

B E — —

C — R —

R — — I — —

M — S — — — —

C — — — — F — — — — —

L— — — U — —

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CAROLINA BRIEFS

¶ Dr. George Schreyer, professor at Pfeiffer College, preached at Harmony United Methodist Church, Concord, August 2, while the pastor, Rev. Ervin S. Cook, Jr., was away on vacation.

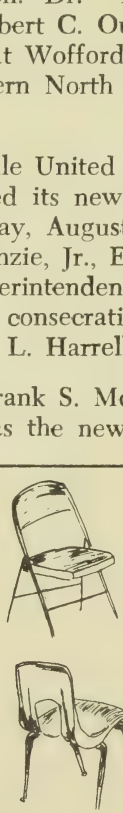
¶ Dr. John B. Bullard, chairman of the Department of Religion at Wofford, College, Spartanburg, S. C., has been awarded a $10,000 national fellowship to travel around the world studying Asian religions for a period of twelve months, beginning in the late summer. The fellowship was granted by the Fund for the Study of Great Religions, a private foundation supported in part by the Danforth Foundation. Dr. Bullard, recently named Albert C. Outler Professor of Religion at Wofford, is a member of the Western North Carolina Conference.

¶ Gatesville United Methodist Church consecrated its new education building, Sunday, August 2. Rev. G. Robert McKenzie, Jr., Elizabeth City District superintendent, preached and led the consecration service. Dr. Haywood L. Harrell is pastor.

¶ Rev. Frank S. McFarland has been selected as the new eastern area director for the Division of Vocational Rehabilitation. McFarland left his post as director of the Cherry-O'Berry Rehabilitation Facility to assume his new regional duties on August 1. He is a member of the Western North Carolina Conference and has been with the rehabilitation division since 1964.

¶ Annual homecoming services will be held at the Lilesville United Methodist Church in Lilesville, on Sunday, August 16. Dr. Wilson O. Weldon, editor of "The Upper Room," will preach at the 11 o'clock hour and in revival services each evening at 8 o'clock through Thursday. The church choirs will render special music at each service under the direction of Mrs. L. T. Landen, Jr., organist-choirmaster. The congregational singing will be led by the Reverend T. A. Plyler, Jr., pastor of the church. A cordial invitation is extended to all who will attend these services.

¶ Homecoming will be held at Zion United Methodist Church, Mt. Gilead, Sunday, August 23. Rev. S. J. Starnes, pastor of Shiloh United Methodist Church in Gibsonville, will be the speaker. He served Zion from 1944-48. Rev. Hugh Cameron of West End will



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preach for revival services at Zion August 24-28.

¶ Roger Taylor, an outstanding athlete and a 1970 graduate of N. C. Wesleyan, has been appointed an admissions counselor at the college. Taylor, whose basketball performance won him many awards at N. C. Wesleyan, will assist in strengthening student interest in the athletic program at the college. He also will assume major responsibility for high school visitations in central and eastern North Carolina and southern Virginia.

¶ Dr. Eugene C. Few of Greensboro, a retired member of the WNC Conference, will preach at West Market Street United Methodist Church, Greensboro, August 23. He is a former pastor of West Market.



TWO BISHOPS MEET

Bishop Earl G. Hunt, Jr., right, became the first U. S. United Methodist bishop to pay an official visit to the new United Methodist head of the East German Conference, Bishop Armin Hartel. Bishop Hunt, on an episcopal tour of Central Europe for the United Methodist Church, met Bishop Hartel (elected during June to the episcopacy) in East Berlin during July. Bishop Hunt will return to Charlotte August 19.

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Chainmaker - Chainbreaker

By Erman Bradley

In order for God to receive our cares and concerns and sins we must let them go. Oh, how hard that is!

There is an "amazing" hymn which has a line in it that goes, "He breaks the power of cancelled sin. He sets the prisoner free." The line shows that Samuel Wesley recognized that there is a power that cancelled sin can hold over the sinner. Even after there is knowledge that to believe in the shed blood of Jesus on the cross of Calvary is sufficient for the sins of all mankind, there is still the struggle that remains as one must deal with the temptation to return to his own forgiven wrongs. A wound made by sin, though forgiven, can leave a tender scar. Each time a reminder of the situation comes up, an individual might take hold of the cancelled sin and hurt himself with it. For years, a forgiven infidelity might stay close by to haunt the inner chambers of a being spreading sharp rocks along the pathways of mind and soul.

The ability of a forgiven sin to torture can be understood theologically as being founded on a doctrine of works. Salvation is seen as what one does rather than what one believes. The concept of penance as a balance to wrong behavior is portrayed here. It is thought by the one who is hurting that his hurting is meaningful and necessary if he is to receive true and complete relief. It is thought that on the scales of justice that he can balance the moral budget and even the spiritual score if he will just hurt enough. What a power cancelled sin has over the individual who makes these erroneous assumptions! What a power the forgiven wrongs of the past holds over the heart and soul of a man weighted down with such legalism!

What then shall we say? Should cancelled sin have a power over us? Should we hurt again and again because of the indiscretions of the past?

Cancelled sin should not be given the power to hurt us. With the realization of helplessness to remove one's own guilt and with the faith that God does for us in Christ what we cannot do for ourselves, the pain that usually takes the form of regret and remorse should diminish and disappear. In the place of pain there should be a growing peace. The "wish I had not done the wrong" becomes, "I thank God for the strength to turn from wrong and not repeat it."

Today as before there is the presence of temptation and sin in the world. It is still true that he who commits sin becomes a slave of sin. How great it is that we have One who is able to break the chains of sin, break the power of cancelled sin and set the prisoner free.

The Rev. Mr. Bradley is associate pastor of Myers Park United Methodist Church, Charlotte, N. C.

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Conference Program Issue
DURHAM, N.

NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., August 20, 1970 No. 32



Men of the Riverview United Methodist Church, Asheville, embarked on a project to renovate the church building this summer. Working on the roof, left to right, are T. R. Wilson, chairman of the Administrative Board, Rev. Enoch G. Ball, Jr., pastor, and Everett Pike, chairman of the Council on Ministries. On the ladder to right is Elbert Pike, a trustee, and on the tractor grading the driveways is Carl Pike. Standing beside the tractor is chairman of the trustees, Horace Hayes. For further details about the accomplishments of this congregation, turn to Page 8.

WHERE IT IS

4 Loving and Dying
by Leroy A. Scott

8 Riverview Church Does a Big Job

9 What's Right With Young People Today?

10 Survey Finds Local Church of Primary Importance

22 Woman's Role in Today's World
by Margaret S. Ramsey

32 One Big Unhappy Family
by S. T. Gillespie

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28 Children's Page

30 Carolina Briefs

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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

LAKE JUNALUSKA ASSEMBLY

Aug. 23-30—Senior Citizens Week
Aug. 24-28—International Roman-Catholic-World Methodist Council Consultations
Aug. 26-30—Junaluska Prayer and Bible Conference

MEETINGS OF WIDER INTEREST

Sept. 10-11—General Board, National Council of Churches, Salt Lake City, Utah
Sept. 17-29—General Board, Health and Welfare Ministries, San Antonio, Texas
Sept. 21-22—UMCOR Fall Meeting, New York, N. Y.
Sept. 21-26—Executive Committee, World Methodist Council, Geneva, Switzerland
Sept. 30-Oct. 2—Annual Meeting, General Board of Evangelism

NORTH CAROLINA CONFERENCE

Aug. 23—Fall Semester Begins, Louisburg College
Sept. 1-2—Registration for First Semester, High Point College
Sept. 3—Commission on Archives and History, Methodist Bldg., 10:30 a.m.
Sept. 4—Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 10 a.m.
Sept. 7-8—Freshman Orientation, Methodist College, Fayetteville
Sept. 9—First Semester Classes Begin, Methodist College
Sept. 9—Fall Registration, N. C. Wesleyan College, Rocky Mount
Sept. 10—Camps and Conferences Program Committee, Methodist Building, 10 a.m.
Sept. 12—Board of Pensions Special Study Committee, Methodist Building, 10 a.m.
Sept. 15—Methodist Retirement Homes, Trustees Fall Meeting
Sept. 18—District Secretaries of Evangelism Workshop, Methodist Building, 5 p.m.
Sept. 19—Board of Evangelism, Fall Meeting, Methodist Building, 10 a.m.
Sept. 20-24—Alamance County Christian Workers' School, First Church, Graham
Sept. 21—Raleigh District Missions Workshop
Sept. 22—Methodist Home for Children, Trustees Meeting, Raleigh
Sept. 24—Council on Adult Ministry, Methodist Building, Raleigh

WESTERN NORTH CAROLINA CONFERENCE

Aug. 21—Salisbury District Ministers and Wives Family Picnic, Kannapolis Golf Club Picnic Area, 5 p.m.
Aug. 21-23—Annual Laymen's Conference, Lake Junaluska
Aug. 22—Executive Committee of Board of the Laity, Lake Junaluska, 8 p.m.
Aug. 23—District Training Session for Local Church Leaders, Asheboro Area, First Church, Asheboro
Aug. 30—District Training Session for Local Church Leaders, High Point Area, Wesley Memorial, High Point.
Sept. 1—Ministerial Education Loan Committee, 10:30 a.m., Holiday Inn, Statesville
Sept. 1—Executive Committee, Board of the Ministry, 1:30 p.m., Holiday Inn, Statesville
Sept. 3—Board of Social Concerns, Milford Hills Church, Salisbury, 10:30 a.m.
Sept. 6—Winston-Salem Northeast District Stewardship-Every Member Visitation Workshop, Stokesburg Church

LOVING AND DYING

by Leroy A. Scott

Scripture I John 3:11-18

"Greater love hath no man than this, that a man lay down his life for his friends." These words are often quoted when someone "makes the supreme sacrifice." It is the most a person can do for others; and of course Jesus' death on the cross is the one perfect example, the perfect expression of love and concern.

The other day a young man said to me concerning a seemingly selfish group of people, "They can't love. Not scared of dying, they can't!" Is there a necessary connection between loving and dying? I am sure some people would say, "On the contrary, loving is living!" What relation can love and dying have in our day to day Christian pilgrimage?

I believe real love itself is self-giving, and dying, a little bit at least. Boys and girls soon learn that "going steady" will not work if one or the other has to have his way all the time. Husband and wife have to die to self if real love is to come into being. Most of us know very well that marriage involves compromise, mutual sacrifice of possibly long-cherished ways and satisfactions if there is to be real love. Where there is a a truly successful marriage, both partners must have given up something. At least they give up the freedom to speak or act purely as individuals; one of them may have to give up familiar surroundings and even church denomination. The law recognizes this mutuality when it forbids one to sell property without the specific consent of the other.

And there must be the willingness to give all if the occasion arises. Our marriage service puts it this way: "For better, for worse, for richer, for poorer, in sickness and in health, till death us do part. . . ." And how wonderful it is to see those, who, when disease or disaster strike husband or wife, give themselves willingly and completely, for years perhaps, to the partner who is stricken.

Parents must show the kind of love toward their children which enables them to release the son or daughter at the proper time, to die a little, as many of us know! How many pitiful times have we seen the child, still "tied to his mother's apron strings" who never becomes a full person in his own right, always dependent, always fearful. Alcoholism is but one of the possible results. So many, instead of giving the son a life of his own, smother him and destroy him. So often in the name of love! Many, in an effort to protect a daughter, ruin her as a person or as a wife and mother. A man told me proudly that he had tried to instill in his teenage daughter the idea that "you can't trust any man!" I do not know the full outcome of that particular situation, but I know that the girl who "buys" that will be a miserable person!

Yes, love itself inevitably involves the willingness to trust and to sacrifice everything, the willingness to die if necessary, for the sake of the other person.

But this same principle applies to

Rev. Mr. Scott is pastor of First United Methodist Church, Randleman.

institutions as well. Some believe their greatest and noblest duty is to preserve the church, usually some particular form or expression of Christianity. In the name of the church they will condone immoral or unjust actions by their members, especially those who seem to be necessary for the financial welfare of the church. Sometimes they exclude other children of God for fear the church will draw crippling criticism. And again they refuse to help others for fear of financial loss or death to the institution.

Many a congregation has died struggling desperately to preserve itself; the organization may go on while its real reason for being is long gone. It is so tempting to forget that only God can preserve a church. We forget that even as Christ gave His body to be broken for the world, so the body of Christ today must give itself away, must be broken, must die for the salvation of the world.

These same ideas apply to the white race, or to any race for that matter. So long as our supreme purpose is to save our race, just so long will fear preclude our love for all of God's children, and the sooner we will lose the battle for survival!

Loving and dying are inseparably connected; it is only by loving and dying that we find true living. If our greatest fear is dying, we shall die eternally.

In a recent book on the survivors of the nuclear attack on Hiroshima it is pointed out that many of those survivors have a disabling sense of guilt because they were able to escape while ignoring the cries of those who were trapped or injured. The author points out, "Only men of principle can survive whole." If our greatest fear is for ourselves and our supreme effort is to preserve ourselves, then we cannot love, and we shall never really live!

ELEVEN WNC PASTORS ATTEND EMORY SCHOOL

ATLANTA, GA.—Eleven pastors of the Western North Carolina Conference of The United Methodist Church were included in the 280 enrolled in the Course of Study School at Emory University's Candler School of Theology. The school term ended August 15.

The Rev. John Emory Jones, pastor of the Laurel Hill and Brown's View Churches in the Asheville District, served as president of the Pastors' Fellowship, in connection with the Emory School.

Those attending from the Western North Carolina Conference were honored by the Board of the Ministry at a luncheon, with the Rev. Don Ellis of Kernersville, N. C. as host.

Enrolled from the WNC Conference were: Donald R. Freshour, Ben Gantt, W. F. Thompson, Johnnie G. Boyd, George W. MacDow, Clifford W. Clubb, John W. Herold, Floyd Wood, John Emory Jones, Lucy Norton, and George A. Carnwright.

LINES WRITTEN BESIDE THE OCEAN

by Carol Bessent Hayman

There is a motion in the timeless waves
That rise and crest and crash upon the shore,
There is a meaning in the ebb and flow
Of tides that touch the beach forevermore;
There is a breathless beauty in the arc
Of one low-flying gull against the sky,
And there is God in all these bright and golden
Summer days that swiftly, swiftly fly.

From Rustic IDEALS, Summer 1969

EDITORIAL . . .

GOD AND THE WORLD AS IT IS

The world never has been as good as some people conceived of it as being. Nor has it been as bad. It has always been a mixture of these two ingredients.

One of the troubles faced especially by every young generation is its tendency to see life in terms of superlatives. Some things are very, very good; other things are very, very bad; and never does the twain meet.

But real life is never actually all that good nor all that bad; and the twain does meet and merge in almost all real-life situations.

We need to stop expecting too much from people and too much from life. What do we think the world is? Perfect? It certainly isn't! But this is no reason to give up on people and to turn away from life.

We remember a story that illustrates our point. It seems that someone met the editor of the British magazine of humor, *Punch*. She declared, "Mr. Editor, *Punch Magazine* isn't nearly so funny as it used to be." To which he replied, "Madame, it never was."

The world of perfect everything, for which all of us yearn and which we would all like to wish into existence, never was. Please God, it will come some day—and that would bring heaven to earth. But we don't have it now, and this world has never had it since the third chapter of Genesis.

What then are we to do? Let us get our heads out of the clouds, and our feet out of the mud. Let us accept the world and our particular situation as it is, and then begin to set at least a few things in order. Utopia may not arrive in our lifetime (and then it may!); but at the very least we may leave the world in a bit better shape than we found it.

We are not unduly pessimistic, however. If we seem to be taking a fairly dim view of the world, we also take an extravagant view of the power of God and of the love of God. Anyone who really believes John 3:16 cannot but remain confident, though nights be dark and the days marred by storms.

Our joy and our hope do not spring from any exaggerated illusions about the natural goodness of man. They persist, rather, because we see that God's grace is more than a match for man's wickedness. We see what God through Christ has done and is doing. We see that where Christ enters into human lives and into human situations, new and beautiful things begin to evolve.

Perhaps we in the church have tended too much to scold the world for its imperfections when we should have been offering the cure for its ills. As imperfect mortals working to correct the imperfections of our faulty world we have sometimes only succeeded in compounding the flaws. When we act and speak on the merely human level our efforts at erecting a decent and just society seem to carry with them the seeds of new malignancies.

Should not the Church, therefore, lay greater stress upon direct evangelistic appeal to people? Should it not call men to repentance for their involvement in sin and wickedness? Should it not offer Christ not merely as a good man and a great teacher, but as Savior and Lord?

We believe that it should. For man's s a l v a t i o n, personally and socially, comes ultimately from God.

METHODIST NEWS ROUND-UP

METHODIST NAMED AIR FORCE CHIEF CHAPLAIN

Chaplain Roy M. Terry became chief of Air Force chaplains Aug. 1, the second United Methodist to be installed this summer as head of a military chaplaincy.

Chaplain Terry is a graduate of Syracuse University and Yale University Divinity School. He is a member of the New York Conference of the church, as was his father, the late Roy M. Terry, Sr.

In the chaplaincy, Terry has served in Tunisia, Sicily, and Italy during World War II and later in the Philippine Islands, Japan and several U. S. locations.

The other new chief this year is Chaplain (R. Adm.) Francis L. Garrett of the Navy. The last time that two miltary services had Methodists as chaplaincy heads simultaneously was at the close of World War II, and it was the Navy and Air Force then too.

MEXICO CHURCH RE-ELECTS BISHOP

NEW YORK (UMI) — The Methodist Church of Mexico, meeting for its quadrennial General Conference in Mexico City July 19-26, re-elected Bishop Alejandro Ruiz, gave youth a greater voice and set in motion plans for the church's centennial in 1973, including development of new forms of rural and urban mission.

The conference also took actions aimed at reuniting groups in the Wesleyan tradition, approved new standards for evaluating church-related institutions and authorized a study on use of personnel and funds from outside Mexico. The Mexican church became autonomous in 1930, and has continued an affiliated autonomous relationship with Methodism in the U.S. With 32,934 members (full and preparatory), the church is the second largest Methodist body in Latin America.

CONFERENCE ON AGING PLANNED

NASHVILLE, Tenn. (UMI)—United Methodists have been invited to share in preparations for the 1971 White House Conference on Aging.

Hope of the conference's sponsors is that more than 1,000,000 persons across the nation will take part in preliminary forums this September, particularly retired people and others facing retirement in the near future, according to Miss Virginia Stafford of the United Methodist Board of Education, chairman of the United Methodist Interstaff Committee on Aging. Ideas expressed through the forums by older Americans as to their basic needs and how they see themselves helping to meet these needs will eventuate in recommendations to the 1971 conference, said Miss Stafford.

UM HOSPITALS TO TRAIN DISADVANTAGED

EVANSTON, Ill. — (UMI) — A contract with the U. S. Department of Labor for $1,329,459 to train more

(Continued on page 31)

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RIVERVIEW CHURCH DOES A BIG JOB



Fellowship Hall with new roof

What does a church do when it has a small membership, limited financial resources, but big ideas and boundless enthusiasm? It does exactly the sort of thing which Riverview United Methodist Church, near Asheville, did this summer. It looks over the situation, decides on what needs to be done, and then rolls up its sleeves and pitches in.

What Riverview did typifies what has been going on over the state. There is many a United Methodist church in North Carolina which has made use of the long summer evenings to rally its members for direct service in a variety of church projects. Some have made repairs and renovations to the church building, or have built and installed new equipment. Others have painted up and cleaned up the church and its grounds.

They have raised the necessary money to purchase materials, and have then pooled their personal skills and talents to do the rest.

Riverview Church decided that it needed to put a gabled roof on its flat roofed fellowship hall; to re-cover its sanctuary; hang new doors at the church entrance; build cabinets for the kitchen; put paneled wainscoting in classrooms; tile the bathrooms; paint throughout the building; and do some grading and beautification outside.

That's not a bad summer's work schedule for a 60-member church with a part-time ordained lay pastor who works five days a week as a barber! Of course, any motor needs a starter. In this case, the Asheville District helped get things going with a donation of $1,500. The small congregation then raised $2,000 and netted an additional $600 through putting on an auction sale.

The Rev. Enoch G. Ball, Jr. revealed that he could paint as well as preach and cut hair. He worked alongside T. R. Wilson (chairman of the administrative board), Everett Pike (chairman of the council on ministries), Horace Hayes (chairman of the trustees), and a goodly group of others in what must surely have been a labor of love.

The women of the church were not idle. They provided a picnic dinner on July 4th, and made enthusiastic preparations for Annual Homecoming day, which came on the second Sunday in July.

When Pastor Ball sent us the information about all of this, he added "I hope this is worth printing". It surely is! It tells the story of what some people **did**. In a day when words are spilled out across the land at a mile a minute, it's refreshing to use a few of them to tell about what people are doing rather than to recount what some people said.

J.C.S.

What's RIGHT With Young People Today?

Where is the **action** for young people today? Is it found in drugs, or sex, or violence? For some, perhaps, but for the youth of Saint Paul UMYF in Goldsboro it is found in something quite different from the above. It is found in "service."

Early last fall two of the adult counselors, Mr. and Mrs. C. W. Twiford, introduced an idea to the group as a possibility. They had picked up this idea from a youth group in Wilson. The idea was simple but unusually challenging. It has since revolutionized the youth program at Saint Paul United Methodist Church.

Thus the "100" Hours of Christian Service Program developed. Every member of the senior high group was given an opportunity to make a commitment in the form of a written pledge. In signing the pledge a youth agreed to complete 100 hours of catalogued Christian service by midsummer, 1970. Two special secretaries were elected to keep records.

When all the pledges had been turned in over 45 young people had accepted the challenge and the idea became a reality. Under the very able leadership of their president, Phil Griffin, the young people began to discover what Jesus was talking about in the 20th chapter of Matthew when He said, "He who would be great, among you would be your servant." They undertook all kinds of projects, large and small. The youth visited shut-ins, took baby-sitting jobs and then refused pay, washed windows (hundreds of them), washed cars, painted lines in in the church parking lot, beautified several rooms of furniture in the children's building by painting them vivid colors which they loved; raked leaves, served dinners, collected badly needed items for a local low-income day care center, cleaned up city parks and downtown areas; mowed lawns, served meals after church, and performed many other projects with service as a goal.

As a reward for those youth who achieved their 100 hours a five-day trip was planned to Atlanta, Ga., beginning August 17. Everything but the food, including lodging at Emory University, will be paid for from the funds the youth have raised this year in various projects. The schedule includes a visit to Six Flags Over Georgia, Underground Atlanta, Stone Mountain, the Cyclorama, historic churches and other places of interest. At the close of each day the group will join together for a unique worship service.

A dedication service for all youth who had completed the "100" Hours of Service Program was held August 16th at the morning worship service at Saint Paul United Methodist Church. Members of the church staff, Mrs. W. D. Ray, educational assistant, and Rev. Sam McMillan, associate minister, who work closely with the youth group speak proudly about the group . . . . . especially when someone asks accusingly, "What's wrong with young people today?" Their answers are full of what's right with young people today, and rightfully so. Ask them sometime. You'll see!

SURVEY FINDS LOCAL CHURCH OF PRIMARY IMPORTANCE

EVANSTON, ILL. (UMI) — United Methodist general board structure should exist primarily to serve the local church, and there should be a central administrative body to provide guidance between sessions of the church's top law-making body, in the opinion of delegates to the 1970 special session of the General Conference, and other church leaders.

These two desires are among the major findings from a survey conducted by the commission carrying out a four-year study of general agency structure, according to a tabulation of responses released here July 24.

All 1970 General Conference delegates were asked by the commission to react to a series of 30 questions concerning general agency structure and function, and almost 700 of the 950 did so. Other responses in the total of 1,000 received were from members and staff executives of general boards, seminary faculty, bishops, and local church members.

Concerning criteria for structure, 59 per cent of those responding said that service to the local church is of "great" importance in determining general church structure, 32 per cent more said it was of "considerable" importance, and 6 per cent said it was of "some importance."

A majority also said that this consideration should be given first priority in determining structure. Second priority was efficiency and economy.

Other criteria drawing strong response were theological validity, and coordination and accountability of structures. Ecumenical action and orientation toward the secular world were seen as least important.

While there was strong agreement that general boards should serve the local church, more than 85 per cent said the agencies also should serve needs of the world not met locally.

Almost 90 per cent of those responding agreed that there should be some sort of central administrative body to establish program priorities for the denomination, assign responsibility, coordinate program, and review and evaluate performance and results.

A majority said that while such a body should have such powers of the General Conference between sessions as the conference assigns, it should be the body to recommend program priorities and funds distribution to the General Conference, hold boards accountable to these priorities, make adjustments between sessions, and recommend changes in structure.

Some 35 per cent of the respondents would give this administrative council, in concurrence with the Council of Bishops, power to speak officially for the church between General Conferences. About a fourth, however, would not give this authority to any group between sessions.

There was no majority agreement on the size of such a body, although 30 per cent checked the 30-60-member range and 18 per cent the 100-200 size.

More than half said there also should be centralized business management for the church covering budgeting, fiscal supervision, pensions, investments and endowments, and management of headquarters properties.

Turning to functions of program boards and agencies, persons taking part in the survey gave more than 89 per cent support to such general level activities as preparation and publica-

tion of curriculum resources, development of audio-visual aids, preparation of helps for worship and devotional life, development of standards for lay and clerical leadership, operation of pension programs, maintenance of colleges and schools of theology, administration of the world mission of the church, and promotion and guidance of ecumenical relationships.

Receiving least support was funding of secular agencies intended to "serve basic human needs," promotion of lay activities for youth, women and men, and development and promotion of organizational patterns for local units.

Almost 75 per cent of the respondents voiced support for the idea of limited tenure for board executive staff members. Opinion was divided as to whether staff members should be regionally deployed or located at the board's headquarters.

The Rev. Dow Kirkpatrick, Evanston, chairman of the Structure Study Commission, said that results of the survey have been distributed to members of the commission for use in their task force work during the summer.

Dr. Kirkpatrick said that the task forces are trying to develop models that will "provide a holistic mission for the church" and help general agency executives feel they are part of a total staff for the denomination.

"With the help given by the special session of the General Conference, we are on good schedule," Dr. Kirkpatrick noted. "We have 12 to 15 months for testing models before it will be necessary for the commission to prepare its final recommendations to the 1972 General Conference."

The chairman added that the process of testing tentative models throughout the church and at all levels of church life will begin in the autumn.

"We are grateful for the spirit in which the denomination's leadership is involving itself in the task of this commission," Dr. Kirkpatrick said.

The commission will hold its next session September 28, 29 in Chicago, Illinois.



BUILDING DEDICATED

The Cornatzer United Methodist Church, Thomasville District, had a dedication service for the church's education building June 28. The building was constructed in 1966 at a total cost of $46,734. Pictured above are the persons who assisted in the service, left to right:Garland Bowens, Dr. Charles G. Beaman Jr., district superintendent, Rev. Ardis D. Payne, pastor, Alvin Whitaker, and Hathan Allen.

Program Supplement

NORTH CAROLINA CONFERENCE

Vol. 2 August 20, 1970 No. 7

Christian Education Sunday and Week, 1970

Theme: "Together in Ministry"

Christian Education Week, September 27-October 4, provides each local church an opportunity to review its hopes and plans for Christian education and to acquaint the entire congregation with its plans for educational ministries in the new Church School year. If careful plans have been made, it should signal the launching of exciting educational ministries in the new Church School year.

"Together in Ministry" has been chosen as the theme of Christian Education Week for 1970. Roger L. Shinn of Union Theological Seminary interprets the theme in a provocative article in the July issue of **The Church School.** In a "world that trembles and agonizes its alienation between nations, classes, races, and persons the Christian church is given by its Lord 'a ministry of reconciliation' (2 Corinthians 5:18)." He points out that "Together in Ministry" means "God and man together, clergy and laymen together, black and white together, our own and other nations together, denominations together, and faiths together". He concludes with the following paragraph:

"Sometimes ministry together is an opportunity clearly welcome and rewarding. At other times-perhaps more often-it is a responsibility reluctantly accepted by people who would rather go it alone or work in friendly cliques but who find hard facts forcing them to cooperate. Christians will prefer the former. But they will not despise the latter, because they know that God summons them through the events and demands of history as well as through the response of spirit to his Spirit."

Each local church will develop its own plans for observing Christian Education Sunday and Week. The following ideas are only suggestive:

Congregational Meeting: Interpretation of the theme by a panel followed by application groups for discussions and sharing.

Sermon: Using theme: "Together in Ministry".

Study Groups: Held during the week, using materials dealing with Reconciliation.

Interpret Educational Ministry to Entire Congregation:

- Provide display showing pictures of Church School officers and teachers,

(Continued on page 15)

Fall Church-Wide Study Conferences

Church-wide study themes this year are interesting and pertinent. There are two themes this year.

1. **How the Word Gets Around** (Communicating the Gospel.) This theme deals with the timely and interesting matter of communications.

2. **The Americas: How Many Worlds.** This study offers us a recent look at Latin America.

In order to help local churches prepare to present these study themes, sessions will be held in each district to train local church leaders during September and October. Notice as to dates in each district will come from the district superintendent and the district chairman of the Work Area on Missions.

Here is a list of persons from Latin America available to visit churches:

Mrs. B. G. Suttle, Rt. 1, Grifton, N. C. 28530. Mrs. Suttle was a former LA3 to Bolivia.

Rev. and Mrs. Clyde Tucker, 205 Stene Street, Hope Mills, N. C. ,28348. Rev. Mr. and Mrs. Tucker are former missionaries to Chile.

Mrs. Joann Stanford, 1017 North Hill Road, Fayetteville. Mrs. Stanford is a former missionary to Peru.

Rev. and Mrs. Charles Owens, 309 Iona Street, Fairmont, N. C. Rev. Mr. and Mrs. Owens are former missionaries to Chile. Mrs. Owens is a native Chilean.

Pension Workshops

Pensions are an increasing concern for the ministers of The North Carolina Conference. As more and more ministers retire or approach retirement age, the pension program of our conference takes on new importance.

At the present time, the North Carolina Conference's pension program is The Current Income Distribution Plan. Another program that is available is The Minister's Reserve Pension Fund, operated through The General Board of Pensions.

A special Study Committee, appointed by Bishop Garber, and composed of representatives of World Service and Finance, The Board of The Laity, The Board of Pensions, The Cabinet , and The Conference Secretary, has been analyzing these two pension programs for three years. During the dates of October 7-22 a series of district workshops will be held to explain and analyze these two pension plans. A session will be held in each district of our conference.

Each church is to be represented at these workshops by the minister (s) of the charge, the chairman of the Administrative Board, the Chairman of the Finance Committee, the Chairman of the Pastor-Parish Relations Committee, and the Lay Member of the annual conference.

The workshops will be held for each district at the time and place stated:

Oct. 7, New Bern Dist., Centenary Church, 7:30 p. m.

Oct. 8, Wilmington Dist., Wesley Memorial, 7:30

Oct. 12, Raleigh Dist., Hayes Barton, 7:30 p. m.

Oct. 13, Fayetteville Dist., Haymount, 7:30 p. m.

Oct. 14, Burlington Dist., Front Street, 7:30 p. m.

(Continued on page 19)

YOUTH MINISTRY

F. Belton Joyner, Jr.

What Do Youth Think?

Delegates to the 1970 Annual Conference Session of the United Methodist Youth Fellowship expressed their opinions on a variety of current issues. If you want a copy of the resolutions passed at A.C.S., write Youth Ministry, P. O. Box 10957, Raleigh, North Carolina 27605. Topics ranged from Drugs, Alcohol, and Tobacco to a satiric poke at the effectiveness of resolutions, a resolution to abolish Sin.
Here are some excerpts:

Drugs, Alcohol, Tobacco: "Great danger to the body is imminent in the use of tobacco, narcotics, and alcohol."

Environmental Protection: "The welfare of our nation is threatened by the destruction of our natural resources."

Responsible Parenthood: "Assist the states and especially North Carolina in removing the regulation of abortion from the criminal code, placing it instead under the regulations relating to other procedures of standard medical practice."

UNICEF: "We recommend that youth groups in each local church 'Trick or Treat' for UNICEF."

War: "(We) encourage the churches to have available counseling for conscientious objectors and also to encourage the continued support of peace negotiations and the work of the United Nations."

Youth Service Fund: ". . . each local UMYF be requested to pledge and give monies in the amount of at least $1.00 per member on roll per year to the Youth Service Fund."

Sin: ". . . that sin should be abolished."

A Reminder

The Conference Board of Laity is sponsoring a "Youth Encounters Christ" Week-end at the Christian Endeavor Camp (Crestmont) near Siler City, Friday, September 11 and Saturday, September 12. A number of organizations will be present to lead discussions on current evangelistic efforts with youth. For more information, contact either Dr. W. P. Wilson, Duke Medical Center, Durham, or Mr. Jim Patrick, Conference Lay Leader.

Conference-Youth Rally

Mark down this date! The Conference Youth Rally will be at Duke University in Durham, Saturday, October 3. Youth from every church in the Conference are invited to share in a full day of exploring the faith and sharing in its fellowship.

Youth Service Fund Helps

Because of the recent action of the A.C.S., of the U.M.Y.F. (calling on each local U.M.Y.F. to support the Youth Service Fund with at least a dollar a year per member), you may be wanting additional information about YSF. Write Youth Ministry, P. O. Box Box 10957, Raleigh, North Carolina 27605 for these helps. Available are **Youth Service Fund Primer, Where Does YSF Money Go?, Youth Service Fund Projects; Audio-Visuals on YSF,** record-keeping leaflet, YSF pledge card, **What is YSF?**, and "Where To Send Your YSF Money."

Music Resources

Available from Cokesbury—four songbooks with contemporary expressions of the Christian faith: **Hymns for**

Now I, Hymns for Now II, Hymns Hot and Carols Cool, and **More Hymns Hot and Carols Cool.** Many of these songs are finding their way into the traditions being formed by today's youth. Give a listen!

CHRISTIAN EDUCATION SUNDAY

(Continued from page 12)

expressing appreciation for their services.

- Publish special supplement to your church newsletter, describing your educational ministries with brief statement by department heads and teachers.
- Have an open house for the children's division.
- Hold parent-teacher meetings for the children's and youth divisions to interpret the curriculum and show parents how they may participate in their children's education.
- Hold Council meetings and workers' conference to focus on reaching more persons with better Christian education — new settings, groupings, approaches, etc.

Recognize your Teachers and Workers: Conduct a consecration service for all church school officers and teachers; sponsor a dinner honoring all church school leaders; use weekly bulletins or newsletter to feature teachers and newsworthy activities in classes or groups

Resources: The Church School, July, 1970; **The Church School,** August 1970; **Spectrum,** July-August 1970; **The Interpreter.**

Consult TRAFCO, Room 215 Methodist Building, 1307 Glenwood Avenue, Raleigh 27605 for 16mm films and sound filmstrips dealing with Reconciliation.

C. P. Morris
Associate Director — Nurture and Training.

ADULT MINISTRY

Parent/Family Studies have been introduced this fall quarter for a specific reason: to help improve the quality of family life. These studies offer real assistance in understanding children at all ages. It even helps them understand their parents. Awareness of each family member's needs and "growing pains" and the appropriate response is developed. Knowledge gained in these studies strengthens parents' know-how and helps avoid many needless fears.

Uncertain Men and Certain Change is the current unit in the Christian Faith in Life Series. Our society and world-automation, urbanization, shrinking world, turmoil in the church — all examined in light of the gospel in this study. Each unit in the Christian Faith in Life Series has a study book and a supplement for each student and leader. A resource packet is also a part of each unit. It is for the leader and class use.

Mature Years is an older adult resource listed on the curriculum order blank. Each quarterly issue has information on the Hymn-of-the-Month record album and meditations based on the International Lesson Series. Letters to the editor indicate that older adults use frequently these two features of this fine resource magazine.

"It's Up To You" (filmstrip), 81 frames, color 35mm., with 33 1/3 record, script, guide. The purpose of this filmstrip is to help persons responsible for adult education in a local church make some basic decisions about developing their own curriculum for that work. Order from TRAFCO, The Methodist Building, 1307 Glenwood Avenue, Raleigh, N. C. 27605.

John M. Meares

Planning For Ministry In The Local Church

C. P. Morris
Associate Director-Nurture and Training

The Church exists for ministry. Unless it is set free for ministry, it cannot be the Church of our Lord and Savior Jesus Christ. The focus of this ministry is upon both God and man. It takes into account the inward life of faith and the outward life of discipleship and service to man. These two are seen as interdependent and mutually supportive.

Steps in Planning

Each local church, through its Council on Ministries and Administrative Board, is responsible for planning its total life and ministry. This ministry will differ from church to church and from community to community. Its ministry cannot be planned and handed down by an outside agency—district, annual conference, or general conference — but assistance from these agencies should be welcomed and sought. In planning its ministries, it should give careful attention to certain basic steps or procedures. There is a recognized process by which planners of the congregation develop its whole ministry. They are as follows:

Study: "A program of intensive group inquiry into the basic foundations for developing the congregations' ministry." (From **Workbook: Developing Ministries**, by George E. Koehler) This study might well begin with the nature and mission of the church, the local church, the community — to discover needs for which ministries are planned.

Diagnosis: "The identification and analysis of concrete human issues, and the gathering and interpretation of information needed to develop appropriate ministries in response to these issues." (Koehler) Diagnosis focuses on issues. It moves in on "where it hurts". It acknowledges that something is wrong. It seeks to identify forces that are at work on the problem, some helping and some blocking. These findings provide basis for setting specific ministry goals.

Goal-Setting: "Based on your study of the Church's mission and your diagnosis of specific human issues, you are ready to set some goals for ministry. Inquiry lays the foundation for decision." (Koehler) These goals must be coordinated by the selection of top priorities for ministry and developed into an integrated proposal ministry.

Planning: The planning of the details of various ministries whereby action goals may be achieved.

Leadership Development: Leadership development may well be the most important part of the entire process. The leader is the key to the effectiveness of the congregation's mission. By leadership development we mean the "enlisting, training, and supervising of the congregation's leaders." (Koehler)

Evaluation: "The gathering and interpretation of information about the

congregation's work on the basis of which new decisions can be made." (Koehler) This is an important step in the process if the church is to move forward toward a more effective ministry.

Developing Leaders For The Church's Ministries

We have indicated that leadership development may be the most important of the whole process of planning for ministry in the local church. Trained leaders are essential to effective ministry. The local church is the basic setting for a foundational program of leadership development. The Council on Ministries should set up a task force charged with the responsibility of developing an on-going and holistic plan for preparing trained personnel for their leadership roles.

At the same time, the local church need not and should not attempt to work in isolation. In its task of developing leaders, it has the right to expect guidance resources and sympathetic support from district, conference, and general church agencies.

Among the resources available to local churches in developing leaders for its ministries are the following:

The District Program Council Staff under the direction of the District Superintendent, the Annual Conference Program Council Staff led by Dr. N. W. Grant, Director, and trained resource leaders in many areas of the church's ministry. As Associate Director of the Conference Program Council, I have been assigned responsibilities for Nurture and Training, working with all the conference boards and agencies in the area of training. I am available to assist local churches in developing plans for training leaders for their ministries.

A variety of settings are now available for leadership training on conference, district, subdistrict, cluster group of churches and local church levels, including schools, workshops, consultations, retreats, etc. These opportunities range all the way from accredited leadership and laboratory schools requiring from 6 to 16 hours, to short term, non-credit enterprises of from 2, 6 or 8 hours and involving two or more churches. Consultations and workshops in local churches led by trained resource leaders to help designated leaders in specified areas of concern are also available.

Likewise, a variety of courses of study, many of them new and innovative, are now available for leadership training enterprises. Any course meeting felt needs may be offered if a competent instructor can be secured. Selection of courses should be made on the basis of actual needs of persons for whom the school or class is planned.

Churches interested in joining with neighboring churches to plan a leadership development enterprise should get in touch with their District Chairman of Education or the Associate Director of Nurture and Training of the Conference Program Council Staff. We are anxious to meet with pastors and laymen to inform them of the variety of leadership training programs available and to assist them in planning programs to meet local needs. We can also send a consultant to local churches to assist in any area of felt need including the development of leaders.

The following mimeographed resources are available free from C. P. Morris, Associate Director—Nurture and Training, P. O. Box 10957, Raleigh, North Carolina 27605:

"Settings for Leadership Development."

"Suggested Courses of Study for Leadership Development."

CHILDREN'S MINISTRY

R. Keith Glover, Coordinator

Computerized Information Service To Be Offered

Early in September Local Coordinators of Children's Ministry will face a decision: whether or not to subscribe to a new Experimental Information Service (EXIS). An invitation to subscribe to this new computerized service for leader development in children's ministry will be sent to Local and District Coordinators of Children's Ministry and DCEs in the North Carolina Conference (and other selected persons across the country) around September 1.

The purpose of EXIS is to provide timely and relevant resources and information for decision-making and planning for leader development in the church. This two-year research project is being conducted by the Section on Innovation and Experimentation of the General Board of Education, in collaboration with the Council on Children's Ministries of the North Carolina Conference. It will feature a data bank of about 4000 resource items being reviewed and abstracted by a team of about 50 persons who are currently active in the field of Christian Education.

Subscribers to the service may secure help with their leadership development problems by using the toll-free watts line telephone. Inquiries will be processed daily by computer, so that answers will be available the same day inquiries are made.

The subscription fee for 18 months is $20.00. This entitles the subscriber to make up to 18 toll-free telephone inquiries to the operator and the data bank located in Nashville, Tennessee. Additional calls may be made for $3.00 each. Subscribers will also receive two manuals: 1) The Subscribers' Manual, which outlines the procedure for using the information service, and 2) Alphabook, a suggested system of leader development.

Additional information may be secured by contacting The Rev. R. Keith Glover, Box 10957, Raleigh, N. C. 27609.

New Kindergarten Filmstrip

"Who In The World?" is the first preferred filmstrip for 4 and 5-year-old kindergarten children. It is listed on the fall quarter curriculum order blank as a "preferred audio-visual for students." It can be purchased from Cokesbury for $6.75, or borrowed from the Conference TRAFCO for a $1.25 service charge.

Nursery Curriculum Changes

1. Beginning with the fall quarter, there will be a new set of Nursery II Storybooks containing three 24-page booklets. A different set will be offered each quarter. There will be four sets in the selection for the first year, and four different sets in the selection for the second year. The booklet selections will then alternate year after year. See the fall order blank for more details.

2. Unlike the present nursery class teaching packet, the new fall quarter packet is a periodical which will be issued quarterly in the format of the present children's class teaching packets. It is designed to meet the needs of both Nursery II and Nursery I groups.

Corrections To Be Made In N. C. Conference Directory

(As of August 11, 1970)

Chambers, Martin R.
Add Home Telephone: 725-6875

Edmond, E. E.
From: 208 Cambridge Avenue
To: 2808 Cambridge Avenue

Glass, J. Conrad, Jr.
From: 3228 Warren Road
To: 3228 WARD Road

Hailey, James R.
Add Home Address:Route 2, Box 385, Elm City, N. C. 27822

Heath, Cuyler Freeman
Add at the end of address: Retired

Humphries, Charles R., Jr.
From: Route 2
To: Route 2, Box 2

Jones, Vassar Wilson
From: Louisburg Circuit
To: Louisburg (Delete "Circuit")

Kinley, Grady Lee
From: P. O. Box 166
To: P. O. Box 116

McGlamery, Neal Vannoy
Telephone numbers are reversed.
Study:833-1861
Home: 851-3872

Queen, Vergil Erwin
From: Box 135
To: Box 1135
From: (Home Telephone) 692-2461
To: (Home Telephone) 692-3461

Wilson, W. Carleton
From: (Study Telephone) 828-7280
To: (Study Telephone) 828-7380

The following names were omitted from the List:

1. **Carruth, Paul,** 803 Sycamore Street, Rocky Mount 27801—
District Superintendent
Home Phone: 442-3022

2. **Smith, Bobby Eugene,** Box 145, Atlantic 28511—Atlantic
Home Phone: 225-3831

New Appointment:

Summey, James,
625 Eldorado Street, Troy 27371—
Troy Circuit
Home Phone: 576-4761

PENSION WORKSHOPS
(Continued from page 13)

Oct. 15, Rocky Mount Dist., First Church, 7:30 p. m.

Oct. 16, Elizabeth City Dist., First Church, 7:30 p. m.

Oct. 19, Goldsboro Dist., St. Paul's, 7:30 p. m.

Oct. 20, Sanford Dist., Rockingham, 7:30 p. m.

Oct. 21, Durham Dist., Duke Memorial, 7:30 p. m.

Oct. 22, Greenville Dist., Jarvis Memorial, 7: 30 p. m.

Norwood L. Jones



WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

NEW CONFERENCE CHAIRMAN WESLEYAN SERVICE GUILD

Mrs. Odell Brown, Boonville, comes to her office as Chairman of the Wesleyan Service Guild of the Western North Carolina Conference with a wealth of Guild experience over a period of many years.

In the immediate past she was the North Wilkesboro District Guild Chairman, as well as president of her own local Guild. She occupies a very responsible place in the total program of her home church, the Boonville United Methodist Church. She is chairman of the Council on Ministries, a member of the Administrative Board, teaches a class for young married couples in the Church School and sings in the choir.

The former Sara Lou Amburn of Boonville, she is a graduate of the Rowan Memorial Hospital School of Nursing, Salisbury. She is employed



New officers of the Conference Wesleyan Service Guild chosen for two year terms include, left to right, seated Mrs. Jimmie Everhart, Lexington, secretary; Mrs. Odell Brown, Boonville, chairman; standing, Mrs. Harry Pangle, Franklin, member of Committee on Nominations; Mrs. Edward Sapp, Greensboro, chairman of Committee on Nominations, and Mrs. C. H. Crawford, Asheville, member-at-large. Not present for the picture, Mrs. C. E. Gaines, Winston-Salem, member-at-large. Other members of the Committee on Nominations are Mrs. Tom Wilson, Dallas; Mrs. Marvin Dunlap, Winston-Salem, and Miss Lucy Cobb, Mooresville. These officers were installed at the Annual Guild Week-End at Lake Junaluska by Mrs. H. M. Russell, president of the SE Jurisdiction Society-Guild.



The outgoing officers of the Conference Guild were honored at the Guild Week-End at Lake Junaluska and will again be honored by having the 1970 Annual Report of the Guild dedicated to them. Shown above are ten of these faithful Guilders. Seated, left to right, Mrs. Carl M. Worthy, Charlotte, Mrs. June D. Key, Winston-Salem, Miss Lucy Cobb, Mooresville. Standing, Miss Sallie Herbert, Hendersonville, Mrs. Willis Campbell, Concord, Mrs. Fred Hall, Charlotte, Mrs. Jane Rhinehardt, Salisbury, Miss Rose Badgett, Asheboro, Mrs. Elizabeth Guffey, Franklin, and Mrs. Arthur Gilreath, Greensboro. Other outgoing district Guild chairmen not present for the picture are included among those honored.

by Dr. Claude McNeill, Elkin. She and her husband have two children, Teresa, 15, and Margaret, 7.

In her first message to the Guilders in the last issue of the Guild-O-Gram, she said, "Use these nine keys to contentment:

HEALTH enough to make work a pleasure.

WEALTH enough to support your needs.

STRENGTH enough to battle with difficulties and overcome them.

GRACE enough to confess your sins and forsake them.

PATIENCE enough to toil until some good is accomplished.

CHARITY enough to see some good in your neighbors.

LOVE enough to move you to be useful and helpful to others.

FAITH enough to make real things of God.

HOPE enough to remove all anxious fears concerning the future. May God bless each of us as we serve."

Mrs. Ivan (Mary) Welborn, our editor for the North Carolina Conference Women's News, is ill, and her column will not appear again until the issue of September 10.

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WOMAN'S ROLE IN TODAY'S WORLD

by Margaret S. Ramsey

The "silent majority" has become a cliche on the American political scene today, but it also describes one completely non-partisan group which can no longer afford to remain silent. This is that vast majority of American women who do not want to be "liberated". As is true with so many loud voices today, the "Women's Liberation Front" represents only a very small segment of the population. However, their voice is loud and persistent and, sadly, it is the one which is influencing the "mind-set" of the young people who are developing their philosophy of life

The apparent aim of the Women's Liberation Front is that women become not equal to, but the **same as,** men. And there is a vast difference! When one first gazes in awe at the spectacular Golden Arch in St. Louis, there is the impression that these giant steel beams are soaring, completely unsupported, in mid-air. Immediately, however, there comes the realization that underneath the ground there has to be a vast network of footings and foundations to provide support for this arch. These two—the foundation and the arch—are completely different, but equal in importance, for without the other, each would be useless.

Do not men and women have such complementary roles? If it sometimes falls to women to play the less obvious supporting role, is this so bad? Two thousand years ago the greatest psychologist of all time taught that there is great joy, dignity, and peace in serving others. We seem to be completely forgetting this and encouraging everyone to live by the philosophy which says, "You first—right behind me!"

One of the basic — and most regrettable—premises of this movement is that the woman who does not work outside the home is engaged in work that is unimportant, unfulfilling, and a waste of time and talent. There are many valid reasons for women to seek employment, but let's say it like it is, and stop trying to make those who stay at home feel guilty. Our own Methodist **response** has had articles in two recent issues which promote this line of thinking.

One of our first mistakes was when we introduced the word "housewife" into our society. We are not housewives, or housemothers—we are homemakers! When we make it sound as if a woman's major responsibility is to a house, no wonder she wants out! A frequently heard criticism of staying at home is the repetition and monotony of the work. I have done my share of complaining of beds that won't stay made, clothes that won't stay washed, and a family that insists on eating three times a day—but what job is not largely repetition and drudgery? Our complaints which sound so original to us must get terribly boring to the doctor who hears them all day. The school teacher surely finds it monotonous to teach the same thing year after year to disinterested, noisy children. Even the actress has few hours in the spotlight after countless

---

Mrs. Ramsey, after 18 years of marriage, is a student at Western Carolina University. She lives at Franklin, and is a member of First United Methodist Church there.

weary hours of rehearsal.

Why do we insist on comparing the drudgery of homemaking with the glamour of other professions? Granted, there are a few jobs where excitement and glamour might predominate, but the great majority of women (as well as men) are in the very necessary, but very humdrum, jobs which keep our country functioning. I really don't believe it is any more fulfilling, per se, to pound someone else's typewriter than it is to scrub one's own floors. The fulfillment is found in the person, not the job! The sound of applause is no sweeter to the ear of an actress than the "Gee, Mom, thanks" is to the mother who has just done a small, but important service for her child.

The statement has been made that women have been pacified with civic activities to keep them content. Do jobs achieve greater importance simply because the person doing them is paid? What happens to the hospital auxiliaries, the service organizations, the scout troops, the 4-H clubs — and countless other activities — when all our women are working "8:00-5:00" and can no longer take part in them? Some women are heroically doing both, but it isn't easy. What warped sense of values do we have when we tell a woman she is doing an important job when she programs a computer, but is not when she is "programming" the minds of her own and other children?

Women have come far in the last half a century, and for this I am thankful, but I fear we are losing our perspective. When we gain all our rights, we lose all our privileges. When we gain the right to compete in the world on exactly the same terms as men, we also gain the "rights" to change our own tires on a rainy night, defend our own homes, and fight our own wars!

The principles of democracy are just as important in a family as in a government, but even a government has to have someone to be the final authority. I feel that there are many situations when it is not only easier and far less demanding for us, but it is **right** (and this is pure heresy, I know) to let the man make the decision. True, there are just as many times when the woman should take the lead, but it is not an admission of inferiority if she doesn't every time.

This is not a condemnation of women who are gainfully employed — I fully expect to join them in the near future — it is simply an assertion that the so-called "traditional" roles of women are equally important and equally fulfilling. The voices of those who would liberate us will doubtless grow louder and more persistent, and this leaves us with a twofold responsibility. First, we must each give much prayerful thought to what our own roles in life will be. Then we must speak out for the right of every woman to make that decision for herself, and not be poured into a mold of someone else's making.



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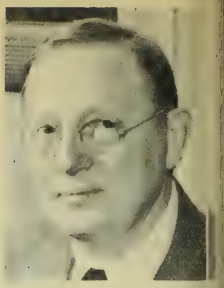
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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR AUGUST 30



COMPROMISING WITH EVIL

Background Scripture: Genesis 13:8-13; 18 and 19; 2 Peter 2:6-9.

Lesson Scripture: Genesis 13:8-13, 20-22; 19:24-29; Romans 12:2.

According to a news item which appeared some years ago a corporation was being formed to open a pleasure resort near the site of ancient Sodom and Gomorrah. The plan was to offer such exciting forms of entertainment that Las Vegas would look like a Sunday school picnic by comparison. Before the plans were perfected, however, the leading newspaper of Israel came out with an editorial strongly opposing the whole project, and commenting to the effect that "We've had it once, but never again!" As a result the resort was never built. The second part of our scripture for this lesson deals with Lot and some of his experiences in Sodom.

To get a complete picture of the story told here one should read all the background scripture references. Here will be found the story of Lot, the nephew of Abraham, woven into the general story of Abraham. It is thought that these episodes are included in the Bible partly to explain the origin of two tribes which, though doubtless originally part of the Hebrew people, had for centuries been their enemies. In any case, our first lesson scripture deals with the circumstances that led to the separation of Abraham and Lot. It should be remembered that often in the Bible a name, such as Abraham, may stand for a whole tribe, rather than simply one person.

The story of the separation of the two groups, Abraham and Lot, offers a good example of the value of a peaceful attitude in settling disputes. Abraham's generous spirit is shown in the words: "Let there be no strife between you and me . . . for we are kinsmen. If you take the left hand then I will go to the right; or if you take the right hand, then I will go to the left." Lot chose the plain of the Jordan while Abraham chose the land of Canaan. According to the Biblical report, Lot evidently got much the better deal because "this was before God destroyed Sodom and Gomorrah." The situation reminds us of the line in the hymn which reads: "Every prospect pleases, and only man is vile." That was the way it was in Sodom; the natural environment was good, but the moral conditions left much to be desired.

The term "compromise," as we all know, has a number of meanings. In this context it means the surrender or giving up of one's moral principles. There is a bit of verse from Alexander Pope which has often been quoted as describing how moral compromise comes about. It now sounds quaint to a sophisticated generation and, for that reason, would be ignored or scorned by many. But it may be argued that it describes the process. Here it is:

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too often, familiar with her face,
We first endure, then pity, then embrace.

Now as to the destruction of the two cities, we are told that the Lord made an investigation when he heard rumors of what was going on in Sodom and Gomorrah. The thoughtful reader will be a bit puzzled at this point. Why, he will ask, if God knows everything, did he have to make an "investigation" into the moral conditions of these two cities? The answer that many find most satisfactory is that over a period of about a thousand years during which the Biblical traditions were being formed, written and edited, we have represented a variety of notions concerning the character of God. From what appears in this story men had not yet come to believe in the omniscience of God. However, writings of later composition leave no doubt about man's faith in both the omniscience and the omnipresence of God.

There may be some readers who are interested in the question of exactly what happened when Sodom and Gomorrah were destroyed. G. Ernest Wright, a well-known archaeologist, believes they were destroyed by an earthquake. He reminds us that the valley of the Jordan is over 1200 feet below sea level, the lowest spot on earth. Wright shows research findings that indicate around 2000 B.C. there were settlements in the area, but that it later declined. He also agrees that the present location of Sodom and Gomorrah is "in all probability beneath the shallow waters at the southern tip of the Dead Sea."

Among the many interesting angles to this ancient story is the manner in which Abraham pleads with God for the salvation of some of the people of these two cities, evil as they were. Genesis 18:23-33 is a moving account of a good man's plea for those who were not so good. The answer to the question, "Shall not the Judge of all the earth do right?" is "Yes."

IN MEMORIAM

MRS. SUE VICK CORBETT

Mrs. Sue Vick Corbett of Bailey, wife of the late John Corbett, died on March 13, 1970. Affectionately known by all her friends and loved ones as "Miss Sue," she spent her 86 years in service to her church, her family, particularly her nieces and nephews since she had no children, and her community.

She was one of the 17 charter members of the first Bailey Methodist Church organized in 1908 and one of the seven members in 1910 forming the Ladies Aid Society, the forerunner of the present WSCS. She served in various capacities of this organization, taught Sunday School classes, and was for a number of years a member of the Board of Directors. Unfailing she gave her support to any movement for the advancement of her church or community.

When the first post office opened in Bailey, it was "Miss Sue" who was named "post mistress", a position she held for a number of years.

As a charter member of the Virginia Dare Book Club of Bailey, she was active in the club's organization and promotion of the present Bailey Public Library.

For her dedicated life we offer this tribute to her memory.

Members of Circle No. 1
Women's Society of Christian Service
Bailey United Methodist Church
Mrs. Sarah S. May, Chrm. Circle No. 1
Written by Mrs. Howard Farmer.

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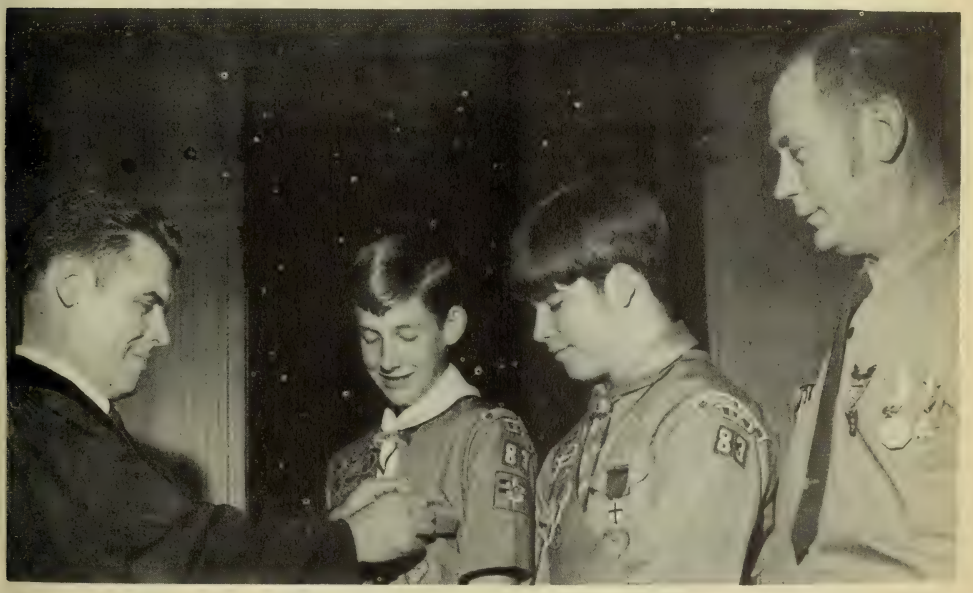
Four scouts receiving the God and Country Award at Christ United Methodist Church, Fayetteville, recently were, left to right, Billy Joe Fare, Kemp Kernstein, Michael Heusteess, and Carlis Sweat. The pastor of Christ Church at that time, the Rev. Paul W. Boone, is standing behind the scouts.



Four Franklin scouts, all members of the First United Methodist Church, were presented the God and Country Award by their pastor, Rev. Donald W. Haynes on June 14. Shown above are Robert McCollum, Joseph Collins, William W. Sloan, Jr. and Robert Moore, Jr. Mothers of the boys, Mrs. Phil McCollum, Mrs. Frances Collins, Mrs. W. W. Sloan, and Mrs. Robert Moore, each are standing behind their sons.



On Sunday, July 5, four scouts received their God and Country Award at the Bradley Memorial United Methodist Church in Gastonia. Shown here are, from left to right, Hunt Bancroft, son of Mr. and Mrs. Laysel Bancroft; Steve Honeycutt, son of Mr. and Mrs. Floyd R. Honeycutt; Gilbert Miller, pastor; Chuck Hutchins, son of Mr. and Mrs. Charles R. Hutchins; and Dan Willis, son of Mr. and Mrs. Earl V. Willis.



Rev. C. W. Sartin, pastor of Rocky Ridge United Methodist Church, Concord, presents the God and Country Award to Mike Bowen, left, and John Huneycutt, while Gerald Hagler, scoutmaster of Troop 83, looks on. Mike is the son of Mr. and Mrs. Rex Bowen, and John is the son of Mr. and Mrs. Wade Huneycutt.



THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

Recently, as I was returning to Raleigh by airplane, a small boy sitting in front of me turned to his father and asked a question. We were riding high above the clouds and blue sky stretched as far as we could see. As the boy looked out the window, he said, "Daddy, is God out there?" I don't know what his father answered but I want to share with you some words I have read. I do not know who wrote them but they help us to know about God.

Where is God?
He is not far;
In fact He's always
Where you are!

His plan is in the seasons,
In darkness and in light,
In the rain and sunshine,
In moon and stars at night.

You will find Him in the mystery
Of life and a growing thing;
You will find Him in the beauty
And the wonder of each spring.

You will find Him in your family
When you plan and work as one;
You will find Him as you worship
And in your family fun.

Where is God?
He is not far;
In fact, He's always
Where you are!

—Aunt Cay

HOBBIES

If you want a hobby, the completed words will give you some ideas. It will also tell you what you will have to do to get started on your hobby.

R O—K S
C—I N S
D O—L S
P—A N T S
P L A N—S
—A R S
—R A I N S
P O S— C A R D S
S—E L L S
L—A V E S
S T A—P S

JOKES

Two men who were fond of bragging were passengers on a plane going across the country. The first man said he had good eyesight. The second man said he had keen hearing. When they were flying at about 10,000 feet, the first man said, "Do you see that fly walking on the roof of that building down there?"

"No," replied the second man, "but he's certainly making enough noise, isn't he?"

ANSWER FOR LAST WEEK

Squash; Turnip; Tomato; Cucumber; Bean; Corn; Radish; Mustard; Cauliflower; Lettuce; Onion.

HALL TO LEAD PREACHING CLINIC

Dr. Thor Hall of Duke Divinity School will lead a Clinic on Preaching at Trinity United Methodist Church, Jacksonville, beginning Monday, September 14.

This clinic is sponsored by the North Carolina Conference Committee on Continuing Education for Pastors with the cooperation of the Duke Endowment. It will be held from 9:30 a.m. through 2:30 p.m. on September 14 and 28, October 12 and 26, and November 9 and 23.

The clinic is primarily for lay pastors of the Wilmington, New Bern and Greenville Districts, but is also open to any minister from these districts or from other districts in the conference.

Registration for the clinic should be made through district superintendents of the conference. These registrations are to be sent to the dean, Rev. James H. Miller, Jr., P. O. Box 1388, New Bern, North Carolina, 28560, by Sept. 1.

PRAYER CONFERENCE SLATED NEXT WEEK

Dr. Harry Denman, general secretary of the International Prayer Fellowship, will lead the Prayer and Bible Conference August 26-30 at Lake Junaluska.

Associated with Dr. Denman in the conference will be Dr. Charles Laymon and Dr. Leonard Cochran.

Dr. Laymon, professor of Bible at Southern College in Lakeland, Fla., is author of several books on prayer and the Bible.

Pastor of the United Methodist Church in Perry, Georgia, Dr. Cochran is author of **Man at His Best.**

Morning sessions of the conference will include lectures by the three leaders. The afternoon session at 4 p.m. will be given to consultation and discussion. The leaders will alternate in leading the evening session at 7 p.m.

The conference is open to all interested persons in all age groups. Participants are asked to bring their Bibles.



FRIENDSHIP OPENS NEW BUILDING

Formal opening of the new Fellowship Hall-Educational Building of the Friendship United Methodist Church, Haw River Charge, was held July 19 in conjunction with the homecoming service. The new building, constructed at a cost of $63,000, contains classrooms, kitchen and a large fellowship hall. Dr. M. Wilson Nesbitt, Jr., director of the Work of the Rural Church of the Duke Endowment, preached at the morning worship service. Rev. Joseph C. McMurry is pastor.

CAROLINA BRIEFS

¶ Center United Methodist Church in Davie County will observe homecoming services Sunday, Sept. 6. Walter F. Anderson of Raleigh will deliver the morning message at 11 a.m. A picnic lunch will follow, and there will be a song service in the afternoon. Mr. Anderson, a prominent United Methodist layman in the North Carolina Conference, is a former member of Center Church, having been reared in the community.

¶ The September issue of **The Church School,** nationally circulated magazine of The United Methodist Church, carries an article by Melvin D. McIntosh, entitled "Vacation Church School for Educable Children." The Rev. Mr. McIntosh is minister of Education at Memorial United Methodist Church in Thomasville.

¶ Trinity United Methodist Church, Asheville, will celebrate its 123rd anniversary on Homecoming Day, September 6. Dr. E. H. Nease Sr., of Charlotte, pastor of Trinity from 1934-38, will preach.

¶ Bishop W. Kenneth Goodson, resident bishop of the Birmingham Area, preached at Centenary United Methodist Church, Winston-Salem, August 16. He is a former pastor of Centenary.

¶ Rev. Fred Macon, United Methodist campus minister at UNC-G, was the guest preacher at Grace United Methodist Church, Greensboro on Sunday, August 16. Last year Mr. Macon served as Consultant in Campus Ministry in Taiwan with the United Methodist Board of Missions.

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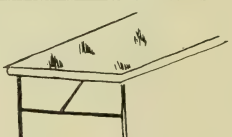
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METHODIST NEWS ROUNDUP

(Continued from page 7)

than 700 "hard-core disadvantaged" to work in five United Methodist-related hospitals has been signed by the denomination's General Board of Health and Welfare Ministries.

Under the program, persons classified as "disadvantaged" by state employment services will be hired by the hospital. These persons will receive specialized courses of training for approximately five weeks to equip them with the skills needed to hold the job. Hospitals located in Boston, Brooklyn, Rochester, Minn., Omaha, Nebr., and Dallas will take part in the program.

BRITISH METHODISTS ENDORSE ANGLICAN UNION

LONDON, England (UMI) — Anglican Archbishop Michael Ramsey of Canterbury has welcomed "with great thankfulness" the second and final vote of the British Methodist Conference in favor of the two churches uniting, according to a Religious News Service dispatch.

The Methodist vote this summer was 485 to 124, an increase of two per cent above the first vote a year ago. The Anglican Church, which narrowly rejected the proposal a year ago, may vote again in 1971.

In another action, the British Methodists gave preliminary approval to a move that could lead to the ordination of women by 1973. For the first time, the conference was attended by four representatives of the United Methodist Church—Bishops F. Gerald Ensley and Roy H. Short, Dr. Charles C. Parlin and Miss Dorothy McConnell.

NOW ONLY SEVEN

All-Negro annual conferences, formerly contained in the now dissolved Central Jurisdiction, continue to diminish in number. In 1964 there were 17 such conferences. Two years ago there were 11, then nine by last year. Two additional Negro annual conferences (in Texas and in New Mexico) participated in mergers this summer, bringing the total of such conferences down to seven.

METHODIST NEWS CAPSULES

Dr. Merlyn W. Northfelt has been elected president of Garrett Theological Seminary, Evanston, Ill. Currently the coordinator for the Northern Illinois Annual Conference, Dr. Northfelt becomes the Seminary's 11th president on September 1.

The Rev. Bernard T. Lomas, pastor of Epworth-Euclid United Methodist Church in Celevland, Ohio, has been named president of Albion (Mich.) College succeeding Dr. Louis W. Norris who is retiring.

Dr. Franklin H. Littell, former president of United Methodist-related Iowa Wesleyan College, has been named director of graduate religious studies at Temple University.

Dr. Edward M. Collins, Jr., dean of the College of Arts and Sciences at Marshall University in Huntington, W. Va., has been named eighth president of United Methodist-related Millsaps College in Jackson, Miss.



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ONE BIG UNHAPPY FAMILY

by S. T. Gillespie

The great pop singer, Isaac Hayes, in one of his albums called, "The Isaac Hayes Movement", sings a beautiful song entitled, "Unhappy Family". This song is about a man and his wife. They have beautiful and healthy children, a lovely house and two or three cars; but the primary thing in their lives is missing, and that is love. So Mr. Hayes sings, "We are one big unhappy family. We are too proud to let our feelings show. We are one big unhappy family; we can't afford to let anyone know."

In paraphasing the words of Mr. Hayes' song, he seems to be saying that this family didn't want people to know that they were playing games; they didn't want people to know that they were pretending; and they didn't want to let those on the outside in on their business in fear that they would be found out.

I am afraid that this is where so many of our congregations stand. We are "one big unhappy family". We are too proud to let our feelings show for people. We are content to remain surrounded by four cozy walls and beautiful stained glass windows. We are afraid to let those on the outside in on our "thing" because they might find out that we are not as happy as we claim to be. They might find out that we, the church, who are suppose to know about love and happiness have not really found it ourselves; and if we have no love in the church, it is going to be difficult to tell them who are on the outside how to love. Yes, we are afraid because we are not ready to tell them, "I stand accused of loving you."

Bishop James Armstrong, in his book, "The Urgent Now," warns us that, "It is no time for us to self-consciously explain why we are not involved; why the church is not responsive to contemporary need. It is no time for us to be on the defensive. The pressures of history insist that the hour is too late and the need too desperate for that!"

I think the time has come for us to grow up and be the church that we are capable of being. Someone wrote that we are children who think that we are grown, children with children of our own. From the cradle to the grave, why must we all behave like little children?

In Paul's letter to the church at Corinth he says, "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood. So faith, hope, love abide—these three—but the greatest of these is love." (I Corinthians 13:11-13)

The Rev. Mr. Gillespie is pastor of John Wesley United Methodist Church, Fayetteville.

Div.

NORTH CAROLINA

christian advocate

Vol. 115 Greensboro, N. C., August 27, 1970 No. 33

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DURHAM, N. C.



A mid-year ordination of deacons took place at Methodist College, Fayetteville, in connection with the Renewal and Re-creation Week of the North Carolina Conference. Bishop William R. Cannon, Jr. is here shown administering the ordination as The Rev. W. A. Seawell, vice-chairman of the Board of the Ministry, looks on. Those receiving deacons orders are William Herbert Farmer, Donald Francis Gum, Henry Westbrook Lee, Odell Stephen Matthis, Billy Fenton Seate, Bennie Joseph Tripp, and John Wayne Yount. In the same service, Joseph J. Grimes was admitted into full connection.

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Sept. 10-11—General Board, National Council of Churches, Salt Lake City, Utah
Sept. 17-29—General Board, Health and Welfare Ministries, San Antonio, Texas
Sept. 21-22—UMCOR Fall Meeting, New York, N. Y.
Sept. 21-26—Executive Committee, World Methodist Council, Geneva, Switzerland
Sept. 30-Oct. 2—Annual Meeting, General Board of Evangelism

NORTH CAROLINA CONFERENCE

Sept. 1-2—Registration for First Semester, High Point College
Sept. 3—Commission on Archives and History, Methodist Bldg., 10:30 a.m.
Sept. 4—Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 10 a.m.
Sept. 7-8—Freshman Orientation, Methodist College, Fayetteville
Sept. 9—First Semester Classes Begin, Methodist College
Sept. 9—Fall Registration, N. C. Wesleyan College, Rocky Mount
Sept. 10—Camps and Conferences Program Committee, Methodist Building, 10 a.m.
Sept. 12—Board of Pensions Special Study Committee, Methodist Building, 10 a.m.
Sept. 15—Methodist Retirement Homes, Trustees Fall Meeting
Sept. 18—District Secretaries of Evangelism Workshop, Methodist Building, 5 p.m.
Sept. 19—Board of Evangelism, Fall Meeting, Methodist Building, 10 a.m.
Sept. 20-24—Alamance County Christian Workers' School, First Church, Graham
Sept. 21—Raleigh District Missions Workshop
Sept. 22—Methodist Home for Children, Trustees Meeting, Raleigh
Sept. 24—Council on Adult Ministry, Methodist Building, Raleigh

WESTERN NORTH CAROLINA CONFERENCE

Aug. 30—District Training Session for Local Church Leaders, High Point Area, Wesley Memorial, High Point.
Sept. 1—Ministerial Education Loan Committee, 10:30 a.m., Holiday Inn, Statesville
Sept. 1—Executive Committee, Board of the Ministry, 1:30 p.m., Holiday Inn, Statesville
Sept. 3—Board of Social Concerns, Milford Hills Church, Salisbury, 10:30 a.m.
Sept. 6—Winston-Salem Northeast District Stewardship-Every Member Visitation Workshop, Stokesburg Church
Sept. 8—Executive Committee, Board of Health and Welfare Ministries, Methodist Home, Charlotte
Sept. 9-12—Retreat, Bishop Cabinet and Program Council Staff
Sept. 13—Winston-Salem Northeast District Joint Charge Conferences and Dialogue Sessions, 2:30-4 p.m., Central Church, Mount Airy
Sept. 13—High Point District Program Council Workshops, Asheboro Sub-district, 2:45-5 p. m., First Church, Asheboro
Sept. 14—Salisbury District Ministers and Wives Luncheon, 10:30 a.m., Center Church, Concord
Sept. 17—Winston-Salem Northeast District Joint Charge Conferences and Dialogue Sessions, 7:30-9 p.m., Kingswood Church, Rural Hall
Sept. 17—Salisbury District Program Council, 7:30 p.m., First Church, Salisbury
Sept. 18—Board of Health and Welfare Ministries, Methodist Home, Charlotte.

WHY MEN LEAVE THE MINISTRY

by Marjorie Hyer

NEW YORK (UMI) — A study by a United Methodist researcher as to why men leave the ministry for other vocations has revealed some common patterns in their thinking but no single compelling reason for their action.

The survey found that most of the ministers interviewed in the study placed importance on money, and said they felt underpaid .For example, several asserted in interviews with the researcher that New York City pays sanitation men "more than some Alabama churches pay their pastors." The study said the emphasis on money may well be a symptom of what the pastor apparently senses to be his declining status and uncertainty about his role in the community. Most of those studied also complained that their seminary training had not adequately prepared them for the problems they would face in the parish.

The study was conducted by the Rev. Dr. Robert L. Wilson, New York, research director for the United Methodist Board of Missions' National Division. It is entitled "Drop-outs and Potential Drop-outs from the Parish Ministry." The study focused on the Alabama-West Florida Conference of the United Methodist Church, but many general conclusions were drawn by Dr. Wilson. It has been given general public release. It includes men who have left the parish ministry within the last three years, plus those who are still serving churches but have indicated they are seriously considering leaving the ministry. Depth interviews were conducted with a total of 29 ministers and former ministers in the conference.

According to Dr. Wilson, the men in the study "represent a range of theological and social perspectives. The generally accepted idea that the church is losing its young liberal clergymen because it is hopelessly conservative and unwilling to change is . . . . incorrect."

Rather, he generalized from the Alabama study, "the church is losing men who appear to have a fairly rigid view of what the church ought to be.' When reality does not coincide with their view, they are unable to adjust and they move into another career, he added. Both "liberals" and "conservatives" were discovered among the dropouts and potential dropouts, he said.

To help in the situation of dropouts Dr. Wilson recommended in the study that pastors who clearly wish to leave the ministry should be enabled to make the transition smoothly, that a greater sense of fellowship be fostered among ministers in an annual conference, and that ministerial workloads and salaries be studied.

Dropouts and potential dropouts, Dr. Wilson found, are "highly pessimistic about the church as an effective institution. They feel they are leaving a dying institution." He said there were some indications that men had accented this viewpoint to rationalize their decision to leave the ministry.

Dr. Wilson found that a common trait among those leaving or about to leave the church was a style of leadership that was described as "bureaucrati

rather than charismatic. The bureaucratic leader is one who operates within an organization and is promoted by the leadership to higher levels within the organization." This is in contrast to charismatic leaders who achieve their position because they win the following of a group of people.

The men interviewed did not appear to be trying to win any following, Dr. Wilson said, adding: "Their greatest frustrations were expressed — not toward the laymen — but toward the annual conference (i. e. the bureaucracy) for its failure to promote them to levels (i. e. churches) which they felt they deserved." Dr. Wilson noted that the men interviewed appeared "to expect more from the annual conference than it can deliver."

All but one of the men interviewed were married; most had children. Generally they reported that their wives supported their decision to leave the ministry. However, the study said, many of the men indicated that the decision to leave was "most difficult to explain to their parents."

Dr. Wilson drew a general conclusion from the Alabama-West Florida study that there is a high degree of communication and friendship among men who have left the ministry or who are about to leave—so much so, he said that the ex-pastors in some cases appear to be functioning as "negative recruiters." What may be happening, he said, is that disaffected pastors have become friends and are helping to talk each other out of the ministry. Their friendship group of like-minded pastors provides a system which supports their leaving rather than their remaining in the ministry. Dr. Wilson suggested that some of the "negative recruitment" by ex-pastors may be stemming from guilt feelings about their own actions. "By persuading others to leave, they can have reinforcement of the 'rightness' of their own decision," he observed.

Most of the dropouts have gone into service-type professions rather than into business, and most feel they continue to carry on a worthwhile ministry in their new careers, the study showed. The age of the men in the study ranged from the late twenties to the late forties; one man expressed the feeling that if he didn't make the change in vocation before he was 35, he would be too old to make it.

Nearly all the men studied were seminary graduates. While they expressed appreciation for the education they received in seminary, Dr. Wilson said, most felt it had not adequately trained them for the challenges of the parish. "Seminary teaches you how to have an effective ministry in a rational society — not how to deal with red-necks," one man commented. Another said his training "didn't teach me the guerilla warfare techniques necessary for survival in the local church."

In general conclusions and recommendations resulting from the Alabama study, Dr. Wilson declared that "once a man makes the decision to leave the parish ministry, the denomination might assist him to make the transition as quickly and as smoothly as possible. The man who has come to the conclusion that the local church has no future and who is planning to leave, should do so."

He also advocated greater efforts "to promote understanding and a sense of fellowship among the ministerial members of the annual conference. There was general agreement among the men interviewed that there was not a sense of fellowship among the ministers. There was fellowship among subgroups in the conference, hostility among factions."

(Continued on page 13)

The Meaning Of "Servant Church"

Many Christians today are earnestly seeking to know what is the true and central mission of the Church. What in the Church's life and work is primary and what secondary? What represents encrusted tradition and what can be cut away without affecting the nervous and circulatory system of the body ecclesiastical? What is mere window dressing or padding or inconsequential superstructure as contrasted with flesh and blood and bone?

In a day when nothing is beyond scrutiny and when everything is being challenged, we need to take an honest, uncompromising look at the Church. A popular new way of looking at the Church is to reject the idea of the Church as a pleasant compound set aside in the world for the health and welfare of the satisfied and the whole. This view says that the Church does not exist to please and to serve the "elect", the "saved"; nor does the pastor exist to be a servant to the whims and fancies of the saved and satisfied among his congregation.

This new view tells us something that is true and that is important. It informs us that the true Church cannot remain in the world as a spiritual enclave which shuts out the sound and smell of human suffering around it. The Church in isolation from human misery and sin is a travesty and an anomaly. It is an obvious contradiction of the spirit and words of the Christ who founded it and whom it claims as Lord.

But some manifestations of this new view are themselves faulty. While offering a significant corrective, they sometimes propound an equally serious error. This error has to do with the interpretation which some modern Christians give to the expression "Servant Church".

When using "Servant Church", their focus is upon being a servant to humanity.

This would be all right if motive were unimportant. But in the Christian religion motive is vital or should be. We do not believe in salvation by works. We believe that salvation involves an inner transformation, a change in the attitude and the spirit of a person; a change wrought by the grace of God through the instrumentality of the Holy Spirit.

A changed person, motivated by love and compassion, then enters into service to his fellow man. But he enters into such service as the Christ's servant. The "Servant Church" serves humanity, but it is not the servant of humanity; it is the servant of our Lord. It renders its service to mankind in obedience to God in Christ; in fullfillment of its discipleship to Christ.

If the reader supposes that we are merely dealing in semantic gymnastics —in a play on words, in discriminations which are non-existent—he remains blind to a vital distinction. Let us illustrate the distinction this way: an ambassador who is sent to another country relates himself to the people of that other country; he does many things to serve the needs of those people. But he remains a servant of the sending country.

Jesus Christ must always remain the "sending country". While serving others, we owe ultimate allegiance to

God alone, from whom we have received our commission and from whom we daily receive our orders.

The Church of Jesus Christ dare not make of itself merely a servant of humanity. Nor does it dare to let humanity (even suffering humanity) dictate to it the terms upon which it renders its service. In all situations of human need, the Church must remain in close consultation with its Lord. It must seek to know the will of God.

The will of God may not always be known automatically. The will of God may not always be known by government officials or by other secular organizations. The will of God may not always be discerned by church groups if those church groups have ceased to use prayer as an in-depth means of receiving direction and guidance from God.

If we keep this distinction in mind, we will serve the needs of humanity no less. But we will more fully carry out our mission as servants of the Lord Jesus Christ. This may mean the reordering of some of our priorities. We may find that what the world puts first may not be what God puts first. Moreover, we may find ourselves rejected by the world at the point of God's highest priority—the things of the spirit. We may discover that a world which eagerly received bread for the stomach is not at all interested in the bread of life for the soul. If such be the case, we are nonetheless under mandate to obey God and not man; to continue to preach and teach the Gospel; to persist in calling men to repentance and reconciliation.

The mission of the "Servant Church" remains, as always, to serve the needs of people in body, mind and spirit. But in faithfulness and obedience, this Church must never forget that Jesus Christ is its Lord and Master.

A New Opportunity

It is good to have new beginnings, even when the new will be in many respects a continuation of the old. Such an occasion is now upon us. A new Church School year begins with September.

Some who have been engaged in the educational task of the Church for many years may be a bit disheartened by the situation in which we find ourselves. Church School attendance is off at a time when people are multiplying in numbers. There has been a steady barrage of criticism of methods and materials used by the United Methodist Church. Solace may be taken from the fact that much of this criticism is a sign of our times. Some of it simply grows out of the difficulty of producing curriculum materials which will please everybody—including individuals with widely divergent religious views.

But now, if ever, is a time to exchange the stick of criticism for a few words of appreciation. When all has been said that should be said, we owe a great debt of gratitude to the people of the General Board of Education in Nashville, Tenn. Most of us don't know these people personally. If we imagine them to be devious conspirators plotting the corruption of youth, or the undermining of our churches, we are tragically mistaken. They are pastors and ministers of Christian Education

(Continued on page 11)



Church building where 180 *children attend school.*

PERU: A CENTER OF N. C. CONFERENCE CONCERN

by R. H. Stark

Thousands of dollars have been generously given to bring hope to the earthquake victims of Peru. The North Carolina Conference has been raising funds for one year to build an elementary school in La Merced, Peru.

Peru's population exceeds eleven million inhabitants, several million of whom are Quechua and Aymara Indians living in scattered jungle communities east of the Andes mountains. It is to these people Jim and Jo Ann Stanford ministered as missionaries of The United Methodist Church.

In this mountainous, rain-forest region of Peru is a small village named La Merced. In La Merced one hundred eighty children attend an elementary school in the church building pictured in this article, an appalling situation.

Last year the North Carolina Conference of The United Methodist Church accepted the challenge to build the La Merced Elementary School as a memorial to Rev. James C. Stanford, formerly of Burlington, who died in Peru and was buried there. Twenty-five thousand dollars for eight hundred United Methodist Churches turns out to be $31.25 per church. Is this amount too much for our smallest membership? Hardly!

"The Americas: How Many Worlds?" comes as our church-wide mission study this year. Let's see what we can do to make the Americas united! Let's build that elementary school in La Merced and open new worlds to the present 180 Peruvian children eager to learn!

We lack only sixteen thousand dollars meeting our twenty-five thousand dollar goal. We can do it if I will do it!

Send your gift to Charles K. McAdams, Conference Treasurer, Methodist Building, Glenwood Avenue, Raleigh, N. C., 27605 marked The Jim Stanford Memorial.

RECONCILIATION FUND GRANTS MADE TO VIETNAM PROJECTS

DAYTON, Ohio (UMI) — Five rehabilitation projects in Vietnam will receive $264,070, from the United Methodist Church's Fund for Reconciliation, it was announced here August 12.

The Rev. Raoul C. Calkins of Dayton, executive secretary of the denomination's Quadrennial Emphasis, said that the money being released Sept. 1 for the projects is a second installment on a two-million-dollar goal for rehabilitation work in Vietnam as part of the church's $20 million Fund for Reconciliation being raised during the 1968-72 quadrennium.

Dr. Calkins said that the release of the funds had been approved by the Executive Committee and the Committee on Coordination of the Quadrennial Emphasis and will be channeled through the United Methodist Committee for Overseas Relief (UMCOR) and the interdenominational Vietnam Christian Service program.

The five projects include: assistance in rehabilitation of amputees, training Vietnamese in social work, scholarships in elementary education, rehabilitation of housing north of Saigon, and assistance with Montagnard hostels.

Bishop James K. Mathews of Boston, Mass., is president of the Quadrennial Emphasis Committee, which has as its four-year assignment not only the raising of the $20-million Fund for Reconciliation but conducting a church-wide Bible study program and the recruitment and training of young volunteers for service in reconciliation and rehabilitation work.

Last November the Quadrennial Emphasis Committee allocated $132,000 for permanent housing and development loans for small businessmen in South Vietnam. The current payment from the Fund for Reconciliation brings to $396,070 the amount expended through that fund for rehabilitation work in Vietnam.

In addition to the amount for Vietnam, the Voluntary Service program and the Commission on Religion and Race, an amount of $2,265,800 from the Fund for Reconciliation has already been approved for 34 projects among black persons and other minority groups throughout the United States.

Expressing appreciation for the current gifts, the Rev. J. Harry Haines, New York, executive secretary of UMCOR, called attention to the vast need for relief and rehabilitation in Vietnam.

Dr. Haines said that some estimate the number of amputees in Vietnam at 20,000—many of them children who are innocent victims of the war. He also said that if the United States had as high a percentage of refugees in relation to its total population as Vietnam, there would be 27 million refugees here.

In announcing the release of the new money for Vietnam, Dr. Calkins said that from its inception June 1, 1968, until Aug. 1 of this year, the Fund for Reconciliation has received $3,831,392 for general purposes, including a $700,000 amount designated for the church's Commission on Religion and Race.

In addition to funds for general projects remitted by the annual (regional) conferences to the church's gen-

(Continued on page 11)

OCTOBER INAUGURATION PLANNED FOR GC PRESIDENT

GREENSBORO, N. C. — Dr. David G. Mobberley will be inaugated as the 13th President of Greensboro College during ceremonies in Odell Memorial Auditorium on Friday, October 16th, beginning at 2:00 p.m.

The inaugural ceremonies will be preceded by a hospitality hour in Lea Center of Main Building from noon until 2:00.

President Mobberley will respond to the inaugural challenge delivered by Bishop Earl G. Hunt, Jr., presiding bishop of the Western North Carolina Conference of The United Methodist Church and Dr. Myron Wicke, general secretary of the Division of Higher Education of the Board of Education of The United Methodist Church in Nashville, Tennessee.

J. C. Cowan, Jr., honorary chairman of the Board of Trustees, will introduce former presidents of the 132-year-old Methodist College. Dr. Harley Williams, pastor of West Market Street United Methodist Church of Greensboro, will give the inaugural prayer.

Bland W. Worley, chairman of the G. C. Trustees, will install Dr. Mobberley as President, the duties of which office he assumed July 1, 1969. Greetings will be given by representatives of the college student body, alumni, City of Greensboro, State of North Carolina, and the faculty.

Music for the event will be by Dr. Harold G. Andrews, Jr., Professor of Organ.

Dr. Mobberley came to Greensboro College from Lycoming College in Williamsport, Pennsylvania, where he Dean and Professor of Biology. A native of Cleveland, Ohio, he is an honor



Dr. David G. Mobberley

graduate of Baldwin Wallace College with a Master's Degree from the University of Michigan and a Doctorate from Iowa State University.

TAR HEELS TAKE ALASKAN TOUR

Rev. and Mrs. I. L. Sharpe of Mi senheimer have just returned from a three-week tour of Alaska, Yukon Ter ritory and British Columbia. This "Unit ed Methodist Tour" was made up o 32 persons from 14 states. Dr. Rober Browning, a professor in the Methodis Seminary, Delaware, Ohio was the leader.

A visit was made to Alaska Metho dist University and Jesse Lee Home for Children in Anchorage. Among the many places visited were Kotzebue above the Arctic Circle, Nome, Fair banks, Mt. McKinley, amidst a blinding snow-storm, Porter Glacier, White horse, Skagway, and a ship trip down through the "Inside Passage."

A NEW OPPORTUNITY

(Continued from page 7)

and laymen who for a time are devoting themselves to a specialized ministry.

Some have been in Nashville longer than others, but all of them came out of the local church, and they remain affiliated to a local church, and they will stay actively affiliated with a local church long after they have left the board at Nashville.

We may not like all that they produce, but the chances are that they themselves are not too well satisfied with some of what they produce. They are probably doing a better job than we could do. This is not intended to place their work above critical evaluation. But we do need to hold it in proper perspective.

Now, turning to the local church, in our mind's eye we see the thousands of men and women who man the Church Schools of United Methodism. The faithfulness of these people to their weekly tasks represents a miracle of the first magnitude. What other cause could rally so many people for so many hours, year in and year out? And all of it on a volunteer basis. No pay; sometimes no encouragment and scant appreciation.

Yet these Church School workers—general officers, teachers, and class leaders—stay on and on and on. Why? It could only be for the love of Christ and of people, for dedication to Christian duty, for loyalty to the community of believers of which they are a part. We take this occasion to pay them honor and to express appreciation for the signal service they continue to render.

The Church has no task that stands above that of Christian nurture. Take this away and we remain forever rebuilding foundations. We are called through grace to become children of God in order that we may grow up to the full stature of Christian maturity. The Church School has a vital and awesome responsibility here.

We humbly urge upon officers and teachers that they step into the new Church School year on September 6 with high hopes and a valiant spirit. The morale of the rank and file is not likely to rise above that of the leaders. View your responsibility therefore, from the high ground of lofty vision and an enlivened imagination. Whether you do your very best is probably far more significant in the lives of others than you may ever realize. The toil must be now; the reports and rewards will come later.

RECONCILIATION FUND GRANTS

(Continued from page 9)

eral treasurer, each annual conference retains a like amount for Fund for Reconciliation projects in its own area. Consequently, the total amount actually paid in to date toward the $20-million Fund for Reconciliation is approximately $7,700,000 or twice the amount sent in to the general treasury.

Money for the Fund for Reconciliation will be received throughout fiscal 1972.

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FAMILY LIFE CONFERENCE LEADERS ANNOUNCED

Registrations are coming in rapidly for the National Conference on Family Life, October 8-11, 1970, in the Conrad Hilton Hotel, Chicago. It is anticipated that nearly 3000 persons will assemble in the International Ballroom at 7:30 p.m., Thursday evening, October 8. A dramatic presentation by John Clayton will set the challenge at the opening session.

The Conference will close at noon on Sunday with a Service of Holy Communion conducted by the bishops who are present. This communion service is being planned by Bishop Lance Webb of the Illinois Area, chairman of the Commission on Worship.

The theme of the Conference is "Christian Families Face Up." Announced speakers include:

The Honorable Shirley Chisholm, Representative to the United States Congress from the Bedford-Stuyvesant District in Brooklyn

Bishop Earl G. Hunt, Jr., of the Charlotte Area

Dr. Morris B. Abram, former President of Brandeis University

Dr. James Thomas Laney, Dean of Candler School of Theology

The Reverend Robert A. Raines, pastor, First Community Church, Columbus, Ohio

The seventeen work areas will have as many sections as necessary. Present leadership includes Dr. Alan F. Guttmacher, President, Planned Parenthood World Population, Dr. Evelyn Millis Duvall and Dr. Sylvanus Duvall, well known writers in the family field and the following:

Mrs. Rose M. Catchings, Ministry to Women, World Division of the Board of Missions

Dr. Alberta Baines, Assistant Superintendent of Elementary Curriculum, Houston, Texas

Rev. James M. Wall, Editor, **Christian Advocate.**

Rev. Tom Price, Director of the Department of Alcohol Problems and Drug Abuse, Board of Christian Social Concerns

Dr. Allen J. Moore, Professor of Religion and Personality and Christian Education, School of Theology at Claremont

Rev. Charles Courtoy, Director of Senior High Ministries, General Board of Education

Rev. Dean M. Kelley, Director of the Commission on Religious Liberty of the National Council of Churches

Professor Frank Wright, Iowa Wesleyan College

Dr. Richard Bauer, Executive Secretary, Inter-board Committee on Enlistment for Church Occupations

Dr. John Vayhinger, Professor of Theology, Anderson Seminary

Dr. James Doty, President, Baker University

Mr. Herman Will, Jr., Associate General Secretary, Division of World Peace, Board of Christian Social Concerns

Rev. Earnest A. Smith, Associate General Secretary, Division of Human Relations, Board of Christian Social Concerns

Rev. Woodie W. White, Executive Secretary, Commission on Religion and Race

Dr. Lois Schwab, Professor of Home Economics, University of Nebraska

Rev. Dale White, Pastor, United Methodist Church, East Greenwich, Rhode Island

Mrs. Florence Lund, Editor of Special Educational Curriculum Material, General Board of Education

Rev. William Mason, Chaplain, Emory and Henry College

Rev. Richard Gibbons, Pastor, United Methodist Church of Nichols Hills, Oklahoma City.

Rev. John Rozeboom, Associate Director of Education, East Michigan Conference

Dr. Leon Smith, Director of Ministries in Marriage, General Board of Education.

TRIPLETT HAS LAWN CHAIR MINISTRY

by Charles L. Edwards, lay leader

We are involved in a "lawn chair ministry" at Triplett United Methodist Church, Mooresville, which may prove to be successful in some other areas. With the help of the minister, church lay leader, and the chairman on social concern, we have arranged this ministry to shut-ins.

We have twelve shut-ins in our community who are members of our church and are unable to attend. We decided during the twelve weeks of the summer or however long it would take, we would visit in each home for a Sunday evening service. This service would be most informal and be conducted by the laymen. We contacted the shut-ins to see what Sunday evening they would prefer to have company and then we ran the announcement in the bulletin asking the Church members to bring a lawn chair and to come prepared to sit in the yard and participate in the singing and fellowship. We asked individual laymen to lead in a devotional type of worship service.

This has proven to be very successful and most rewarding. We have had over 50 people at each Sunday evening service who have brought their chairs and participated in the service. The minister is just a member of the congregation. He brings his own chair and allows the laymen complete freedom in conducting the service.

We have had young men, old men, ladies, and youth to take the leadership in conducting the service. Each home has expressed genuine gratitude for the service and a hope we would be able to come back during the summer before we go back to the church for our wintertime or indoor worship on Sunday evening.

WHY MEN LEAVE THE MINISTRY

(Continued from page 5)

In calling for conference leadership to "evaluate carefully the workload of many ministers," Dr. Wilson said he "received the impression that some of the men interviewed simply did not have enough to do in their local churches . . . . . It may be that a realignment of charges could not only provide more churches with better trained pastors, but also provide more ministers with a more adequate workload and salary."



This picture shows only about half of the work area group on missions, which had the Rev. Paul Bunn as leader. Other work area meetings covered Ecumenical Affairs, Education, Evangelism, Social Concerns, Stewardship and Worship.

N.C. CONFERENCE LAUNCHES SUCCESSFUL SUMMER R&R

R & R stands for Renewal and Recreation. It refers to the big combination seminar, retreat, workshop, conference—call it what you will—which took place at Methodist College, Fayetteville, Aug. 11 through 16. Sponsored by the Program Council, it brought together almost a thousand key leaders of the conference in a carefully planned and coordinated period of study and inspiration. It was set up in two sections: one beginning on August 11 and concluding on the 14th; the other beginning on Saturday the 15th and culminating with a big lay rally on Sunday afternoon.

Several factors contributed to the unusual success of this first-of-its-kind conference. For one thing, Methodist College offered near ideal facilities at very reasonable costs. Nobody had any trouble finding their way around. Most had been there on numerous other occasions.

The dormitory rooms were air-conditioned and immaculate; the entire campus seemed to be spick and span. The food service was all that anyone could desire. The Rev. Bill Lowdermilk, director of public relations of the college, and all school personnel were painstakingly helpful.

Another factor which contributed to good results for the R & R was that this program was laid on the foundation of three summer conferences which have been going on for some years: the school of missions, the pastors' conference on Evangelism and the lay conference on Evangelism.

Dr. Nick Grant, director of the Program Council, and his able operational staff did an outstanding job of preparation. As a result almost all phases of the activities went smoothly. There was good balance between platform speakers in plenary sessions and discussion and study periods. Intermixed were lively special programs involving music and new forms of worship.

This conference, like all conferences, brought it own series of sidelights and anecdotal type happenings. Just to recount one such sidelight, the scene is in the restaurant of a downtown motel; the time is after the close of an evening session. Four ministers are seated at a table. They wait with some diminishment of patience for the appearance of a waitress to take their order for some light refreshments. Waitresses flit about, but always with averted eyes. Perhaps the ministers did begin to wear weary, worried expressions. At least, a stranger sitting at an adjoining table slicing into a big steak, thought so. For after some hesitation, he finally put down knife and fork to ask the question which was on his mind.

Leaning across the aisle, he stated, "You gentlemen seem to be worried and under a heavy burden. I've been wondering if maybe you may not be the fellows who are responsible for seeing that the nerve gas is shipped safely across the state and on out to sea. I can't imagine anything else that would be a tougher assignment."

None of the four had the nerve to do more than to deny the association with the nerve gas shipment. Come to think of it, though, the package of responsibility most ministers carry might well be in the same category as a nerve gas shipment!

The ordination of seven lay pastors who had been conditionally approved by the annual conference in June and had completed all requirements during the approved pastor's school at Duke was a significant event; significant for them personally, significant for the charges where they serve, and significant as evidence of the United Methodist Church's real concern that congregations should be served with a full ministry.

The "outside" speakers, Dr. Mack B. Stokes of Candler School of Theology and Dr. L. Edward Mattingly of Nebraska Wesleyan University, measured up to the high expectations of the conference. Among "visitors," who led study groups were Mrs. Carl King, Charlotte, Mrs. Alvin Morrison, Statesville, and Miss Maryruth Nickels, Dallas, Texas. The "local talent" was selected from among the best of the conference—which is to say that they stand among the best from anywhere. The Rev. Kimsey King, one of them, presented a series of studies on the Psalms.



A father and son look over a Montage set up in the lobby of the fine arts building. Its clippings represent the main thrusts of the conference: the study themes How the Word Gets Around, and The America: How Many Worlds?; also, the study on the Psalms; and Confirmation training. The two in the picture are the Rev. S. J. Starnes, former editor, the NORTH CAROLINA CHRISTIAN ADVOCATE, now serving as retired supply pastor of Shiloh United Methodist Church, near Burlington; and Chaplain (Major) William B. Starnes, who has recently returned from duty in South Vietnam. His present assignment is to the Army Chaplains School. He and Mrs. Starnes, with their two children, are now living at Fort Hamilton, N. Y.

Bishop Cannon, always affable, available, had an informal hour with

(Continued on page 18)

NO TIME FOR MANANAS

by Nancy Davis

A group of laymen from the Boger City United Methodist Church of Lincolnton, N. C., gained a new insight into the missions and relief work of the church early in the spring of 1970. They spent two weeks on Roatan Island (30 miles from the British Honduras mainland) rebuilding the Coxen's Hole Methodist Mission and Industrial School, which had been destroyed by Hurricane Francellia five months before. Because the men wore construction-type hard hats while working on the project, it came to be known as the "Hard Hat Mission."

The project was initiated in October, 1969, one month after the devastating hurricane destroyed or damaged more than 80% of the buildings on the tiny island leaving hundreds homeless. At that time the United Methodist Committee for Overseas Relief sent a task force to the island to survey the damage and make recommendations for what the church could do to help with the massive rebuilding project that lay ahead. The task force, headed by Bill Richardson, a United Methodist layman and contractor, reported back that a great need at that time was for mission building teams from the United States to go and assist with the rebuilding of the churches.

Shortly after Christmas the Rev. Joe L. Ervin, pastor of the Boger City United Methodist Church, agreed to coordinate the project. Groups of laymen from that church and from two other churches, one in Maryland and one in Montana, took on the job of rebuilding the Coxen's Hole Methodist Mission and Industrial School. The Industrial School offered the only formal education beyond 6th grade level to the people on the small island. A United Methodist missionary, Gilbert Bowen, was the school's only teacher.

With money from UMCOR and the United Church of Christ Board for World Ministries and some from local churches, construction equipment and supplies were purchased and shipped to Roatan Island in January. The group of eight laymen from Lincolnton left the States on Feb. 14 to begin the rebuilding project. They were met on Roatan by Mr. Ervin, Mr. Richardson and the Rev. Jack Taylor, a Presbyterian minister, who had all gone ahead to prepare for the rebuilding teams. The group from North Carolina were to do the initial part of the construction work on the church and school, and the groups from Maryland and Montana were to finish it up.

At first the task seemed impossible in light of the lack of facilities available and the short time (only two weeks) allowed for the work. On the whole island there were only two bulldozers and one truck to use on the building project. The site had not even been graded until a few days before the team arrived, and the building supplies did not arrive for two more days afterwards because they had accidently been delivered to a small port some 90 miles away from Coxen's Hole.

The attitude of the people in the town also seemed to work against the completion of the project in the allowed time. While they were enthusiastic about the rebuilding of the church and school and were most eager to help, the local citizens couldn't believe that these men really in-

tended to do all this work in two weeks—six months perhaps, but not two weeks. Their attitude was one jokingly referred to as "manana," —what wasn't done today could always be put off until tomorrow, or the next day. However, this group of men couldn't afford any "mananas," and they worked straight through, rain and shine, losing only one half of a day because of an absolute downpour. They worked diligently, putting "legs to their prayers," and at the conclusion of the two weeks the entire frame of the 5,300 square foot building stood completed, lacking only the roof and the interior work which would be done by the two following groups.

Over a third of the sand and concrete used in the construction had to be carried by hand to the site. Most of the blocks for the foundation and walls were made there on Roatan with the hand operated block machines sent down for the project. The main source of electrical power for the construction was a diesel generator which was also part of the equipment initially supplied.

On the evening of their last night in Coxen's Hole, the men of the Hard Hat Mission found their reward in the gratitude of the village people. A farewell party was given in their honor that evening, and various people spoke to the group expressing appreciation for the spirit and determination shown by the men as they worked. The men of the Hard Hat Mission left Roatan with a new understanding of the meaning of a Christian witness and a new value for the mission and relief programs of the church.

Such programs as the Hard Hat Mission are carried forward regularly by the United Methodist Committee for Overseas Relief. UMCOR works with other agencies to provide immediate relief, as in the Peruvian earthquake, and long range rebuilding and rehabilitation, as on Roatan Island. UCMOR receives one-half of the offering collected on World Communion Sunday.



RECEIVES AWARD

On July 26 at First United Methodist Church, Forest City, Life Scout Billy Summey received his God and Country Award. Pictured, left to right, are Mr. and Mrs. R. Gene Summey, Billy's parents; Billy; Scoutmaster Bill Henderson, and the Rev. Don A. Payne, minister.



Leisure time was at a premium, but most people knew how to squander a few fleeting minutes in socializing in the lobby of the auditorium, as shown above, or in the student union.

N. C. CONFERENCE LAUNCHES *(Continued from page 15)*

the pastors and one with the laymen.

In summary, this was a very effective program to aid districts , pastors and churches as they make plans for the fall and winter. It represented a distinct step forward, we feel, in the status of the Program Council. It revealed that this Council is functioning with a good degree of effectiveness both in its planning and in its execution of plans.

—J.C.S



A large group of lay women were present. Their interest focussed especially upon mission study. Meals were served and eaten amidst pleasant surroundings and friendly chatter, as can be seen here.



The 1200 seat Reeves Auditorium was the scene of all plenary sessions. Located in the fine arts building, it is air conditioned, as are most of the buildings.



Shown here is the operational staff for Summer R and R. Left to right, are Mrs. Frank McGoogan, assistant business manager; Rev. Milton Mann, Rev. John Ormond, (in foreground) and Rev. Bruce Pate, all three music and worship coordinators; Rev. Ralph Fleming, in charge of audio-visuals; Rev. Arthur Phillips, encounter groups chairman; Mrs. Harold Mann, packets materials chairman; Dr. N. W. Grant, chairman of training; Rev. Bill Lowdermilk (in foreground), registrar; Mrs. T. Marvin Vick and Rev. Ernie Porter, who together shared the responsibilities of dean; and Mrs. H. A. Davis, Business manager; Not shown are Rev. and Mrs. R. L. Bame, assistant registrars; John Meares, in charge of publicity; Mrs. Thomas Davis, literature room chairman; and Mrs. Robert Nicks, R & R secretary.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

MISSION CONVOCATION 1970

Registration in a tent on the lawn at Pfeiffer College . . . jam sessions in the Learning/Resource Center . . . stimulating classes in missions with feed-back opportunities . . . a beautiful service of celebration in the chapel at the college . . . all were inspirational experiences at the recent Mission Convo 1970 — the week long school and the week end event.

All who attended are now back in the groove of their everyday lives, still filled with dreams and plans of how they can use the techniques they have learned in presenting the studies in their home districts and churches.

Attendance at the two events was less than had been expected. At the first Convocation 170 persons were registered, with an additional 30 persons as visitors. It was reported that in the total registration were included 3 ministers and four young people — the rest were women. At the week end event the registration was 150, with about 30 extra persons attending the Sunday morning service. These figures were reported early in each school and final registration may show an additional number.

Mrs. Fletcher Nelson, Morganton, who has served as assistant dean of the school for the past two years, was chosen as the dean for the 1971 school. Mrs. Nelson has completed four years as Conference vice-president and had previously served as assistant dean of the School of Missions. She succeeds Mrs. James E. Smith, Greensboro, who had served two years as dean.

Glowing reports came from each of the classes. Leaders for the four classes in **How the Word Gets Around** were Miss Gene Maxwell, Evanston, Ill., Mrs. W. C. Carter, Prattville, Ala., Dr. Arthur Kale, Duke University, and Mrs. Jettie Morrison, Statesville.

The leaders for **The Americas: How Many Worlds** were Mrs. Frank Calhoun, Nashville, Tenn., Dr. John M. Norris, Winston-Salem, Dr. William C. Walzer, New York City, and the Rev. Roberto Escamilla, Nashville, Tennessee.

The study of the Psalms was presented to all who attended each school by Professor Mary Floyd of Pfeiffer College. In her presentations, Miss Floyd planned her sessions to be a guide to a study of the Psalms, so that her students might gain a deeper understanding of the setting and liturgical meaning of groups of chapters in the Book of Psalms.

One very interesting phase was the presentation given by a Pfeiffer College senior art student who drew his interpretations of the meaning of certain Psalms, sharing his interpretations as he worked.

All members of the faculty and the staff of the schools were resource people for the Officer Responsibility Groups held one afternoon. The 14 districts had separate meetings to make tentative plans for the Fall Mission Coaching Conference in each district,

usually held in the month of September.

Those who attended the week end convo report a very busy schedule with interesting, inspiring sessions. Many marvelled at the learning experiences available in the Learning /Resource Center. "It's just like the one at the Assembly in Houston — only on a smaller scale," said one Guilder.

Miss Alma Browning was dean of the week end event. The 1971 dean will be announced later.

Two of the busiest people on hand for the convocation were the Rev. H. Claude Young, Jr., Statesville, Associate Program Director of Outreach and Service, and the Rev. William R. Brantley, Statesville, Associate Program Director of Training. The Rev. Mr. Brantley was coordinator of the committee planning the Convocation.

This was the first cooperative School of Christian Mission held in the Western North Carolina Conference. Prior to 1970 the project has been sponsored by the Women's Society of Chrisitan Service and the Wesleyan Service Guild of the Conference.

1970 PUBLIC AFFAIRS FORUM TO BE HELD IN SEPTEMBER

The 1970 Public Affairs Forum, sponsored by the North Carolina Council of Women's Organizations, will be held at Meredith College, Raleigh, on Thursday, September 24, beginning at 10 A.M.

The theme will be. "Women in Action — 1970."

The morning program will be held in Jones auditorium. Program participants will be Mrs. Ponchita Pierce, New York City, CBS news commentator; Mrs. Dan Waite, Jr., Birmingham, Ala., president of the Alabama Banking Commission; Col. George Pickett, State Director of Soil and Water Resources, and Luther Hodges, Jr., Charlotte, State Chairman of Manpower Development Commission.

The luncheon will be held at 1 P.M. in Belk Dining Hall at the college, with Mrs. Theodore Wedel, Alexandria, Va., president of the National Council of Churches, as speaker.

For the closing feature of the day the group will go to the North Carolina Museum of Art, where a tea will be given in honor of the Forum program guests and three of North Carolina's outstanding patrons of the Arts.

Registration is $2.00, plus a luncheon fee of $3.25. This is to be sent to Mrs. Henry Cunningham, 3323 Alamance Drive, Raleigh, N.C. Reservations will be accepted in the order received. Sept. 19 is the deadline for reservations.

IN MEMORIAM

REV. HORACE WOODLAND

We, the members of the Mallalieu Temple United Methodist Church of Mount Airy, North Carolina, wish to express our love and appreciation to our beloved former pastor, Horace Woodland, who passed away recently.

When he came to our small congregation he breathed new life into it. The congregation was predominantly elderly — he held them with his charming, intelligent, gracious manner. The young people were so enthused, until the MYF had members of all denominations.

He did many things beyond the call of duty for our congregation with no thought of financial gain for himself. Most of the small reimbursement we gave was returned, in hymn books, choir robes, or whatever else was needed.

The hearty laughter, beautiful poetry and lively singing of Horace Woodland will long be remembered in this community and when a new Mallalieu Temple United Methodist Church is built, a suitable memorial will be placed therein in his honor.

Respectfully submitted,
The Members of Mallalieu Temple
United Methodist Church
Mount Airy, N. C.

Clinton Votes Dry

In a special referendum at Clinton, N. C., voters defeated "off premises sale of beer and wine". The city election took place on August 4, with 502 favoring beer and wine sales and 926 voting against it.

The Clinton Ministerial Association and local churches of the community formed an organization known as "Citizens Opposed to the Sale of Beer and Wine in Clinton." Two laymen, Lafayette Sandy and Clarence Shipp, were elected as co-chairmen.

Local leaders attribute the successful campaign to wise, persistent and unified effort upon the part of church leaders. Committees were organized to handle the various aspects of the crusade. In reporting on the achievement, the Rev. Vernon Braswell, president of the Clinton Ministerial Association stated: "Churches, pastors, and laymen joined hands across denominational and racial lines for a stirring united effort . . . . Dr. J. E. Garlington of First United Methodist Church and Rev. Wilbur C. Teachey of Grace United Methodist Church were effective leaders in leading the Methodists of Clinton in an all-out involvement."

A major part of the campaign consisted in getting non-registered voters on the books. Almost 500 new names were added to the registration list. Then, a concerted effort was made by telephone and the mails to reach every voter with the message of the Citizen's Committee. On Election Day, churches had telephone calling committees at work urging people to go to the polls, with transportation provided by the cooperating churches. As a result, this was the largest turnout of voters the city had ever known.

The campaign effort was brought to a climax on Sunday night, Aug. 2, when J. Marse Grant, editor of the **Biblical Recorder**, and author of an important recent book, **Whiskey at the Wheel**, spoke to about 600 people at a city-wide rally.

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REV. E. A. LAMB SUCCUMBS

Rev. Eugene Andrew Lamb, 65, of Winston-Salem died August 18 at Baptist Hospital. He retired in June from the Western North Carolina Conference.

The funeral service was August 20 at Konnoak Hills United Methodist Church, Winston-Salem, where he was serving at the time of his retirement. Burial was at the Gilmer Memorial Garden Cemetery at Julian.

Born in Randleman, he graduated from Western Maryland College, Westminister, Md., and the Wesley Theological Seminary. During his thirty-five years in the ministry, he served the following churches: Greenville, Va., Tabernacle-Julian, Asheboro Circuit, Crews-Sedge Garden, Fallston, Shiloh, Mt. Pleasant, First Methodist Church, Reidsville, Canaan-Mt. Pleasant. Rural Hall and Konnoak Hills.

Survivors are his wife, Mrs. Sallie Barnhill Lamb; daughters, Mrs. Rebecca Fletcher of Greensboro, Mrs. Loureta Hayworth of Baton Rouge, La.; son, Theodore Eugene Lamb of Charleston, S. C.; sisters, Mrs. W. Kearns of Pleasant Garden, Mrs. Roy Steele of Greensboro; brothers, Kirby Lamb of Greensboro, B. C. Lamb of Reidsville, Byron Lamb of Fairburn, Georgia.

Balls Creek Camp Meeting Well-Attended



Balls Creek Camp Meeting took place last week. Indications were that interest in and attendance at this 117 year old camp meeting is gaining. Hundreds of people spent the week living in what are called "tents" but are really wooden buildings arranged in two continuous rings around the centrally located auditorium.

Shown here are the present trustees of the camp grounds. They are front row: (l. to r.) Foy Jones and George Dagenhardt; second row: Ben M. Elmore, vice-chairman, A. W. Drum, Ben Drum and Jim Saunders, secretary and treasurer; third row: Rupert Edwards, Wendell Sigmon, chairman, Ernest Setzer, and Glen R. Setzer. A. W. Drum is 90 years of age.

Ashram Scheduled For Greensboro

A one day ashram has been scheduled for Sept. 19 in the Greensboro area. It will take place at Centre Friends Meeting House located eight miles south of Greensboro on state highway 62, about one mile east of its intersection with U.S. highway 220.

Announced leaders are the Rev. Ivan A. Stephens and Dr. C. W. Phillips, both of Greensboro; and Mrs. Mary Webster. Mr. Stephens is pastor of Muirs Chapel United Methodist Church, while Dr. Phillips is a prominent Methodist churchman and civic leader. From Kewanee, Ill., Mrs. Webster has been an active leader in ashram groups all over the world.

Registration is scheduled to begin at 9 a.m., and those attending are to bring a bag lunch. No reservations are necessary. People of all faiths have been invited to attend.

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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

SEPTEMBER 6



LIVING PEACEABLY WITH OTHERS

Background Scripture: Genesis 26; Matthew 5:9; James 4:1-3

Lesson Scripture: Genesis 26:17-29; Romans 12:18.

Bishop Armstrong, in a pamphlet that has had wide distribution, raises this question: "Is Peace a Dirty Word?" If we believe it is we shall no sympathy with Isaac in the story recorded in Genesis 26. The war-lover and the "super-patriot" will write Isaac off as nothing more than a contemptible "appeaser."

For an understanding of our story we shall have to remind ourselves that a supply of fresh water was a perennial problem for the nomadic people that inhabited the ancient Near East. In fact, it is still a major problem there. The contention between the herdsmen of Isaac and those of others could be repeated thousands of times merely by changing the names, times and places. However, there is one phase of the story that proves an exception to the rule. Isaac preferred giving way to the aggressor rather than risking war. When his rights to a well were challenged, he simply moved on to a different site and dug another well.

In Matthew 5:41 Jesus says: "If anyone forces you go a mile with him, go with him two miles." This refers to the custom that permitted a Roman soldier to force a Jew to carry his pack one mile. The writer once heard the late Dr. Gilbert T. Rowe preach a sermon on this text. In his inimitable style, Dr. Rowe pictured the brawny Roman soldier placing his pack on the back of a frail little Jew and starting down the road. As the two walked along they talked about many things—their children, their homes and the problems and pleasures that are the common lot of men. Before either of them realized it they had gone, not one, but two miles. The cynic will see in this story nothing more than a sentimental perversion of reality. But how much better would things have been had the Jew shown only sullen compliance, or perhaps resisted altogether? He could have been beaten, or perhaps killed, leaving a widow and orphans to struggle along as best they could. The Roman would have had one more reason to hate the Jew, and the Jew's surviving friends one more reason to hate the Romans. So the climate of human relations in that part of the world would be worsened by that much, and war between the two groups brought nearer.

The above paragraph is not intended to reduce the complex problem of peace-keeping to absurdly simple solutions. But the peace-maker was called by Jesus a "child of God." A peace **"maker"** is not the same as a **peace-wisher**. Even some of the greatest military leaders of the world now know that no one really wins in war. But peace must come through an understanding that war is generally the result of a series of decisions made in peace-time. It involves conflicts in basic values of people in different parts of the world. Our real trouble is that,

while wishing for peace, and praying for peace, we live in such a way that war is the inevitable result. Sir Norman Angell wrote: "Generally speaking, it would be true to say that no one believes war pays, and nearly everyone believes that policies that lead ultimately to war do pay. Every nation sincerely desires peace; and all nations pursue courses which, if persisted in, must make peace impossible." Dr. Sockman has written: "Jesus hated the things that make for war, but he loved the enemy. We hate the enemy but cherish the things that make for war. Our fighting zeal is easily aroused against human foes, and not so quickly against inhuman systems." One of these systems is what the late President Eisenhower called "the military-industrial complex" in which those who live by war, and profit by war, wield an undue amount of power.

To have peace we shall have to have more people who are willing to "wage peace" by repudiating those policies which inevitably lead to war. The old proverb that runs "in time of peace prepare for war" will have to be changed to mean "In time of war prepare for peace." Without the harsh terms imposed by the victorious nations at the end of World War I, Hitler would never have come to power.

He convinced the Germans that the Allies were out to destroy the German nation. The correspondence of Walter Hines Page, then Ambassador to Great Britain, to President Wilson prior to our entrance into the conflict, shows that the threat of German supremacy in world trade was indeed a factor in our entrance into that war. However, there were those of us who put our books aside and volunteered to help Wilson "make the world safe for democracy." Modern youth may not be so easily fooled.

DUKE PRESIDENT'S INAUGURATION SET IN OCTOBER

Ceremonies to inaugurate Terry Sanford as president of Duke University have been scheduled for the weekend of Oct. 17-18.

The activities will open on the night of Oct. 17 with a banquet for members of the university community. C. Van Woodward, professor of history at Yale and a specialist on southern history, will be the banquet speaker.

Activities scheduled for Sunday include a special 11 a.m. chapel service conducted by Dr. Ralph Sockman, minister emeritus of Christ Church, New York City; and a luncheon for delegates from other colleges, universities, learned societies, and so on.

The inauguration is scheduled for 3:30 p.m. in front of Duke Chapel. In case of inclement weather, the ceremony will be held inside the chapel. An informal reception will follow at 5:30 p.m.

The 52-year-old Sanford is Duke's sixth president. His predecessors were William Preston Few, Robert L. Flowers, A. Hollis Edens, Deryl Hart and Douglas M. Knight.

Sanford was governor of North Carolina from 1961-65.

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SILER CITY, NORTH CAROLINA

THE BROAD SCOPE

STUDENT ANTI-WAR STRIKES OPPOSED

The Episcopal Diocese of Connecticut has urged parishes in the state not to support a fund drive to aid student anti-war strikes. The executive council of the diocese declared that the national Executive Council did not speak for the Church as a whole. By unanimous vote the group approved an open letter to Presiding Bishop John E. Hines, which stated: "We, the undersigned, call for the Church's return to its primary task of spreading the Gospel of Jesus Christ. We call for the Church to stop its wooing of the young people of our nation by seeking to appease their fad of the moment. . . . . We call for the Church to encourage young people to return to the academic process of learning, so that, at some future time, they will be able to handle intelligently the problems of our nation."

RELIGIOUS ASSEMBLY DRAWS OVER 40,000

The North American Christian Convention which met recently in Kiel Auditorium, St. Louis and drew over 40,000 paid registrants, is something unique in religious assemblies. There were no official delegates, no resolutions were passed, and those who attended came as individuals and families for a time of inspiration and fellowship.

All paid their own expenses, and there was something for every member of the family to do. Some 500 college-aged young people, with nearly 2,000 younger teenagers, were attracted to the annual Bible Bowl competition. Approximately 300 infants were cared for in a mammoth Babyland. Recreation included cruises on the Mississippi.

CALL FOR END OF GENERATION GAP

The Rev. William Lawson, a black pastor from Houston, Texas, addressing the Baptist World Alliance meeting in Tokyo appealed for an end to the "generation gap". He stated that youths and adults need each other.

Speaking as an "elder" he said: "We do not have your quick mind, your clear visions, your still-pure ideals. But you do not have our patience and our knowledge of unseen dangers and the signs of human weakness. . . you will need our experience and skills in implementing compassion."

COLLEGE SUPPORT SAID TO BE SUFFERING

All religious denominations seem to be suffering a loss in support of colleges, according to the Rev. Lyle E. Schaller, director of the Center for Parish Development in Naperville, Ill. The United Methodist leader attributed the loss to a shift of funds into social action causes of all kinds. The shift in priorities is also affecting church-related health and welfare ministries, Schaller added.

MICHIGAN VOTES MILLIONS FOR PAROCHIAL SCHOOLS

The Michigan State Legislature has passed a school aid bill which includes a precedent-setting $22 million for private and parochial schools. The issue of public support of the private schools—mainly Roman Catholic parochial schools—has been sharply debated over the state for the past several months. The bill guarantees 50 per cent of the estimated aver-

age salary of $8,800 for the 5,800 lay teachers in such secular subjects as English, mathematics and science. The state supreme court is expected to test the constitutionality of the bill.

CANON WEDEL DIES

A prominent Episcopal clergyman, Canon Theodore O. Wedel died on July 21 of a heart attack in Alexandria, Va., at the age of 78.The husband of Dr. Cynthia Wedel who is president of the National Council of Churches, Canon Wedel was for many years warden of the College of Preachers at the National Cathedral in Washington, D. C. Before retirement, he gave vigorous leadership to the ecumenical movement and was a key leader in the National Council of Churches.

HERE AND THERE

ANYTHING HAPPENING?

Is anything of unusual significance happening in your pastoral charge? If so, we would like to know about it. Probably a lot of our readers would be interested in knowing about it.

Why not give us the story and we will carry on from there. We don't guarantee that we will have space for everything that we receive, but you cannot know until you give it a try.

We are very much interested in telling the story of interesting happenings among our churches in North Carolina; also in introducing our readers to unusual Methodists. Such events and persons deserve recognition. The telling of their story will serve to inspire others—who read about it.

How about looking over your situation, and if you see achievements or persons who fall within the above category, let us have the information. We'll appreciate it, and it will be good for the cause. We need to lay more stress on the positive, and less on the negative. This is one good way to do it!

N. C. NATIVE ELECTED MODERATOR

A North Carolinian was recently elected Moderator of the United Presbyterian Church USA. He is William R. Laws, Jr., now pastor of First Presbyterian Church of Columbus, Indiana. He was reared in the Presbyterian Church US (Southern Presbyterian). A native of Durham, he attended Davidson College and Louiville Seminary.

An interesting procedure was instituted in connection with the election which took place during this church's General Assembly at Chicago. Instead of speeches in support of nominations, the nominees (there were five of them) took the platform and were questioned from the floor of the assembly. Questions were put to the candidates — each one being asked to give his answer to each question during a 45 minute period. Some of the questions dealt with Vietnam and the military draft, polarization, the role of the Church in social change, attitude about COCU.

It must have been quite a session. Certainly the delegates had a good chance to observe the candidates as they fielded some of the hot questions of the day. It might not be a bad idea to have more of this kind of "exposure" among United Methodist "candidates".

A TRIBUTE TO CARROLL

Often people come on committees, boards and commissions, serve faithfully over a period of time, then slip off with hardly a ripple of the waters. It is therefore, refreshing to see this

(Continued on page 31)

THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

A story is told about two crabs who were strolling on the beach. The tide had gone out and as they were walking along, one said to the other, "I don't like the way you walk. You sway from side to side. It doesn't look nice. Why don't you just walk straight forward?"

"Well," replied the other crab, "you walk straight. Show me what you mean and I'll follow you." But the first crab could not do that. No crab can walk straight. He is made to waddle from side to side.

It is easy for us to see faults in other people. It is strange that most often these are the faults we have ourselves. Try not to tell anyone to act in a certain way unless you act that way yourself.

Aunt Cay

IN THE BEGINNING

Terry and Jane were eager to share with their friends in church school the things they had seen while they were on vacation. When they arrived on Sunday morning, they told Mr. Adams about the conversation that took place at Francis Asbury's statue in Washington.

"We were glad we had talked about him in our class," remarked Jane. "I wonder if there were any other men who we could learn about who had something to do with the beginning of the Methodist Church in America."

"There surely are," replied Mr. Adams. "Let's take some time this morning to talk about some of them. I have some books that might help you find some information. Look them over, Jane, and see what you can tell us when the rest of the class gets here."

Jane began to read eagerly. By the time everyone had arrived, she was ready to report. "This has been fun," she said to Mr. Adams. "There is so much I won't be able to tell it all today. Perhaps I could finish next week. But I'll get started now."

"Methodism was started in New York by Phillip Embury about 1766. Phillip had come to New York from Ireland in 1760. He had been converted under the preaching of John Wesley. He was a carpenter by trade and had helped erect a new church building in Ireland. Among the members of his family who came with him from Ireland was his cousin, Barbara Heck.

"One day long after their arrival in the new country, Barbara was visiting in her brother's home. Here she found a group of men playing cards. She grabbed the cards and threw them into the fire. She scolded the men severely for what they were doing. Enraged, she rushed to Phillip's house. 'Phillip,' she said, 'you must preach to us, or we shall all go to hell.'

" 'How can I preach?' asked Embury. 'I have no meeting house nor congregation.'

" 'Preach,' said Barbara, 'in your own house, and to your own company.' Philip did what she asked. A class was formed with five people. Soon his house could not hold all those who came to the preaching services.

"When Phillip Embury's house became crowded, a room was rented near

he barracks. At the close of one service a man in uniform strode forward and introduced himself: 'Captain Thomas Webb, of the King's service, and also a soldier of the cross and a spiritual son of John Wesley.'

"Thomas Webb was a soldier with General Braddock's forces. In one of the battles of the war he lost his right eye, and he usually wore a black ribbon across his forehead with a blind patch to cover his eye. He had been converted in England by a Moravian minister and became acquainted with Wesley. He had been sent to live in Albany as a barrack master. Here he held regular family prayers and often added a few words. Some of his friends asked to join with his family and his house became the center where people met to pray.

"When Webb heard of Embury, he went to New York to see him. Here he worked with the group for a while but then he went on to Philadelphia in 1767 where he started the first society in that city. He loved this kind of work and he went on to Delaware and New Jersey where he planted Methodism.

"Captain Webb knew that he could not do all the work of a preacher and he tried very hard to have British preachers sent to America."

"Say," interrupted Tom, "this was all before Asbury came to this country. Do you suppose it was because of these men that he came later?" he asked.

"I guess it was," replied Jane. "But I've found out about a couple of others who worked in other areas. I'll tell you about them next Sunday."

A PRAYER

Hear us, our Father, we know thou wilt hear us,
Nor need our voices ascend far away;
Thou art around us, about us, within us;
Thou wilt attend when we earnestly pray.

Love us, our Father, we know thou wilt love us,
We are thy children, we turn unto thee;
For all around us, within us, above us,
Proofs of your infinite kindness we see.

Anonymous

Driving along a country road, a lady noticed some repairmen who were rapidly climbing telephone poles. "Will you look at that?" she exclaimed to her companion. "They must think I've never driven before!"

ANSWER FOR LAST WEEK:
COLLECT THEM

CARS

The word CAR appears in a number of words. Can you tell what these CARS are? Fill in the blanks.

A workman	Car — — — — — —
A vehicle	Car — — — — —
A box	Car — — —
Coal	Car — — —
A load on a ship	Car — —
A candy	Car — — —
A rug	Car — — —
A garage	Car — — — —
A merry-go-round	Car — — — — — —
A bird	Car — — — — —

CAROLINA BRIEFS

¶ Where guest ministers are preaching: Rev. T. R. Jenkins, retired member of N. C. Conference, now living at High Point, preached at Asbury Church, Durham on Aug. 23. On the same day the Rev. Doane Stott of Greensboro, also a retired member of the N. C. Conference, preached at Muirs Chapel, Greensboro. Cokesbury Church, Raleigh, is to have the Rev. Leon Russell, district superintendent, as guest preacher on August 30.

¶ United Methodist churches of the area are participating in the Greater Cabarrus-Rowan Crusade for Christ, with Bill Glass, former professional player with the Cleveland Browns, as speaker. Services began last Sunday night and will conclude on August 30. They are taking place in the Kannapolis Memorial Stadium.

¶ Calvary United Methodist Church, Charlotte, will have the Rev. M. G. Ervin as speaker at homecoming day, Sept. 20. Mr. Ervin, a former Calvary pastor, is associate minister at the Broad Street United Methodist Church in Statesville.

¶ The regional convention of the Full Gospel Business Men's Fellowship International will be held Sept. 24-26 at the White House Inn in Charlotte. Speakers include Miss Kathryn Kuhlman, Dr. Derek Prince, Rev. Jamie Buckingham, Rev. Edwin S. Barg and Rev. Ben Swett.

¶ Homecoming day is scheduled for Sept. 20 at Lebanon United Methodist Church, High Point, with Rev. Oscar Easter as guest preacher. The Rev. Mr. Easter, pastor of Main Street United Methodist Church in Albemarle, is a former Lebanon pastor.

¶ Memorial United Methodist Church, Monroe is holding revival services this week. The meeting began on Sunday night, Aug. 23 and will conclude on Friday with the 7 p.m. service. The Rev. O. L. Hancock, now pastor of Midway Church, near Winston-Salem, is preaching. Pastor at Memorial is the Rev. W. R. Doser.

¶ Mrs. A. L. Ramsey, Jr., a member of First United Methodist Church in Franklin, has written the September 11 devotional for **The Upper Room**. She had an article in last week's Advocate, entitled "Woman's Role in Today's World."

¶ Rev. and Mrs. Jake Golden and family have returned from England to Monroe. Mr. Golden, who is pastor of Central United Methodist Church, and the Rev. Allen E. Fisher exchanged pulpits during the summer.

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NORTH CAROLINA CONFERENCE

Greenville District

St. James, Greenville

HERE AND THERE

(Continued from page 27)

attern reversed, as it sometimes is.

As the Rev. Dr. Elwood Carroll erminated his service as chairman of he Trustees of The Methodist Build-ng in Statesville, his departure was ccompanied with an expression from he trustees of their "deepest apprecia-on" to him "for his long and dedica-ed service as Chairman".

The statement went on to say, "Dr. Carroll has served since the time that The Methodist Building was originally uilt and guided its construction and ater its enlargement with a very wise, atient,and faithful hand."

CHOOL FOR ADULTS

The School of Continuing Educa-ion at St. Luke's United Methodist Church, Oklahoma City, Okla. is quite an institution. Last year it enrolled 883 persons for its September to December semester, and 829 for the spring term.

The Rev. Joseph T. Shackford, associate minister of St. Luke's, started the whole thing seven years ago. Natives of North Carolina, the Shackfords continue to have many friends here.

Most of the enrollees in the school are non-Methodist. "Our school", says Joe Shackford, "is provided as a Christian ministry to human need, and those who have the need are welcome." For a fee of $4.00 per semester, a person at any age level can attend as many classes as he can find time for. The classes run all the way from hobbies and crafts to Understanding World Problems, and real estate investments.



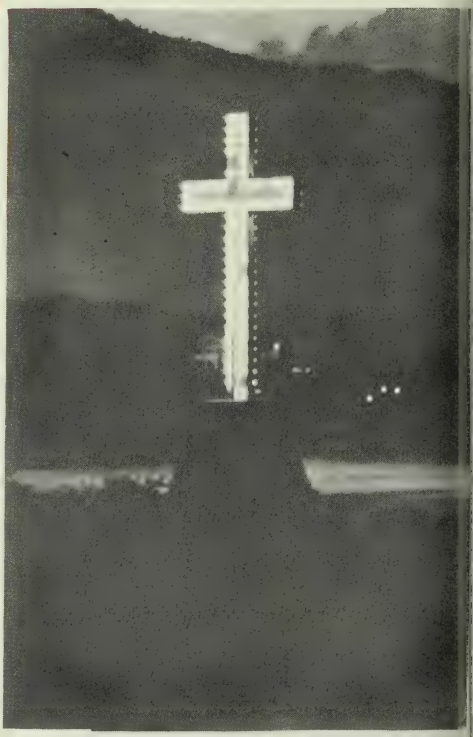
LONG SERVICE RECOGNIZED

On behalf of Memorial United Methodist Church, Thomasville, Maxey Crowder (right) presents a wrist watch to George Welborn, shown with Mrs. Welborn, as the Church honored him June 7 for long service as the church sexton. He also was given a gift of cash. Mr. Welborn's relationship with Memorial began in 1946.

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JUNALUSKA

by Rebecca Lamar Harmon



To be able to compress into the compass of one short poem all one's feelings about Junaluska would be an enviable accomplishment. Even to be able to catch on paper the thousand facets of this mountain jewel, to hold it in remembrance through less happy hours would be a worthy goal.

The mists of early morning, making of lake and sky a silver sheen. Then while one looks in wonder the curtain rises, revealing the loveliness of sun-lit lake, lush green of hillsides and the purple peaks beyond.

There are a hundred happy memories of the flowering mountainside, - dogwood, then laurel and rhododendron in swift succession; later, wild phlox; and banks of sumac, too, the glory of their summer clusters looking for all the world as if they'd spilled some of their rich red wine on a leaf here and there below them, swaying in the August breeze.

And then as one sits at close of day within the auditorium, the choir and the lofty thoughts of the preacher seem merged with the beauty of the lakeside.

One can almost imagine that the Master might tread these shores as in the long ago. One pictures the five thousand on the slope beyond; Peter walking on the lake, Jesus calming the storm.

Surely He walks beside our lake but with this difference. Always in the olden picture one senses the presence of His cross, hanging like a tragic shadow over all His earthly doings. Here our lake-side cross becomes a shining thing, trailing a path of heavenly light to the feet of you and me.

Mrs. Harmon, the wife of Bishop Nolan B. Harmon, is the author of a well received biography of Susanna Wesley, entitled "Susanna-Mother of the Wesleys" published in 1968.

NORTH CAROLINA
christian advocate
Vol. 115 Greensboro, N. C., September 3, 1970 No. 34

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Four persons prominently involved in the Laymen's Conference of the WNC Conference are shown above. They are (l. to r.) Clarence Winchester of Greensboro, associate conference lay leader; the Rev. Dr. Oral Roberts, United Methodist minister and world-renowned evangelist from Tulsa, Oklahoma; Bishop Earl G. Hunt, Jr., episcopal leader of the conference, who brought the keynote address; and William Henderson of High Point, who as conference lay leader had much to do with planning the program and who presided at the sessions. For further report, see pages 10-11; 14-15.

WHERE IT IS

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by Grady L. E. Carroll

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Regular Columns

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30 Carolina Briefs

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Sept. 10-11—General Board, National Council of Churches, Salt Lake City, Utah
Sept. 17-29—General Board, Health and Welfare Ministries, San Antonio, Texas
Sept. 21-22—UMCOR Fall Meeting, New York, N. Y.
Sept. 21-26—Executive Committee, World Methodist Council, Geneva, Switzerland
Sept. 30-Oct. 2—Annual Meeting, General Board of Evangelism

NORTH CAROLINA CONFERENCE

Sept. 4—Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 10 a.m.
Sept. 7-8—Freshman Orientation, Methodist College, Fayetteville
Sept. 9—First Semester Classes Begin, Methodist College
Sept. 9—Fall Registration, N. C. Wesleyan College, Rocky Mount
Sept. 10—Camps and Conferences Program Committee, Methodist Building, 10 a.m
Sept. 12—Board of Pensions Special Study Committee, Methodist Building, 10 a.m.
Sept. 15—Methodist Retirement Homes, Trustees Fall Meeting
Sept. 18—District Secretaries of Evangelism Workshop, Methodist Building, 5 p.m.
Sept. 19—Board of Evangelism, Fall Meeting, Methodist Building, 10 a.m.
Sept. 20-24—Alamance County Christian Workers' School, First Church, Graham
Sept. 21—Raleigh District Missions Workshop
Sept. 22—Methodist Home for Children, Trustees Meeting, Raleigh
Sept. 24—Council on Adult Ministry, Methodist Building, Raleigh

WESTERN NORTH CAROLINA CONFERENCE

Sept. 6—Winston-Salem Northeast District Stewardship-Every Member Visitation Workshop, Stokesburg Church
Sept. 8—Executive Committee, Board of Health and Welfare Ministries, Methodist Home, Charlotte
Sept. 9—Asheville District United Methodist Men Prayer Breakfast, Downtowner Motel, 7 a.m.
Sept. 10-12—Joint Meeting, Cabinet and Program Council Staff, Lambuth Inn, Lake Junaluska
Sept. 13—Asheville District Lay Cabinet Meeting, District Parsonage, 2 p. m., District Board of Missions, District Parsonage, 4 p. m.
Sept. 13—Winston-Salem Northeast District Joint Charge Conferences and Dialogue Sessions, 2:30-4 p.m., Central Church, Mount Airy
Sept. 13—High Point District Program Council Workshops, Asheboro Sub-district, 2:45-5 p. m., First Church, Asheboro
Sept. 14—Asheville District Ministers Meeting, Central Church, 10 a. m.
Sept. 14—Salisbury District Ministers and Wives Luncheon, 10:30 a.m., Center Church, Concord
Sept. 17—Committee of Communications, Executive Committee, First Church, Salisbury, 10:30 a. m.
Sept. 17—Winston-Salem Northeast District Joint Charge Conferences and Dialogue Sessions, 7:30-9 p.m., Kingswood Church, Rural Hall
Sept. 17—Salisbury District Program Council, 7:30 p.m., First Church, Salisbury
Sept. 18—Board of Health and Welfare Ministries, Methodist Home, Charlotte.



'EAT, DRINK AND BE MINDFUL'

Supposedly modern man has a hard time with the mystical aspects of his faith.

We have been told that large areas of Christian belief are no longer acceptable to men reared in an atmosphere of science, reason and skepticism. Even the "Death of God" theory was brought forward by theologians from within the church.

The paradox is that, at the same time, scientists are seeing the frontiers of their learning and they call for faith. Young people—children of an age of scientism—seek out gurus to restore a mystical element they have missed.

All the while we have had within our own practice of religion the ability to combine the mystical and the practical. Both are real and both are valid. At no time is this union of the mystical and the practical better expressed than on World Communion Sunday.

The date this year is October 4.

On that Sunday most United Methodist churches will join in the observance of Holy Communion. In doing this, they will combine forces with all churches that observe World Communion Sunday as well as those that offer Communion regularly every Sunday or on the first Sunday in the month or quarter. On Oct. 4, Christians around the world, Roman Catholics, Eastern Orthodox, and members of most Protestant denominations, will join in the celebration of Holy Communion.

Thus World Communion Sunday becomes a symbol of Christian unity, along with the rich meaning of the sacrament. As they eat and drink together, Christians feel the reality of forgiveness and redemption. They are mindful of Christ's suffering and what this means for them and for the world.

At the same time, the Christian will be mindful of others. Many of these "others" are persons with very practical human needs. The World Communion service offers the United Methodist a chance to express this concern. As he finds spiritual blessings for himself at the Lord's Table, he can share with his fellow man in need.

The World Communion Offering in the United Methodist Church this year

for the Fellowship of Suffering and ervice. By giving to this special offer- ng on Oct. 4, the members of this de- omination will help suffering men, omen and children overseas. One- alf of the offering goes to the United Methodist Committee for Overseas Re- ef for its works of compassion. This ear the stress is on helping Peruvians ebuild their lives after the catastrophe f earthquake, but UMCOR has con- inuing programs of relief and rehabil- tation in Vietnam, Nigeria and the Middle East. Other needs are met as hey arise.

The other half of the offering serves n a way that is very different, but lso ministers to the real needs of peo- ple. It goes to the Commission on Chaplains and Related Ministries to strengthen and enrich the work of chaplains in the armed forces of the United States. At the same time it assists the work of United Methodist clergymen who are chaplains in prisons, hospitals and other institutions. Another portion of the offering helps churches near military installations as they open their doors to the wives and families of servicemen.

The Fellowship of Suffering and Service is the channel for our compassion as United Methodists gather on Oct. 4 under the theme, "Eat, drink and be mindful . . ."

STUDY GUIDES COMING

Guides for study on six "priority ssues" have been prepared by the General Board of Education for release n December, 1970 and throughout 971. The six issues and their writers re as follows:

"Meaning, Value and Life Style" by Mrs. Cynthia Wedel;

"World Peace and Wars" by Bishop ames Armstrong;

"Population Explosion and Hung- r" by Rev. William H. Genne;

"Environmental Pollution" by Rich- rd Johnson;

"White Racism and Black Revolu- ion" by Mrs. Mona Scott;

"Patterns of Economic Exploita- ion" by Richard P. Edgar.

Each guideline will have four letter- ized pages and will contain three parts: an introduction to the issue; uggested general approaches to study nd action; and a list of other recom- nended resources.

The studies are intended for use by eaders of adult Sunday school classes. Christian Social Concerns chairmen, and by task forces set up to study these issues.

Mrs. Cynthia Wedel is president of the National Council of Churches, while Bishop Armstrong is United Methodist episcopal leader of the Dakotas area. Mr. Genné is coordinator for sexuality and family ministries of the National Council of Churches. For the past year, Mr. Johnson has been Legislative Affairs Coordinator in Washington for the Council on Youth Ministries.

Formerly associated with the Board of Christian Social Concerns, Mrs. Mona Scott now lives at Pacifica, Calif. Rev. Richard P. Edgar, pastor of Rosewood United Methodist Church of Los Angeles, is a former staff member of the Board of Christian Social Concerns.



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WHERE WILL THE "TROOPS" GO?

There is evidence that spiritual renewal within the Church in America is growing in both depth and width. Laymen and young people seem to be deeply involved in the movement. As evidence, note the phenomenal growth of Lay Witness Missions across the United Methodist Church. While pastors have often been the chief initiators of these missions, there are more than isolated instances in which the minister's reluctance has had to be overcome before the mission could take place.

Likewise, "spiritual happenings" often unprogrammed, have been taking place among our youth. One recent such happening took place in Catawba County where the Eastern Catawba County Youth Mission made a remarkable impact, reaching nearly a thousand people during the week-end of July 31. Hundreds of youths were said to be vitally affected. The total and final impact of such experiences are literally incalculable.

However, such "spiritual happenings" among youth have usually been on the college level, and they have been characterized by in-depth personal religious experiences. Youth for Christ type movements are apparently on the upswing on many campuses. These have been most prevalent in colleges which possess a strong evangelical tradition, but they are not limited to such. On almost all campuses movements like the Fellowship of Christian Athletes and Campus Crusade are on the upswing.

This is not to say that youth are an the less concerned about our massiv problems of social relationships. The continue to be deeply involved her But we see evidence that they view so lutions in terms of spiritual renewa and not merely in political action an social reform.

If this evaluation is correct, we cer tainly cannot quarrel with the move ment. How could any Christian wh stands in the Wesleyan tradition?

It would be an interesting develop ment, indeed, if while the Genera Board of Evangelism moves toward social action emphasis, and the "hig command" of the United Methodis youth movement majors in pressur politics, the rank and file membershi of the church—both laymen and youth —joined in a spontaneous and massiv return to spiritual emphases.

This is not beyond possibility. I fact, we would venture to say that will probably take place if the Unite Methodist Church does not apply co rective measures with reference t its curriculum materials, its emphase in programming, and its concepts abou the mission of the church in the worl

It would be a ludicrous but nonethe less tragic circumstance to see th "troops" of the United Methodi Church marching down one road, whil the "officers" were frantically tryin to rally them for movement in a diffe ent direction.

WHAT ABOUT COMPULSORY WORSHIP?

Should students enrolled at our military academies be compelled to attend chapel services? Most religious leaders are saying no. Clergymen and other representatives of the church have not felt easy about the technique of marching fledgling military officers to "church" in platoons. Some chaplains have been among those who have not thought well of the practice.

Last spring two cadets of the U. S. Military Academy and nine midshipmen of the U. S. Naval Academy took the question to the courts of law. They maintained before Judge Howard F. Corcoran of the Washington, D. C., District Court that compulsory attendance at services of worship violated the rights guaranteed to them in the First Amendment to the Constitution. Also, that the requirement constituted a religious test for holding office.

Representatives of the military, in defense of the compulsory attendance maintained that it was "an integral and necessary part" of the military training for future officers and is not unconstitutional. Judge Corcoran has now given his ruling. It is in favor of the military position. About the compulsory chapel program in question, the judge declared that "its purpose is purely secular, and . . . its primary effect is purely secular."

This is an interesting interpretation of chapel programs, and is one which may startle some churchmen. What many have viewed as being religious is here interpreted as being nothing more than an extension of the secular.

Many of us will not rest easy with this interpretation of a program which, at least in our minds, is so closely tied to religious worship. The academies' contention and the judge's finding would seem to be a bald and brash admission that religious forms and structures are being used to achieve secular ends. The identification of religious worship with these secular ends—legitimate and even laudable though they may be in themselves—is to be deplored. Our churches should take strong exception to religion being offered within this context.

We are inclined to go along with the judge's finding, however, when we grant the premise that chapel services have a secular purpose . Compulory attendance may then not be out of line with the overall discipline of the military training program. But let's stop calling it "chapel"; and let's stop holding the sessions in a setting designed for religious worship.

Religion can never become a force in the military academy setting or anywhere else if it becomes a farce and a facade. We should make every effort to rescue it from a position of indignity and distortion.

This is certainly not to say tha opportunities for religious worshi both private and corporate, should no be provided to cadets and midship men. But they should not be meted out to them on a compulsory basis and within a framework which would deprive them of their basic right to freedom of worship.

We understand that the case is being appealed, and it could well go to the U. S. Supreme Court.

BURLINGTON LAYMAN NAMED TO NATIONAL BIBLE WEEK POSITION

NEW YORK—Bill Price, president of Bill Price Buick, Inc., Burlington, and prominent ecumenical leader, has been named industry chairman for the 30th annual National Bible Week, November 22-29.

A trustee of Burlington's Front Street United Methodist Church, Price has served on the boards of several national church agencies, including the World Methodist Council and the National Council of Churches. He also serves on the boards of Greensboro College and Scarritt College, Nashville, Tennessee.

J. Peter Grace, president of W. R. Grace & Co., New York, is national chairman. President Richard M. Nixon is again serving as Honorary Chairman, and Governor Robert W. Scott of North Carolina is chairman of the Governor's Committee for National Bible Week.

Bible Week is jointly sponsored by the Laymen's National Bible Committee, which originated the observance, the American Bible Society and the Catholic Biblical Association of America, which formerly sponsored Catholic Bible Week.

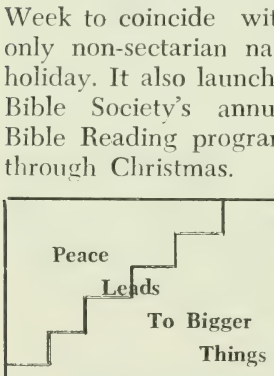
It is celebrated during Thanksgiving Week to coincide with the nation's only non-sectarian national religious holiday. It also launches the American Bible Society's annual World-Wide Bible Reading program, Thanksgiving through Christmas.



STOKES FAMILY HOME ON FURLOUGH

Dr. and Mrs. Charles D. Stokes shown here with their daughter, Jeanne, and their infant son, David, arrived home last month for a year's furlough. They are making their home in Greensboro at following address: 2922 New Hanover Drive, Greensboro, N. C. 27408. Another daughter, Carol (Mrs. Michael Gibson), is living at Waynesville.

Dr. Stokes, a second generation missionary to Korea, is the founder of the Taejon (Korea) Methodist Seminary, where he teaches in the field of New Testament. Mrs. Stokes, the former Miss Marilyn Terry of Langdale, Ala., first went to Korea in 1954 as a K-3 missionary and has been in service there ever since. She and the Rev. Dr. Stokes were married in 1967.



Peace College isn't an end . . . but a means to an end for 98.6% of the liberal arts graduates in 1970 who transferred to senior institutions. The most recent Peace alumnae are studying in some 20 colleges and universities as far away as Colorado, New York and Florida in fields as varied as dental hygiene, interior and fashion design, radiology, education, art, pre-med and home economics. Year after year Peace's transfer record is consistently high . . . Peace College leads to bigger things.

PEACE COLLEGE **Raleigh, N. C.**

ZION CHURCH CELEBRATES ANNIVERSARY

Zion United Methodist Church in Hobbsville celebrated its 150th Anniversary on Sunday, August 9, with dedication and note burning services. It was also Homecoming Day, and more than 250 persons were present for the occasion.

Bishop William R. Cannon of Raleigh preached, and the service of dedication was led by the Rev. R. N. Knight of Wendell. The Rev. Mr. Knight was serving as pastor of Zion when the former church burned in 1959 and when it was rebuilt the following year.

Also participating in the dedication service were Rev. G. R. McKenzie, Jr., Elizabeth City District superintendent, and the Rev. Haywood L. Harrell, pastor of Zion Church, which is on the Gatesville Charge. W. E. Brown and E. H. Rountree conducted the note burning ceremony.

Special honor was paid to three members who have passed ninety years of age. They are Mrs. Mary Ward, W. A. Brown and Mrs. Eva Chaney.



Special honor was paid to the senior members of the church. Pictured, left to right, are Mrs. Mary Ward, W. A. Brown and Mrs. Eva Chaney, who have passed the ninety-year mark.

Following the worship service, dinner was served in the church social hall.



Ministers participating in the services at Zion Church on August 9 are left to right, Rev. G. R. McKenzie of Elizabeth City, Rev. R. N. Knight of Wendell, Bishop William R. Cannon of Raleigh, and the Rev. Haywood L. Harrell, pastor.

WNC CONFERENCE LAYMEN HOLD RECORD MEET

A two day conference has got to move along fast if it includes a wide and rich program. The conference sponsored by the Methodist laymen of the Western N. C. Conference was such and it did. Beginning with a powerful message on Friday evening, Aug. 21, by Bishop Earl G. Hunt, Jr., who had just gotten back from an extended episcopal visitation in Europe, the record-breaking assembly maintained a high tempo of movement and quality.

Mrs. Geraldine Conway of Lucasville, Ohio, gave an inspirational talk with deep spiritual insights on Saturday morning. Her call to renewed dedication challenged the conference and prepared the way for meaningful sessions in small groups, which followed for the rest of the morning.

It was quite a sight to look out over the whole area surrounding Stuart Auditorium and the chapel and see the green sward covered with rings of people in small groups talking about life and their faith in Christ.

By Saturday noon about 1,200 persons had officially registered, with others present but unregistered. An influx of seven or eight hundred additional people was expected for the afternoon youth rally and the evening program, at which Dr. Oral Roberts was scheduled to preach. As was anticipated, these meetings brought capacity crowds to the auditorium.

But earlier in the afternoon, the conference was privileged to hear a remarkable address by an unusually able speaker, the Rev. William Pannell of Detroit. "We are living in an era of change", he said, "and we might as well get used to it." He continued, "The



Dialogue sessions were an important part of the program. There were approximately one hundred groups such as is shown here which met in buildings and under the trees to discuss their personal faith and their mutual problems.

ssue is man, and whether he can survive. Not survive physically but survive as a personality." Our urgent question, he declared is not whether there is life after death but whether there is life before death.

Many today, said Dr. Pannell, are not willing to play Mickey Mouse games with false issues. Many want answers to the important questions: who am I and what am I worth?

The only way to beat the odds, said Pannell, is to get together. Community is the word for our times. Another word for our times is power. At Pentecost God got together a great enough concentration of power that there came to be an explosion. The message offered by those recipients of power centered about Jesus Christ. They proclaimed that Jesus who was crucified was alive. They preached to all people, regardless of class or nation or status or race that each person is important



The Junaluska Singers, under the direction of Glenn Draper, presented a program of song and drama in the modern mood during the afternoon youth rally. Bill Henderson was "captured" in the back of the auditorium by the feminine section of the Junaluska Singers and escorted to the stage to play an impromptu part in a comedy act.



Shown at right is the Rev. William E. Pannell, of Detroit, an evangelist with the Tom Skinner Crusades, Inc., a Negro-operated evangelical organization. He brought an eloquent and cogent message on Saturday afternoon. Standing with him here are Clarence Winchester (left) and Bill Henderson.

to God. Speaking in modern idiom, Pannell imagined Christ as saying to people: "Look, man, I think you are the greatest and I cannot think of spending eternity without you. I know all about you but don't let that stand in the way. I accept you like you are and let's see what we together can make of you."

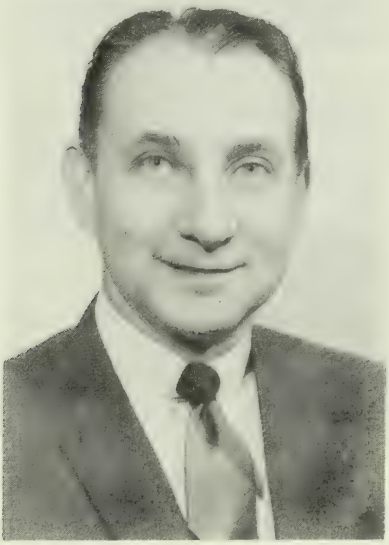
Pannell pointed out the contrast between the early Christian community's sharing of material goods and the practices of the people around them. The pagans did not share in this way, nor did the "religionists". The Christians did it because they cared. He added, "There are all kinds of nice, nifty little reasons for not caring about people. The early disciples loved each other; they were a real community. God is arranging things today to smoke us out. . . be sure our sins will find us out."

The church must make itself totally, aggressively available to Jesus Christ. That which does not come through Christ, through allegiance to him, through commitment to him, is transitory.

(Continued on page 14)

EARLY TO SPEAK TO GASTONIA DISTRICT LAYMEN

Dr. Jack J. Early, president of Pfeiffer College, will be the featured speaker at the Annual Gastonia District Laymen's Rally, Thursday evening,



Dr. Jack J. Early

Sept. 10. The rally will be held at Brackett's Cedar Park, with food being served from 6:30 to 7:30, and the program immediately following.

Fred Kinch will be the soloist, and the Rev. Raymond Deck will lead the group singing.

Over 600 laymen are expected to attend.

DUKE DOCTOR TO BE ADVISOR AT MEDICAL SCHOOL IN SAIGON

DURHAM, N. C. — Dr. Richard C Reznichek, adjunct assistant professo of urology at Duke University Medica School here, will assume an advisory position with the University of Saigon Medical School in September.

His work will be based at the Binh Dan Hospital in Saigon.

His assignment is a continuation o efforts by the American Medical As sociation and the State Department t upgrade medical care and education in South Vietnam. The program in cludes teaching visits by consulting physicians from the United States who work in conjunction with doctors at the Saigon medical center.

He will be accompanied by hi wife Carol, who has an obstetrics and gynecology advisory appointmen through the Medical College of Geor gia. She will be a nursing instructor in maternal and child health care.

Travel and work in the Orient are not new to Reznichek. In 1963 he spent the spring in Cambodia as a Smith, Kline & French fellow.

He served as an AMA Voluntee Physican for Vietnam in the Kien Giang Provincial Hospital in January and February 1968. His tour was completed as a MEDICO visiting urologist in Malysia in March and in Afghanistan in April.

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HOW MINISTERS COME ABOUT

Why does a person choose to become a minister? This and other questions were recently asked of 2,408 students in 55 theological schools. The answers are now in, and they are quite revealing.

For one thing, they indicate that being challenged to consider the ministry at the right time may be a crucial factor in a favorable decision. Sixty-eight percent of the students, for instance, had considered the ministry by the time they completed high school. An additional 21 percent did so during college, while only 10 percent were 25 or older before considering the ministry.

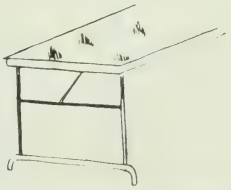
What persons are most influential? More than half of the theological students said a pastor had been the most influential factor in their decision for the ministry. Thirty-six percent reported that a minister other than a pastor was most influential. In descending order of importance, the following were indicated as most influential; youth organization participation, youth camp experience, a college professor, a friend, mother, a serious religious doubt, an instantaneous religious experience, father, a campus minister, a church-school teacher, a moral-immoral crisis, a short-term ministry, spouse, etc.

The survey indicated that 36 percent did their college work at United Methodist institutions, while another 21 percent went to other denominational schools. Thirty percent attended state institutions, and 12 percent received degrees from non-church related private schools.

Of the students surveyed, 54 per cent were preparing for the pastoral ministry, 12 percent for teaching, five percent for chaplaincy work and two percent for ministries in Christian education. Another nine percent indicated a desire to work in combinations of these ministries.

The survey was carried out under the sponsorship of the Department of the Ministry of the General Board of Education, and was released in time to be used in the annual church-wide observance of Ministry Sunday on Sept. 20. Dr. William H. Likins of the Department of the Ministry, who prepared the questionnaire, has indicated that complete summary of the study may be secured at a price of one dollar, from the Department of the Ministry, P. O. Box 871, Nashville, Tenn. 37202.




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In this informal pose Dr. Roberts (left) is shown with the Rev. Wayne Robinson, who is public relations associate of the Oral Roberts organization, and a United Methodist minister. The picture was taken at Lambuth Inn during an interview with the editor of the North Carolina Christian Advocate.



Richard and Patti Roberts made up an attractive husband and wife team as they sang religious and secular numbers in the modern idiom. A son of Oral Roberts, he, as well as his wife, have figured prominently in the television specials put on by the Oral Roberts organization, as well as in other nationwide television programs.

WNC CONFERENCE LAYMEN

(Continued from page 11)

Much of the interest of the conference centered around the appearance of Dr. Oral Roberts who spoke on Saturday night and again on Sunday morning. Capacity crowds were on hand to hear him bring stirring, Christ-centered messages. Dr. Robert's son, Richard and his wife Patti—both well known television personalities, and key figures in Oral Robert's nationwide television specials, were on hand to sing, using both secular and religious themes. Richard, incidentally, expressed his conviction that there ought not to be a separation of secular and religious music; that the two could and should often be intermixed, even as the secular and the religious are intermixed in terms of life.



Hundreds came to the conference by chartered bus. The one shown here brought a group from the Winston-Salem area. Just coming into the picture from the left is a delegation from First Methodist Church of Dallas, N. C., who arrived on another bus.



Here is a fleeting glimpse of some of the crowd which gathered in Stuart Auditorium on Saturday morning to hear Mrs. Geraldine Conway of Lucasville, Ohio, to sing and to share.

The Junaluska Singers played a prominent part in the Youth program on Saturday afternoon. Also several young people, introduced by the Rev. James Clemmer, chairman of the Commission on Enlistment for Church Occupations, talked about their commitment to Christ and their plans to enter church-related service.

William Henderson, conference lay leader, presided with efficiency and charm. The careful preparation for the conference made by the Rev. A. C. Kennedy, Jr., associate program council director, and many others was evident as the conference moved steadily through its prescribed schedule.

The most significant thing we sensed about the conference was that the Holy Spirit was evidently present, Christ was lifted up; and those who attended seemed to receive a renewal of love for God and for one another.

JCS.

A CANDLE

by Jo Baker

A flickering flame that grows
As deep into the wax and wick it burns
Casting light—

The wick, the wick
Oh, God,
Must it burn?
Yes, my child
It must, it must
To melt the wax.

Then Lord, make me willing
Though my heart understands
My will is stubborn.

EDWARD DROMGOOLE:
PIONEER METHODIST LEADER

by Grady L. E. Carroll

American Methodism owes a debt of gratitude to Irish Methodists who assisted in establishing the church on our shores. Offering leadership to the young Methodist societies were Philip Embury, Barbara Heck, Palitinates from Ballingrane, County Limerick, Robert Strawbridge and James O'Kelly. A personality less well known—yet deserving more recognition—is Edward Dromgoole.

Irish emigrant Edward Dromgoole came to the New World in 1770. Thus 1970, the 200th anniversary of his arrival, marks an appropriate time to review his contribution to early American Methodism.

Dromgoole was born in 1751. At an early age, he was converted from Roman Catholicism near Sligo, Ireland; he publicly recanted after hearing the Methodists. He came to America in 1770, settled near Baltimore, came under the influence of Robert Strawbridge and began preaching in 1773. He was to become one of the early Methodist leaders in Virginia and North Carolina (Joseph Pilmoor, however, had reached North Carolina ahead of him.)

Dromgoole, Isham Tatum and Francis Poythress of Virginia served the Carolina Circuit in 1776, some years prior to Asbury's reaching the state. The circuit was the first to lie wholly in North Carolina.

In 1777 he married Rebecca Walton of Brunswick County, Virginia. He was a conspicuous figure in the famed Christmas Conference in 1784; he located in 1786. Until his death he was a local preacher in Brunswick County where he entertained Asbury and other Methodist leaders on numerous occasions.

In 1782 Dromgoole returned to the Edenton area to form a new circuit; in 1784 he was sent to the Mecklenberg Circuit and then to the Bertie Circuit.

His name and that of his wife appear on the pages of Asbury's Journal. Asbury reported in June 1808 that Dromgoole had returned from a preaching mission at camp meetings beyond the Ohio River. Asbury ordained him an elder on February 12, 1815 when the Irishman was already sixty-four years old. The ordination was at Dromgoole's Chapel, the name given to his home.

Asbury once wrote of him that he was a "faithful local preacher, respected and beloved. . . ." He also wrote Dromgoole was "steady to old Methodism."

Two of Dromgoole's children, Edward and Thomas, were local deacons. Another son, George Coke, served three years as a congressman from Virginia. A grandson, the Rev. Edward Dromgoole Sims, was a college professor at Randolph Macon College, La Grange College and the University of Alabama. The late Lucy Gray Kendall, associate editor of THE UPPER ROOM, was a descendant of Dromgoole.

A biographical sketch of the pioneer leader and reprints of some of his papers are in the Southern Historical Collection at the University of North Carolina at Chapel Hill. He died in 1835.

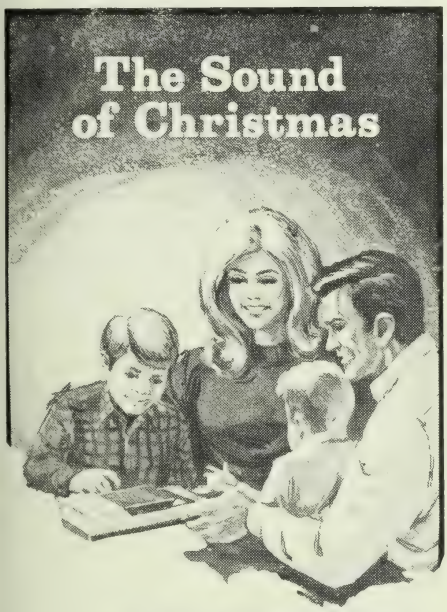
SUBSCRIBERS WANTED TO 'WORLD PARISH'

LAKE JUNALUSKA, N. C. — In an effort to enlarge its readership, **World Parish**, publication of the World Methodist Council here, is inviting persons who would like to be added to the mailing list to send in their names. There is no subscription charge.

World Parish is published by the World Methodist Council as a means of sharing information of interest to Methodists around the world. An effort is made to carry news about the 33 independent Methodist church bodies in 90 countries with 20 million members and an estimated constituency of 40 million.

The magazine is published monthly except during July, August and September. The Rev. Lee F. Tuttle is editor, and the Rev. Russell L. Young, Jr., associate editor.

Names for the mailing list should be sent to Dr. Tuttle, editor of **World Parish**, Lake Junaluska, N. C. 28745.



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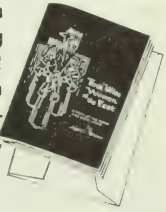
The regular two month (Nov.-Dec.) cassettes (two tapes) are $3.50; the special Christmas cassette is $5.25.

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METHODIST NEWS ROUND-UP

RHODESIA LAW OPPOSED

NEW YORK (UMI) — United Methodists in Rhodesia have taken a firm stand against the new Land Tenure Act, an apartheid-like law passed by Ian Smith's white-dominated government—which could possibly cost churches many of their institutions and prevent blacks and whites from worshipping and working together.

The far-reaching decision of the United Methodist Church's Rhodesia Conference to protest strongly and if necessary, defy the racially-discriminatory law was made at a recent special conference session at the birthplace of Rhodesian Methodism, Old Umtaili. The 350 delegates (including Africans and missionaries) also voted to oppose a cut in African teachers' salaries imposed by the Smith regime and affecting teachers in United Methodist schools.

The actions were taken by ministerial and lay delegates representing 242 congregations with 34,606 members (full and preparatory). In regard to the Land Tenure Act, the conference backed the unequivocal stance of most of Rhodesia's church leaders, including United Methodist Bishop Abel T. Muzorewa. An April statement of top Roman Catholic and Protestant leaders denouncing the act as oppressive and unChristian, and declaring public opposition to it has been hailed by churchmen in England and America.

SPECIAL TERM MISSIONARIES TO BEGIN SERVICE

NEW YORK (UMI) — A 22-year tradition will be continued this autumn with the scheduled departure of ten young men and women for seven countries of Africa, Asia and Latin America to begin three years as special-term missionaries of the United Methodist Church.

Since the overseas program was started in 1948, a total of 1,086 persons have served in it. The 1970 group of "3s," as they are called because of their special three-year term, number 20 less than last year's 32, and comprise one of the smaller annual contingents.

The 3s will serve in such varied occupational specialities as teaching, nursing, social work, urban ministries and Christian education. The countries to which they have been assigned are Hong Kong, Japan, the Congo, Sierra Leone, Mozambique, Chile and Peru. Most of the group are 1970 college graduates, though several are young adults with postgraduate degrees and/or professional experience in various fields. Included are four married couples and six single persons.

LONG-TIME SENATE CHAPLAIN DIES

The Rev. Frederick Brown Harris, a United Methodist minister widely known as pastor, chaplain and writer, died in Washington, D. C., Aug. 18 at the age of 87.

Dr. Harris was pastor of downtown Foundry Church, Washington, D. C., from 1924 to 1955, following earlier pastorates in New Jersey and New York. The congregation often included U. S. Presidents and other leaders such as President Synman Rhee of Korea. President Roosevelt and Winston Churchill attended Christmas Day services there in 1941.

In 1942 he was elected chaplain of the U. S. Senate and held the post 2½ years, longer than any other person.

A native of Worcestershire, England,

Harris was brought to this country as a boy by his father, a Methodist preacher.

CELIA DOES LITTLE DAMAGE TO UM PROPERTY

Celia, the devastating hurricane which slashed into the Texas Gulf Coast at Corpus Christ August 3, left in her wake nearly $300 million worth of damage but did remarkably little damage to United Methodist property.

There was no loss of life among parsonage families. Two churches were destroyed while several other churches and parsonages received extensive wind and rain damage. No church-wide appeal for assistance is planned. Most of the damage incurred will be covered by insurance.

Following Hurricane Camille United Methodists across the country raised nearly $2 million in response to a special Bishops' Appeal.

SEMINARIANS TO VISIT AGENCIES

NASHVILLE, Tenn. (UMI) — Two students from each of the 14 United Methodist theological schools in the United States will participate in a travel seminar September 7-16 to become better acquainted with the personnel and work of the United Methodist boards and agencies.

The seminar, conducted annually since 1955, will originate in Nashville and close in Evanston, Ill., with intermediate stops in Washington, D. C., and New York, all major centers of United Methodist work. Because of limited time, the seminar will not include a stop in Dayton, Ohio, another center of denominational work. Boards and agencies of the denomination are sponsoring the annual tour with the Department of the Ministry of the Board of Education serving as coordinator.



Dr. Charles C. Parlin, United Methodist layman from Englewood, N. J., has been named president of the World Methodist Council, the first layman to serve in this position. He will fill the vacancy left by the death of the former president, Bishop Odd Hagen of Stockholm, Sweden, and will serve until the conclusion of the World Methodist Conference, to be held in Denver, Colo., Aug. 18-26, 1971. The World Methodist Council maintains headquarters at Lake Junaluska, N. C., with offices also in the Ecumenical Center in Geneva. The Rev. Lee F. Tuttle is its general secretary.

VISIT THE CHURCH CENTER FOR THE UNITED NATIONS

When you are in New York for any reason, especially when you are visiting the United Nations, go to the Church Center for the UN (opposite the UN at the corner of UN Plaza and 44th Street) for one-hour programs for United Methodists at 10:00 A.M., 1:00 P.M., and 3:00 P.M.

These programs will feature an informative talk on the Church Center and its relation to the UN, a film on a UN program, literature on important issues before the UN, and a visit to some United Methodist areas in the building. By this visit to the Church Center you will help to celebrate the 25th anniversary of the United Nations.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

SPIRITUAL GROWTH RETREATS

One of the most inspirational events of the year for Methodist women is the Spiritual Life Retreat held at Lake Junaluska in the fall of the year. It is an experience that no woman should miss.

To stand on the shores of the lake and remember Galilee of old . . . to stand at the foot of the lighted cross on a hill above the lake and experience again the full meaning of the cross . . . . to watch the morning mist lift its filmy fingers from the valley . . . to lift one's eyes to the hills. . . all in communion with the Divine Creator of such beauty brings a deep and abiding joy to anyone who has taken this time apart to worship and pray.

This October two retreats will be held for the women of the Western North Carolina Conference, the first on the weekend of Oct. 3-4, and the other the following weekend, Oct. 10-11.

Miss Ethelene Sampley of Fort Pierce, Fla., well-known Bible teacher and inspirational speaker, will be the leader.

Reservations for the retreats should be made as early as possible by writing Mr. Robert H. Harper, Director of Housing, Junaluska Assembly, Lake Junaluska, N.C. 28745.

UNITED NATIONS WORKSHOPS

The North Carolina Division of the United Nations Association will present four workshops in different areas of the state on successive days from Sept. 28 to Oct. 1. These will be held in Wilmington, Fayetteville, Chapel Hill and Asheville.

The theme of each workshop will center on UNICEF, presenting a discussion of the world problems of children and youth and using the topic "The U.N.: What is Its Future?" as a basis of study.

Dr. Joseph Johnson, president of the Carnegie Endowment for International Peace, United Nations Plaza, will be featured speaker at the workshops in Fayetteville, Chapel Hill and Asheville.

Daniel Brooks, chief of Publications for UNICEF and vice-president of Harper's Magazine, will speak at Wilmington and Chapel Hill.

The state team in charge of the workshops include Mrs. Roy Anderson, Raleigh, state president; Mrs. B. Frank Hall, Wilmington, UNICEF state representative, and Mrs. Julian Porter, Severn, leader.

The women of North Carolina are asked to attend the workshop nearest to them.

The date and places of meeting are as follows:

District 1 — September 28 in Wilmington at St. Andrews Covenant Presbyterian Church, 1416 Market St. 9:15 A.M. to 2:30 P.M. Mrs. William L. Grant, 110 Wintergreen Rd., Wilmington, is local chairman.

Districts 2 and 3 - September 29 at Fayetteville at the Methodist College Student Union building on Highway 401 north, 6:30 P.M., a dinner meet

ing. Mrs. J. O. Tally, Jr., 3100 Tallywood Drive, Fayetteville, is local chairman.

District 4 - September 30 in Chapel Hill at the Ranch House on Chapel Hill airport road, 9:15 A..M. to 2:30 P.M. Mrs. Esther Herrin, Route 1, Moonridge Road, Chapel Hill, is local chairman.

District 6 - October 1 in Asheville at the University of North Carolina at Asheville in the Humanities building and cafeteria 3 P.M. to 8:30 P.M. Dr. Paul Limbert, 201 Blue Ridge Road, Black Mountain, is local chairman.

A reservation fee of 50c is asked of those who attend the workshops. This along with the luncheon or dinner fee is paid upon arrival.

Methodist women of North Carolina would do well to take a close look at the worldwide problems of children and youth by attending one of these United Nations workshops. The programs are presented in such a way that one's sense of an awareness of the needs of the world is deepened and one's sense of responsibility is lifted to a new level to make Christian service a more vital factor in life.

METHODIST WOMEN MAKE GIFTS OF LOVE

The Women's Society of the Lewisville United Methodist Church recently made two love gifts to projects of concern to their group. They sent $25 to a milk fund for children in orphanages of Vietnam, after they had heard a talk by Dr. David Daniel, who worked as a volunteer doctor in this area.

The society then sent another gift of $25 to a mission station in the Congo to help purchase a generator. This was in response to a talk made by Miss Lorena Kelly, missionary to the Congo for many years.

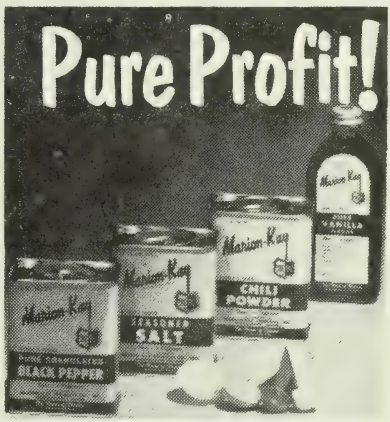
The Women's Society of the Union United Methodist Church joined in the generator project by sending a gift of $60 to the fund. Miss Kelly had spoken at this church also.

Both societies are in the Winston-Salem Forsyth District.

FOOD FOR THOUGHT

Sow a Thought, and you reap an Act;
Sow an Act, and you reap a Habit;
Sow a Habit, and you reap a Character;
Sow a Character, and you reap a Destiny.

(Quoted by Samuel Smiles in **Life and Labor,** 1887)



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N. C. CONFERENCE YOUTH SPEAK

This article contains resolutions adopted by the Annual Conference session of the North Carolina Conference United Methodist Youth Fellowship held at Methodist College, Fayetteville, on July 23. Needless to say, the resolution about sin, found near the end, was offered with tongue in cheek and adopted in the same mood. The rest of the paper is presented by our youth in all seriousness and deserves the careful consideration of us all. President Larry Eggert was the presiding officer at the session.

Drugs, Alcohol, Tobacco

We believe that the body is a temple of God and that it should be safeguarded. Great danger to the body is imminent in the use of tobacco, narcotics, and alcohol.

Through the linkage of lung cancer to cigarette smoking, tobacco has proved to be detrimental to the well-being of human life. In addition, pipes and cigars in some cases cause lip and throat cancer.

Alcohol is ever present in the perils of mankind. Not only does alcohol damage an individual both mentally and physically, but it also endangers the lives of others. Even drinking in moderation is harmful because it sets a bad example for an easily influenced person.

Drugs bring about the downfall of the body in two ways. As an escape from reality the drugs completely separate a person from self-control placing him in a dangerous position both to himself and the people around him. The harder drugs such as heroin, will eventually destroy the human body and make it become a slave to the drug. While no harmful effects have been linked to the use of marijuana it still causes a separation from judgment and may entice the user to move into stronger addictive drugs.

Be it resolved by the 1970 Annual Conference Session of the North Carolina Conference United Methodist Youth Fellowship that:

A. We as members of the United Methodist Church should *encourage* abstinence from the use of drugs, tobacco, and alcohol.

B. The Church assume the responsibility of educating the public about the dangers of alcohol, narcotics, and tobacco.

Environmental Protection

The welfare of our nation is threatened by the destruction of our natural resources.

Because we believe in the good stewardship of God's gifts, we of the 1970 Annual Conference of the North Carolina United Methodist Youth Fellowship resolve:

A. That we keep ourselves informed of the exploitation of our natural resources so that we can combat the problem effectively.

B. That we encourage and initiate local clean-up groups and conservation programs.

C. That we review our attitudes and ideas, eliminating our misconceptions of growth and progress.

D. That we try to influence our government to adopt policies against pollution, particularly that of industry, including the complete recycling of wastes, taking legal action if necessary.

Responsible Parenthood

We of the United Methodists affirm the value of individual persons. Per-

sonhood develops as one is loved, responds to love, and in that relationship comes to wholeness as a child of God. The family constitutes the primary vehicle of love, acceptance, and nurture, bringing fulfillment to parents and child.

Because life is distorted without the qualities of being wanted and loved, parents seriously violate their responsibility when they bring into the world children for whom they cannot provide love. To support the sacred dimensions of personhood, all possible efforts should be made to insure that the infant enters the world in an environment of love and acceptance.

In this framework, The United Methodist Youth Fellowship challenges the Church and society to responsible parenthood. This responsibility necessitates the constructive use of technologies, which make possible the achievement of conception control and regulation of population levels. Acquisition of new knowledge and skills in these areas moves conception and reproduction out of the category of a chance happening into the realm of responsible choice. As the decision is made to give birth to children, the responsibility for their nurture and growth is also assumed.

We call upon The United Methodist Church, and our common society to:

A. Assist the states and especially North Carolina in removing the regulation of abortion from the criminal code, placing it instead under regulations relating to other procedures of standard medical practice. The problem of abortion performed by non-licensed physicians would be dealt with in the framework of "practicing medicine without a license."

B. Support policies whereby the United States offers assistance to other nations at their request for programs which realistically confront the population crisis, and which foster national development in order to assure an adequate quality of life for all children.

Sin

Being dedicated followers of the patron saint F. Belton Joyner, Jr., and his beliefs, we as Methodist young people feel that something should be done about sin.

To begin with, sin is bad. It hinders one's well-being and sometimes causes bad relations with fellow humans. Even though sin is sometimes fun, it can block the path to eternal joy.

Be it resolved by the 1970 ACS that sin be abolished, thereby releasing people from a life of misery.

UNICEF

We recommend that youth groups in each local church "Trick or Treat" for UNICEF. In accordance with United Methodism's commitment to the United Nations, we see this as perhaps the best available means of involving our children and their parents in a meaningful program of education and action in support of the work of the United Nations.

War

As Christian youth we feel that war is morally wrong, but we feel that the spread of injustice throughout the world is also wrong. Therefore, every human being has the duty to serve his country in some way, if needed.

Be it resolved by this 1970 Annual Conference of the North Carolina United Methodist Youth Fellowship to encourage the churches to have available counseling for Conscientious Objectors and also to encourage the continued support of peace negotiations and the work of the United Nations.

(Continued on page 31)

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR SEPTEMBER 13



THE PERIL OF SECULARISM

Background Scripture: Genesis 25:19 through 28:9; 36:1-8; Hebrews 12:5-17

Lesson Scripture: Genesis 25:21-23, 27-34.

In this lesson we have the story of two men, Jacob and Esau. The lesson planners evidently thought of them as representing two types of persons; Jacob as the "spiritual" and Esau as the "secular." But anyone who has not yet discovered that these two types are mixed up in each of us has a lot to learn.

In discussing this lesson it will not be necessary to re-tell the Biblical story. It is there for all to read. If we can define successfully the meaning of the terms "secular" and "spiritual" and show the conflicts between them, and how the problem is still with us, and and what we can do about it, that ought to be enough for the short space we have at our disposal.

We used to hear a great deal about "worldliness" as one of the major sins. Some of us are old enough to remember when this attitude was said to be most evident in those persons who indulged in certain questionable amusements such as card-playing, dancing, theater-going, the wearing of jewelry, and the like. Now "worldliness" is not the same as "secularism", but the two words have some close affiliations. In recent years secularism has been widely interpreted as meaning a way of life from which religious considerations are thought to have been excluded. The origin of the term has its roots in a word meaning "belonging to the present age." It is often used in discussions involving the limitations of government in religious affairs. That ours is a secular form of government may be seen in the oft-quoted first amendment: "Congress shall make no law respecting the establishment of religion, nor prohibit the free exercise thereof." But even this statement has failed to prevent controversy, as numerous law-suits regarding its exact meaning have found their way to the Supreme Court.

Turning to the word "spiritual" we find that it, too, has acquired a great variety of meanings. The dictionary doesn't help much when it defines it as "of the spirit or the soul, often in a religious or moral aspect, as distinguished from the body." Sometimes we hear certain persons spoken of as "spiritual", or a sermon characterized as "a good spiritual sermon." But what does the term mean when used this way?

We might find difficulty in getting general agreement on the answer to that. For some a minister is "spiritual" when he exercises great care in separating his interpretation of the Gospel from any thought of its being concerned with social problems. But there is a strong emphasis today on what has been called "worldly Christianity." This means the Christian

is to do more than "stand (or sit) gazing up to heaven." It means that he is under obligation to make his witness not only in the church building, but in the marts of trade and wherever else people are gathered together. After all, Jesus, in John 3:16 is said to have "loved the world." If this is true should not the disciple love it enough to be concerned about it?

Returning now to the two brothers, what was it that made Esau a "secular" man and Jacob a "spiritual" man? People have made a great deal of the point that Esau was willing to barter his future for a good meal. But, before we condemn Esau too much let us remember that ours is an age when "sudden satisfaction" seems to be the ideal of life. We are told to "buy now and pay later" and "you can have it now, so why wait?" Individual Americans have amassed debts of over $200,000,000,000 for "things" they wanted, and who knows how much the nation's government owes at the present time?

As for Jacob, he could make a good prayer. For example: "O God of my father Abraham, and God of my father Isaac, I am not worthy of the least of all the steadfast love and faithfulness which thou hast shown to thy servant." But all the same Jacob was a trickster. He cheated his uncle Laban, and he cheated his brother Esau. But with all his faults he seemed to have a certain sensitivity that his brother did not have. This may mean that God can make better use of a man who has spiritual awareness, when once he gets on God's side, than of a man who in Paul's words "makes a god of his belly."

In conclusion, what shall we say of the evident ambiguities and contradictions in the characters of these two men, or indeed of any and all men? We may have to confess that each of us is a strange mixture of Esau and Jacob. The "misery and grandeur of man" is evident from even a little study of history. All we can do is to pray that, in the final great "summing up" our lives contributed more to the grandeur than to the misery of man.



CHRISTIAN ACTION LEAGUE TO DISTRIBUTE GRANT BOOK

Progress has been made in reducing the staggering death and accident rate on North Carolina highways. The Department of Motor Vehicles reports that fatality figures this year are almost one hundred less than last year's at this time.

The Christian Action League feels that the impact of Marse Grant's book, *Whiskey at the Wheel,* is making a significant contribution in lowering accident and fatality rates, and has purchased 5,000 copies for distribution. It is offering a free copy to each contributor to the work of the League. If the donor desires, the free book may be sent to someone else. However, the individual, school or organization to receive the book should be indicated along with the contribution.

Mr. Grant, editor of the *Biblical Recorder,* points out in *Whiskey at the Wheel* that at least one-half of those killed in highway accidents each year lose their lives because of alcohol.

In commenting on Mr. Grant's book, one of the trustees of the League said ". . . these facts placed in the hands of the public should have a real impact on the driving public."

D. P. McFarland of Raleigh is executive director of the League and the Rev. Coy C. Privette, pastor of the North Kannapolis Baptist Church, is current president. Some 11 Protestant denominations of North Carolina sponsor the League and are represented on the executive committee.

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'YOUTH ENCOUNTERS CHRIS WEEKEND OPEN TO ALL

The N. C. Conference Board of the Laity is sponsoring a "Youth Encounters Christ" Weekend at the Christian Endeavor Camp (Crestmont) near Sile City, Friday, Sept. 11, and Saturday Sept. 12.

It previously had been announced that the weekend would be for persons in the western part of the N. C. Conference, but registration will now be accepted from both the North Carolina and Western North Carolina Conferences. Pastors, youth counsellors and local U.M.Y.F. presidents from ove the state are invited.

The session will bring together leaders from Young Life, Fellowship o Christian Athletes, Campus Crusade Navigators, coffeehouses, St. Mark's United Methodist Church in Raleigh Intervarsity, encounter groups and special summer ministries. Attention wil be given to youth involvement in the Lay Witness Movement.

The weekend will begin Friday evening and conclude at 5 p.m. Saturday Saturday breakfast and lunch will be served. The cost will not exceed six dollars for two meals and sleeping facilitie for Friday night. For further informa tion or to register, contact Dr. W. P Wilson, Box 3355, Duke Medical Center, Durham, N. C. 27706, telephon 684-2726.

While there will be housing in dormitories and private homes, there also will be space for campers who wish t bring their own camping equipment Commuters are invited to attend. The Saturday morning session will begin a 9:00 a.m.

Letters
TO THE EDITOR

To the Editor:

I thoroughly enjoyed reading "The Church Was At Love Valley." What a contribution United Methodists must have made! I quite agree with Mr. Young that there must be more communication and understanding between adults and young people. His conclusions held great validity.

However, there is one point on which I must take issue. In one paragraph near the end he suggests that many of our problems would not exist if we "elder brothers" and the churches made some changes. Granted, there is room for improvement, but for me, this is an oversimplification of a serious problem.

Having been closely associated with a cross section of America's youth through my husband's Air Force career, I believe I have some concept of their thinking. Since we have been blessed with only one child, who thus far has given us no trouble, I cannot speak from experience. Nevertheless, I am deeply concerned for my friends who do have problems.

To illustrate, we are presently related to three cases. I am struggling for an answer as to why three children out of a family of four would bring joy and pride to their parents, while the fourth leaves school and takes off to roam the hippie areas of California. Is it possible the preacher father judged this particular son more harshly or showed more self-righteousness in his relationship to him than with the other three?

Fully admitting to being a "square" in today's world, I am afraid that at least a portion of our nonconformist youth cannot be classed in the "good kid group who lacks understanding." Rather, they belong to a group determined to denounce responsibility and escape reality at all cost. This brings us back to the original problem. What is the answer? I don't have it, but neither do I like seeing parents and the church used as scapegoats.

MARY RIERSON WOOD
(Mrs. Hoyt Wood)
St. Petersburg, Fla.

To the Editor:

May I commend you for printing the well written and well chosen article "The Church Was At Love Valley" by H. C. Young, Jr., in the August 6th. issue.

It made me proud to be a Methodist; I think this article should be published in any and all national newspapers. It is not only interesting and inspiring, but on a timely issue which is news worthy throughout the nation.

MRS. ROY SWARINGEN
West End, North Carolina

WORLD COMMUNION
SUNDAY
OCTOBER 4



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THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

As I write to you today, I am very happy. I have just become a grandmother for a precious, little, baby boy. He has a whole life before him just as you do. As he grows, he will learn many new things just as you learn new things each day. There will be many people who will help him as he grows each day just as many people help you grow. You may have met some of these people in the last few days. You will meet others in the days ahead.

There will be new teachers to help you in public and church school. They will introduce you to new and exciting ideas. You will need to help them. Do your work carefully and well. Prepare each assignment when it is given to you. Listen to the teacher and follow her instructions. Ask questions when you do not understand. Use your mind to think for yourself. You will be growing in wisdom.

You will be making new friends in your classes. They will help you grow. Try to be kind and loving to each one, the ones you like and the ones you don't like. Jesus told us to love each other as he loved us. He never made a difference in people. We ought to do as he did, then we will grow spiritually.

Each person grows in a different way. God does not measure our growth with that of other people. He just wants each person to do the best he can each day. If you try to do this, you will grow as God planned.

Aunt Cay

MORE METHODISTS

Jane helped mother finish the breakfast dishes and then hurried to her room to get ready for church school. She had read several books during the week and she was anxious to tell the rest of her class what she had learned. She had carefully written out her report and she read it over.

"Captain John Webb sent word to John Wesley that they needed some British preachers in America. As a result John Wesley sent several British preachers to serve in the 'wilderness of America.' One of these was a young man named Joseph Pilmoor. In the year 1769 he arrived in this new country. Captain Webb met him and took him to Philadelphia where he preached and worked with the people. He helped purchase the building which became known as St. George's and was the center of the work in Philadelphia.

"Joseph Pilmoor then went on to New York where he preached in the jail and worked with the children and the slaves. In 1772 he began a journey southward preaching in many places. He held services in Maryland and Virginia. Then he proceeded to North

Carolina where he preached at New Bern, Edenton and Wilmington. There is a church in one conference named for him. From North Carolina he went to South Carolina and Georgia. He wanted all the people in this new land to know the Good News of Jesus Christ.

"Another man who arrived in America about 1769 was Robert Williams. He had come on business, but being a local preacher in England, John Wesley gave him license to preach in America. His passage was paid by a Methodist from Dublin. Williams with saddlebags on his arm set off on the ship with a loaf of bread, a bottle of milk and letters to people in Philadelphia and Baltimore. His ship was driven by a storm and he landed one evening in Norfolk, Virginia. He walked up the main street with his Bible and hymn-book in hand.

He saw a house with a sign, "This house to let.' He mounted the front steps, opened his hymnbook, and began to sing. When some people gathered, he prayed and preached. And that is how he began his ministry. Later he went to New York to assist Phillip Embury. He also worked with Joseph Pilmoor and Robert Strawbridge. We remember him not only as a preacher, but as the first publisher of Wesleyan literature in America. The sermons he had printed gave the people much understanding and paved the way for preachers who followed later."

Jane gathered up her books and papers and hurried out the door as she heard father blow the car horn. She was anxious to introduce her class to the new-found Methodist friends.

ANSWERS FOR LAST WEEK:

Carpenter; Carriage; Carton; Carbon; Cargo; Carmel; Carpet, Carport; Carrousel; Cardinal.

MR. WEASEL

Hoppity, skippity!
Watery-flippity!
Ever so warily,
Cheerily, charily!
Stoppity, lookity,
Sniffily, jiffily,
Ever so quietly!
Easily, weasely,
Out from under
The bridge came he.
"What do I see?" said he,
Wagging his nose at me
Saucily, bossily:
"Whatever thing it be,
"It means no good, I see!"—
Then,
Ever so silently,
Yet so defiantly,
Jauntily ,airly,
Not at all scarily,
Back to his home went he,
Back where I could not see,
Not for the life of me!

Sneed Ogburn

HIDDEN BOOKS

Look carefully in the sentences below and see if you can discover the names of some of the books of the Bible.

1. We saw Tom at the window waving.
2. The sinking sailor reached the raft.
3. "It's Dan," I elatedly called out.
4. Along the sultan's fez ran a yellow cord.
5. We found water on the desert, but it usually was hot.

What did the nit-wit do in the ice cream parlor with a needle and thread?

Soda cracker



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CAROLINA BRIEFS

¶ Boulevard United Methodist Church, Statesville, will observe Homecoming Day on Sunday, Sept. 13. Guest preacher at 11 o'clock will be Rev. A. C. Kennedy, Jr., of Statesville. The Philomels Quartet will sing. A picnic dinner will be served in the Fellowship Hall at 12:15 p.m. All former pastors, members and friends are invited to attend.

¶ The Rev. J. D. Murray, Statesville District superintendent, will preach at Pisgah United Methodist Church, Catawba, on Sept. 13 at 11 a.m. He will be the guest speaker that evening at Center Church when the Methodist Men observe Ladies Night. Catawba Church will be guests. Rev. M. C. Ellerbe is pastor of the Center-Pisgah Charge.

¶ Nicky Cruz, the author of "Run, Baby Run," will be in Randolph County the week of Sept. 20-27, speaking in the various high schools. On Sunday evening, Sept. 27, he will speak at a county-wide rally in the Lee J. Stone Stadium at Asheboro High School.

¶ Messiah United Methodist Church, Vale, will have revival services Sept. 13-17 with the Rev. H. Claude Young of Statesville preaching. The Rev. Mr Young is associate Program Council director of the WNC Conference.

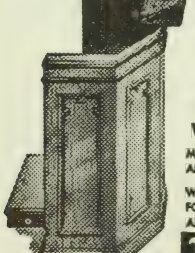
¶ Homecoming services will be held Sunday, Sept. 13, at the Bethesda United Methodist Church, Orrum The Rev. Paul G. Bunn of Raleigh, a former pastor, will be the preacher at the morning worship service. Former pastors, friends and members are invited to attend the service and the picnic lunch to follow. Rev. J. C Staton is the pastor of Bethesda.

¶ Cecil Hannah of Spartanburg, S. C. will be the coordinator for a lay witness mission at Hopewell Church, Concord-Hopewell Charge, Statesville District, Sept. 4-6. Rev. John S. Oakley is pastor.

¶ Kilgo United Methodist Church Charlotte, will observe homecoming Sunday, Sept. 13, with Rev. Kenneth Crouse of Denton as guest preacher A picnic lunch will follow the service

¶ Rev. W. P. Lowdermilk, public relations director of Methodist College Fayetteville, will be the guest preacher at Southern Pines United Methodist Church, Sunday, Sept. 6.

¶ Law enforcement officers from the greater Piedmont area are eligible to attend a special course this fall at Pfeiffer College, Misenheimer, under a special federal grant made to the college under the Law Enforcement Education Program (LEEP). Local area law officers may attend the class at virtually no cost with all fees and tuition expenses paid. The course to be offered is "Police Problems and Practices" and will be taught by Leon E McKim, a veteran law officer and head of the police science and criminology


Page
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REV. ROBERT L. VICKERY DIES

The Rev. Robert Lee Vickery, 71, a etired member of the N. C. Annual Conference, died at his home in Hamet, August 25. The funeral was conducted at the First United Methodist Church, Rockingham, Aug. 28, by Dr. . V. Early, Sanford District superintendent, and Dr. T. B. Hough, pastor of First Church, Rockingham. Burial was n Richmond County Memorial Park.

A native of Georgia, he served as ninister at Draper, Littleton, Easley, S. C., Albemarle, Danville, Va., Pee Dee, Rockingham, White Oak and Grimesville. He retired in 1943 beause of his health but later served as etired supply at Granite Falls, Old Hundred, Community and Grace, Rockngham.

He was married to the former Miss Willie B. Black who died in 1938. He is survived by two sons in the ninistry, Rev. Thurman H. Vickery, district superintendent of the Rock Hill (S.C.) District; Rev. Robert L. Vickery, Jr., chaplain, U. S. Army, now serving in Vietnam; Lowell W. Vickery of Grand Rapids, Mich.; two daughters, Mrs. Willie Mae Huffman, Hope Mills, and Miss Martha Ann Vickery, Laurinburg; eighteen grandchildren; two brothers, Earnest D. Vickery, Tucker, Ga., and Luther W. Vickery, Daytona Beach, Fla., and one sister, Mrs. Fannie Glenn, Carnesville, Georgia.

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department of Central Piedmont College, Charlotte. Detailed information may be secured by contacting Dean J. C. McCollister or John E. Faulk, assistant business manager, at the college.



BETHEL TO BE DEDICATED

Bethel United Methodist Church, Asheville, will be dedicated Sept. 6, in conjunction with annual homecoming day. Rev. Vernon Hall of Leicester and the Rev. T. M. Hall, the present pastor, will conduct the dedication service. This is the third church which has occupied the present site. All former ministers and members are invited.

N. C. CONFERENCE YOUTH

(*Continued from page 23*)

YOUTH SERVICE FUND

There is a need of Youth Service Fund monies to support the programs of the Conference and General Councils on Youth Ministry.

Since a low quality of Christian stewardship has been demonstrated by the local UMYF's in their gifts to the Youth Service Fund, be it resolved by this Annual Conference of the North Carolina United Methodist Youth Fellowship that each local UMYF be requested to pledge and give monies in the amount of at least $1.00 per member on roll per year to the Youth Service Fund.

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WEDDING IN THE PARK

by Barney L. Davidson

Have you ever attended a wedding in the park? Well, I conducted one last Saturd noon. It began this way. A few days ago I answered the church office telephone and t young man calling asked for Sam, our associate pastor. I told him that Sam was vacation and asked if I could help him. He said he wanted to get married, so I told h I would be glad to talk to him and his bride-to-be. A few minutes later in walked young man of twenty with hair almost to his shoulders and a very pretty young lady. T thought came to me that perhaps Sam with his sideburns might have been better. B I was wrong, for this young man and his bride (both were college students) were ve fine young people. After counseling with them I determined that they were as since and as much in love as any couple wishing to be married. I told them I would mar them and they asked, "In the park?"

Well, I try not to act suprised anymore at anything I hear and maybe I didn't sh it. I asked him, "Why?", and he said that he loved nature and would like to get marri in our city park. I agreed and the wedding took place at high noon last Saturday. So of the wedding party was late and we waited under the trees. Directly a young man wi long hair rode up on a Honda. One youth was bare-footed. But I want to set the reco straight. They were one of the best behaved group of young people that I have be around lately. To them it was a solemn and important occasion. In fact once or so, have had church weddings (and rehearsals) where some of the people misbehav and were so intoxicated that I thought of calling it off. But these young people we sober and they had come to be a part of the wedding of their friends. And, by the wa these unusual circumstances didn't surprise me too much. For my grandfather a grandmother were married on horseback in the 1880's in Indian Territory (now Ok homa). The parents, friends and the preacher were present and the ceremony took pla on horseback. My grandfather carved out of the wilderness of Oklahoma and Tex his large cattle ranch. Then, a few years ago, my brother's son was married in Oklahor at sunrise on the steps of the church. So — — —

Well, the wedding in the park went off fine and everybody behaved but t preacher. You see, while we were waiting for some of the people to arrive, an uninvit guest came. Normally I know what to do when an ant crawls up my trousers leg. B never have I had this happen during a wedding. Somehow I got through the weddi and, frankly, was glad when it was over. To Barry and Kathy I say best wishes and m the Lord bless their marriage. And to my preacher friends who in the future may ha pen to marry someone in the woods, may I give a word of advice: "Watch out for tho ants!!!"

The Rev. Mr. Davidson is pastor of Saint Paul United Methodist Church, Goldsboro.

NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., September 10, 1970 No. 35

Do We Care Enough To Try?

DONALD F. GEORGE

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Report On UM Evangelicals' Convocation

H.C. YOUNG, JR.

God Is In The Now

(INTERVIEW WITH ORAL ROBERTS)

Youth Service Fund To Have New Emphases

WHERE IT IS

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Sept. 17-29—General Board, Health and Welfare Ministries, San Antonio, Texas
Sept. 21-22—UMCOR Fall Meeting, New York, N. Y.
Sept. 21-26—Executive Committee, World Methodist Council, Geneva, Switzerland
Sept. 30-Oct. 2—Annual Meeting, General Board of Evangelism
Sept. 17-19—General Board, Health and Welfare Ministries, San Antonio, Texas
Sept. 21-22—UMCOR Fall Meeting, New York, N. Y.
Oct. 6- 7—Annual Meeting, Commission on Chaplains, Washington, D. C.
Oct. 6- 9—Annual Meeting, Board of Christian Social Concerns, Lake Junaluska
Oct. 8-11—Sixth National Family Life Conference, Conrad Hilton, Chicago, Ill.

NORTH CAROLINA CONFERENCE

Sept. 12—Board of Pensions Special Study Committee, Methodist Building, 10 a.m.
Sept. 15—Methodist Retirement Homes, Trustees Fall Meeting
Sept. 18—District Secretaries of Evangelism Workshop, Methodist Building, 5 p.m.
Sept. 19—Board of Evangelism, Fall Meeting, Methodist Building, 10 a.m.
Sept. 20-24—Alamance County Christian Workers' School, First Church, Graham
Sept. 21—Raleigh District Missions Workshop
Sept. 22—Methodist Home for Children, Trustees Meeting, Raleigh
Sept. 24—Council on Adult Ministry, Methodist Building, Raleigh
Sept. 28-29—Consultation on Conference Goals, Chestnut Ridge
Sept. 29—Commission on Worship, Holiday Inn, Selma, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Sept. 13—Asheville District Lay Cabinet Meeting, District Parsonage, 2 p. m., District Board of Missions, District Parsonage, 4 p. m.
Sept. 13—Winston-Salem Northeast District Joint Charge Conferences and Dialogue Sessions, 2:30-4 p.m., Central Church, Mount Airy
Sept. 13—High Point District Program Council Workshops, Asheboro Sub-district, 2:45-5 p. m., First Church, Asheboro
Sept. 14—Asheville District Ministers Meeting, Central Church, 10 a. m.
Sept. 14—Salisbury District Ministers and Wives Luncheon, 10:30 a.m., Center Church, Concord
Sept. 17—Committee of Communications, Executive Committee, First Church, Salisbury, 10:30 a. m.
Sept. 17—Winston-Salem Northeast District Joint Charge Conferences and Dialogue Sessions, 7:30-9 p.m., Kingswood Church, Rural Hall
Sept. 17—Salisbury District Program Council, 7:30 p.m., First Church, Salisbury
Sept. 18—Board of Health and Welfare Ministries, Methodist Home, Charlotte.
Sept. 20—High Point Subdistrict, Wesley Memorial Church, High Point, 2:45 p.m.
Sept. 20—Winston-Salem Northeast District, Stokes County Stewardship and Every Member Visitation Workshop, Stokesbury Church
Sept. 21—Assembly of Asheville-Buncombe Cooperative Ministries, Elkwood Church, 7:30 p.m.
Sept. 22—Albemarle District Program Council, Wadesboro



DO WE CARE ENOUGH TO TRY?

by Donald F. George

Many of the problems we are facing as a community and a nation can be traced back to a void in our understanding of the Christian faith we profess. Our society has placed great emphasis on technological and scientific progress but in the rush for "better living" we have forgotten "man shall not live by bread alone." As a result many are turning away from the society we have built and are looking for meaning and value in places and ways that we cannot approve.

A lack of quality religious education is one of the major contributing factors to this problem. The public schools cannot and should not teach religion. In our society there are only two places where religion can be taught: in the family, and in the church. The sad truth is that our past efforts have not passed the test. We have been found wanting.

Why? There are many reasons. Let me note a few:

First, the family is under great pressure. We have little time with our children. We feel that our children must have a "good education" and religion is often not a part of this education.

Then, parents are often unprepared to teach religion. For the most part we are ourselves the products of poor religious education.

Furthermore, there is a great deal of confusion about values in our society. And this society is often a reflection of our confusion.

Also, we have foolishly believed that our children could get a quality religious education in 52 hours (usually less) a year in Church School.

In brief, given the pressure we are all under, we have falsely assumed or hoped that some one else has been taking care of this matter. By our actions we have taught Johnny and Mary that it is more important for them to study English, math, and science than to study the "whys" of life. As a result Johnny and Mary have often grown up to be "rich in things and poor in soul." They sometimes turn to the "hippie cults" or drugs or both to try to find what they could not find in our churches.

What is the answer? I do not know

The Rev. Mr. George is pastor of First United Methodist Church, Conover.

but I believe I do know some of the first steps we must take if we are, by God's grace, to find an answer. We must become concerned. Most of us aren't.We must accept the fact that we, the adults, are responsible not just the church school or pastor.

We must, moreover, face the fact that the home is the backbone of religious education. It is here that our children are motivated to learn what is important. It is here that they learn their perspectives on life. They learn these from our deeds and attitudes more than from our words.

If we are to teach then we must learn. This is why the adult Church School classes are as important as any in the local church. It is in these classes that we learn to be better Christians and thereby better teachers of our faith.

Finally, we must learn to place great importance upon the quality of our children's and youth's Christian education. As parents we should be just as concerned that our children study their Church School lessons as we are that they study their public school lessons. We should have them at Church School on time. We should know who their Church School teachers are and cooperate with them.

No government agency will come up with an answer to our educational problem. Only God and you and I can find the solution. The only question is do we care enough to try?

UMSM SEEKS CHRISTIAN ACTION

The council of the United Methodist Student Movement met in Morehead City during the weekend of August 28-30, 1970 to make plans for the coming year's activities. Chairman David Locke presided. Between good food and fun in the sun, several retreat dates were projected for 1970-71. They include:

- October 2-4, 1970—a trail hike in the Standing Indian Wild-life Area near Franklin. The theme will be centered around ecology with a speaker well-versed on the subject leading the discussions. Western Carolina is to make the final arrangements, and the cost will be $3.50 per person.
- November 6-7, 1970 — a council meeting at Appalachian State to evaluate the first retreat and to finalize plans for the last two.
- February 19-21, 1971 — a business session at an undetermined site to elect new officers.
- April 16-18, 1971 (tentatively) — a fellowship session at Elk Shoals to give the new council an opportunity to meet and the members an opportunity to be glad it's spring!

One of the chief topics of discussion during the entire weekend was the desire to define the UMSM's purpose and to change its name to encompass that goal. Ecumenicity has become an essential part of the group with the recognition that the United Methodist Church is financially supporting it. Therefore, the council voted to change the name of the United Methodist Student Movement to **"Students For Christian Action,"** sponsored by the United Methodist Church—with the hope that our action enhances the Christian lifestyle. This name and purpose will be presented to the separate schools represented at the October meeting and voted upon by the entire group.

ROSE AUMAN

. . . BUT THEY'RE OURS

They're good and they're bad—these youths of today. And the bad sticks out more glaringly than the good. It seems almost as though these young people deliberately hide the gold in their make-up, and flaunt the ugly and sordid in the face of their elders.

Hair becomes a barrier; and sloppy dress; and bare feet shuffling along the sidewalk. Youths seem to be saying, "Look at me. You think I'm a tramp? A bum? You think I've copped out on life? Well, at least I'm not like you. And I'm not willing to sell my soul for things; nor to spend my life in a meaningless rat race."

There is an atmosphere of contempt on both sides of the generation gap: contempt and anger and frustration. The elders express theirs in rounds of scolding, in words of derision, in ill-concealed smiles of supercilious ethical superiority.

The young express their disdain and anger by flaunting their unconventionality as one would wave a red flag before a spirited bull. The eccentricities they assume are studied; the goadings to indignant reaction are often deliberate—or so it would seem.

There is one thing, however, which all of us who are older should keep clearly before us: these disturbers of of our peace are ours. As parents and grandparents, we should never forget that the youth of today are ours. They were born into our homes, nurtured at our hearths, educated in the schools we have operated and sent out into the world we helped to structure.

If we don't like the youth of today, then we don't like what we ourselves produced. This is a stubborn stone of truth which will not budge from our path. One generation fathers the next biologically and environmentally.

These youths of today are ours; formed after our image, molded by the shape of our dreams, blighted by our sins, ennobled by our excellence. We can never disclaim them, nor they us. They have come to us as the greatest of all gifts from God. The product of miracle, they cannot be disowned. Having come into existence, we cannot relegate them out of existence.

They deserve better at the hands of their elders than they sometimes get. Indifference? Misunderstanding? Condemnation? We give them these. How about a bit more of love?

The answers from some will be, "How can you love a dirty-looking bum, a promiscuous-acting sex pot? We can love the best of them. And perhaps the most of them. But the worst of them—that's expecting too much!"

But is it? These are not just any young human beings. They're ours. Ours in the deepest human sense. But even more than this, they are God's. If God loves them, then must we not love them, too?

Your Topic For Ministry Sunday

Ministry Sunday is to be observed on September 20. What will it bring forth? A routine nod of recognition? No nod at all? Or a powerful and persuasive challenge to youth to come and share in the greatest ministry on earth?

We hope pastors will preach on the call to the ministry on Ministry Sunday, and that they will be both positive and personal. Too much has been said about the hardships and handicaps involved in being a minister, and too little about the joys and satisfactions that accrue therefrom.

What better way could one find to spend his life than in seeking to heal the sick, feed the hungry, nuture the young, right the wrong and proclaim the truth? A minister is deeply involved in all of these. And his involvement is with people at the deepest levels of their lives.

The deepest hurts and ills which people suffer revolve around the sickness of the soul. What, then, could be more vital, more thrilling, than to be engaged in helping to heal the soul-ills of human beings? What could give greater satisfaction than to minister to a sick personality and help that person find his way back to health?

In a day when the truth gets clipped and distored out of all recognition, what could be more essential than that the truth, the whole truth and nothing but the truth should be laid bare for all to see? A minister is uniquely equipped by his calling, his preparation, and the opportunities of his pulpit to let his life count for much in these areas.

Deeper even than the hunger for bread is the hunger of the heart for God, and the yearning to find peace and love and harmony in fellowship with one another. All of this is the special domain of the minister. He has some answers here which are relevant to the most sensitive needs of people. He can offer guideposts to lost travellers on a weary pilgrimage.

To be sure, the minister's monetary compensations may be relatively small. But if he is the authentic specimen, the genuine article, truly called and rightly understanding of the nature of the Gospel, he knows that money does not of itself give meaning to life.

We thank God for the heroes and heroines of the parsonage. But we do not feel sorry for them. They have chosen—and they have been chosen—for the better part of life. The personal sacfices they make though often great are nothing compared to the satisfactions that come to them.

Brother pastor, some young lad will be sitting in your congregation on Sunday morning, September 20. Why not preach a sermon specially for him? Make it a personal witness. Tell the story of how God called you to this ministry. Recall again the thrill and excitement of that first realization. Verbalize the happiness which danced deep within yourself. Paint the picture of the fresh young dreams which were yours as you went forth a knight in shining armour. Use your gifts of eloquence to describe those tender experiences when you walked through the shadows with the sorrowing and leaped in exaltation with the joyous.

As you do this on Sunday morning, September 20 something good and glorious may happen to a lad sitting there in the pew. And something wonderful may happen to a preacher, whose vision has gotten slightly tarnished, whose dreams have lost some of their glamour and whose back is just a bit weary from the load of many years.

A Report On The Convocation Of United Methodists For Evangelical Christianity

by H. C. Young, Jr.

From August 26-29, in the Adolphus Hotel, Dallas, Texas a very significant gathering of United Methodists occurred. A Convocation of United Methodists for Evangelical Christianity, sponsored by *Good News Magazine*, was convened to consider the theme, "Good News for The Church in Crisis." The Steering Committee for the Convocation included many persons associated with *Good News Magazine*, but it also included representatives from a wider spectrum of United Methodism. For example, staff members of the General Boards of Evangelism and Missions were on the Steering Committee as well as a noted professor from one United Methodist seminary, effective United Methodist evangelists and distinguished laymen. The stated purpose of the Convocation was as follows:

"To affirm United Methodism's commitment to Jesus Christ as Savior and Lord, to the historic Christian faith, the Weslevan doctrinal standards and the Holy Scriptures as authoritative for faith and life under the guidance of the Holy Spirit.

"To demonstrate the relevance and validity of scriptural Christianity for our day.

"To emphasize the priority in the mission of the church to lead persons to a saving relationship with Christ, which results in personal spiritual growth and actions for social justice.

"To challenge all United Methodists to confess our own failures, to make a more radical and selfless commitment of our lives to Christ, and to work to eliminate those forces which brutalize our fellow man."

To accomplish these purposes the Convocation was directed toward the following goals:

"1. To unify those within United Methodism who have committed themselves to evangelical Christianity.

2. To reflect to the world that within United Methodism there is a vital evangelical witness and the freedom and opportunity to serve Christ fruitfully.

3. To seek creatively new strategies by which laymen and pastors within United Methodism can work for scriptural renewal.

4. To mobilize United Methodists for responsible involvement in the decision-making structures of the church.

5. To encourage and work with all evangelical Christian movements and organizations within and without the United Methodist Church in their concern to bring new life in Christ.

6. To build bridges of loving understanding and fellowship with all members of the United Methodist Church.

7. To allow the Holy Spirit to work Christ's purpose in this convocation and in our lives."

From the point of view of those who planned the convocation, the event must have been a spectacular success. The number of people who registered was beyond the greatest expectations of the Steering Committee. Hoping to have at least 1000 par-

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The Rev. Mr. Young is associate program director for Outreach and Service of the WNC Conference Program Council.

ticipants, the planners were overjoyed to see the registration total push beyond 1600. Most of the registrants remained through many lengthy sessions until the convocation closed at noon on Saturday. For most sessions there was standing room only in the huge hotel ballroom. Enthusiasm and excitement, maintained at a high pitch by the lively and dramatic singing of the Junaluska Singers, was obvious everywhere. At first in jest and then much more seriously, hotel personnel referred to "the revival going on in the ballroom." "We've never seen anything like it," some said.

Speakers making the greatest contributions to the convocation included Dr. K. Morgan Edwards, who dealt in an exciting way with his topic, "The God of the Church in Crisis"; Dr. Frank Stanger, who challenged his listeners with a marvelous presentation concerning the work of the Holy Spirit —"Power for the Church in Crisis"; The Reverend Tom Skinner, who electrified the convocation as he masterfully dealt with the theme, "The Black Crisis in Our Church"; Dr. Claude Thompson, who inspiringly caused his audience to consider one of the prime reasons for their coming to Dallas, "Social Reform—An Evangelical Imperative"; and Dr. Les Woodson, who, in dealing with the topic "Strategy for Solutions to the Crisis in Our Church," added a note of grace and love, which if heeded, could save this budding evangelical movement from falling into the trap of judgmental narrow-mindedness and paranoid tactics of wholesale condemnation of those with whom they disagree.

A touching and emotional moment occurred in the convocation when the 86-year-old evangelist, Dr. E. Stanley Jones, rose to speak. Although his body is growing feeble and his speech somewhat rambling, Dr. Jones' message, "World Vision for a Church in Crisis," was excellent. But the important thing to his hearers was the obvious presence of Christ in his life and the supportive witness of long years of faithful service in following the Master.

In the opinion of this writer the convocation was successful in implementing its purposes with one possible exception: there was less emphasis upon the confession of evangelical failures than the stated purpose called for, and there was too much emphasis, on the part of two speakers in particular, to condemn self-righteously those "liberals in the church" upon whom there was laid an undue amount of blame for present crises.

In like manner the convocation gave indication that its stated goals were taken seriously with the possible exception that the above mentioned two speakers seemed to fall somewhat short of "building bridges of loving understanding and fellowship with all members of the United Methodist Church."

To be fair, it must be stated that other speakers sought to soften the blows struck by these two men. In fact, in its total impact the convocation did take seriously the need of all Christians (liberals and conservatives) to repent of past failures and the obligation of all Christians to seek honest fellowship of love in the spirit of Christ. Perhaps this writer was unduly alarmed at the remarks of the two speakers who seemed "out of tune" with the spirit of humility and love; but if so, it is because one of these men is the editor and the other is a founder and member of the Board of Directors of *Good News Magazine*, the official sponsor of the convocation. At a time when United Methodists desperately need to hear and heed the responsible voice of authentic Christian evangelism, it would be nothing short of tragedy if, in their

(Continued on page 17)

GOD IS IN THE NOW!

What sort of person is Oral Roberts? Some answers developed slowly in the course of an interview with him at Lake Junaluska on Aug. 22.

He is a totally modern man, capable of breaking with tradition or of keeping tradition, we thought. He seems deeply concerned about getting to and dealing with the real problems of people. He is an intense individual who will put all of the force of his being behind his convictions. The visionary and the pragmatic are generously intermixed in his makeup. The living Christ has taken hold of him and he has taken hold of the living Christ to a remarkable degree.

These are some of the impressions gathered by this editor in the course of our conversation.

We were concerned to know something of the thinking of this world-renowned evangelist around whom has swirled a full measure of controversy.

"Dr. Roberts," I asked, "what are the most serious spiritual problems we in America face today, and what in your opinion is the answer?"

"I think," Dr. Roberts replied, "the problem and the answer are the same as in the era when John Wesley began his ministry in England. The problem was first of all that the people were in desperate need. They had physical needs, financial needs, spiritual needs. And the church was rather cold, removed from the common man. The church did not reflect the warmth and the faith of Jesus of Nazareth in the now.

"John Wesley, who had been struggling with his own soul suddenly came to a point in time when his own heart was strangely warmed by the grace of God. He found Jesus in that moment and he found Jesus as though he was invading his life, invading England, invading the very needs of the people. He first of all tried to bring his ministry into the Anglican Church and was received by some and not well received by others. But eventually he had no pulpit.

"Therefore, he went to the people. He went where the people were. Now this is highly significant. He went where the people were. And he went where the need was; and he preached Christ, the living Christ to these individuals: that He was in the now; that He was here to meet their needs; He was here to reveal himself to them as individuals and as families.

"To me the situation today is the same. In spite of the affluence of America, there are millions of people who are desperately in need. They have bodily needs, financial needs, soul needs. They are hurting and the answer is men and women who will go to them, who will go where they are, who will interpret the church not as a great denominational structure but as a group of concerned men and women; concerned with a human being who has a need; and will interpret Christ to that individual in the form of his need and through the warmth of his own heart and personal experiences with God will cause that person to see Jesus, to want Him. Then you will have an explosion of faith in the heart of this person toward God, toward Christ; and we will have renewal. To

me, that is the problem and that is the answer."

When asked about the changes in his methods of preaching the gospel over the years, Dr. Roberts gave this interpretation. "The needs of people may seem to vary but really every person has the same need. Every person has problems. Jesus knows that and when we are sensitive to the Holy Spirit, the Spirit will make us like Jesus. We will feel like Jesus. We will have the sensitivity toward people that Jesus felt. We will be constantly searching for methods to communicate. No method will be sacred; only principles. We will be true to our God, to the teachings of the Bible and the principles of Christianity; we will change methods as quickly and as often as necessary."

He then pointed out that in the 1950's he had made use of the big tent for meetings. That was a time when large auditoriums were not plentiful. Then came the 1960's when America was more sophisticated, when affluence spread, when large auditoriums were erected. The tent was no longer effective.

Dr. Roberts continued, "So we decided to give up this type of mass evangelism and to go to the television because it was where 195 million people are every week. All but about 5 or 10 million people have access to television. No matter how poor the people are they have access to this instrument of communication. So I saw that methods had to be changed.

"I decided to bring in performers who have millions of followers, who would cause millions to tune in and then I would deliver a gospel message. I brought in the youth, the students, because this is a student age. People identify with youth. They also identify with music, particularly the rock sound, and the soul sound. So I got away from the old liturgical hymns which I happen to like on Sunday morning, but which I do not particularly like when I am out there with the masses, out there with the unsophisticated guy. So we came up with a new type of gospel music; young people dressed in mod clothes, choreographed to where they are moving because young people were in movement. I understood what was going on in the culture of America. This gave me a whole new format and millions of people responded. They tuned in and they stayed through to the communicating of the gospel.

"I used to have five, eight, ten or fifteen thousand people. I thought that was a large crowd. But in New York City alone our Easter special this year (carried on a nationwide hookup) was given a Neilson rating of 1,800,000 viewers; that in New York alone. So I say that we as Methodist people, as the church, have to recognize that we have to communicate or we are just simply meeting with ourselves. Which is good for us, but not good for communicating the gospel."

(To be concluded in next week's issue).

J.C.S.

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YOUTH SERVICE FUND TO HAVE NEW EMPHASES

The Youth Service Fund is to be disbursed on the basis of new priorities after the current year. This was decided at a meeting of the United Methodist Council on Youth Ministry held at Camp Cosawasco in New York state August 14-22.

At that time the council instructed its project review committee to consider project applications according to three major priorities: minority empowerment, resistance to militarism and draft education, and freedom of life styles.

However, 30 percent of the Youth Service Fund is to be retained by each annual conference. Seven percent of the balance goes for UMCYM operational expense. The remainder is expected to go into specific projects along the lines of the new priorities, including the Legislative Affairs Project in Washington, D. C., which employs three full-time young adults.

In the past a large portion of the Youth Service Fund was given to other boards and agencies of the church who in turn used the money for projects of their selection. The newly structured council stressed that no Youth Service Fund money would be given for general operational needs of any board or agency of the church.

The council is made up of 30 members of which 20 are youth members, with half of the youth members from minority racial groups. The new youth council structure grew out of action by the General Conference of last April in St. Louis. At that time the conference also voted to give administrative control of the Youth Service Fund to the new Council on Youth Ministry, which was to be administratively attached to the Program Council of the Church rather than, as previously, to the Board of Education. The fund amounted to $579,000 last year and it is anticipated to run over half a million dollars annually.

After two days of orientation involving explanations of United Methodist structure and polity, the council set forth a strategy for organization developed under the leadership of the Rev. Paul Dietterich, a staff member of the National Council of Churches, and program director for the Church Center for the United Nations in New York. Soon thereafter minority empowerment came to the fore. Three representatives of the United Methodist Black Youth-Young Adult Task Force and two Chicanos (Spanish-American exponents) pressed the council for action which would enable minority groups to work out their own problems.

"It is time white folks quit setting our priorities", declared Steve Dewberry of Kansas City.

"This world is real messed up," added Allison Thompson of Atlanta. "You can't spend all your money on Bible schools. You have to get out into the real world. . . . Many blacks are disillusioned by what people have done under the guise of Christianity." She added, "We hope to bring black youth back into the church and let them see some hope."

Speaking informally for the Chicano movement were council member Patsy Alvarez of San Antonio, Tex., and Joseph Lucera, Minneapolis, Minn.

"We need to restore pride among our people so we are doing for ourselves; so some Anglo doesn't come up

and tell us we don't have leaders or we can't handle money. It's time you said we know our needs better and we should handle them." So stated Miss Alvarez.

Mr. Lucera warned Anglo-Americans against mistaking the politeness of Chicano people for weakness. "My people are angry and are no longer patient for dignity. We plan to end our invisibility little by little."

He added that blacks are at the top in terms of minority advancement followed by the Chicanos and Indians. "For all the horrors, the blacks have at least had their own colleges and have been educated. Chicano's have not had this opportunity."

The council asked that a new director of the Nashville Youth Service Fund office be a minority person who has had theological training. Miss Emeline Crane, who has directed the Youth Service Fund for more than 20 years, will terminate her services effective December 31. Craig Flynn of Fayetteville, N. Y., was elected as a full-time one-year worker in the Nashville office, while Claus Rolfs, Jr., who was a staff member of the Legislative Affairs Project in Washington last year will serve as a half-time worker.

The council also approved an experimental programs whereby $1,500 will be used in four regions for an educational, informational and interpretative effort. The four areas tentatively selected are Chicago, Fort Worth-Dallas, Kansas City, and San Francisco.

Miss Dorie Ellzey, 17 years of age, a native of Wilmette, Ill. who will be a freshman at Wellesley College (Mass.) this fall, was elected chairman of the council. She was vice chairman of the council last year. The average age of the youth members of the current council is slightly below 17. No youth may be older than 18 at the time of his election.

In another action, the council received the draft card of H. R. "Jay" Jones, 24, a graduate of the University of Chicago Divinity School and forwarded it to the Board of Christian Social Concerns, asking that board to inform government officials it supports resistance to the draft. In the transmittal it also asked the board to accept the draft card of "any man who decides that he in good conscience cannot voluntarily relate in any way to the selective service system."

An attempt had been made last April to present Mr. Jones' draft card to the General Conference, but this issue was one among others which was left unresolved when the conference adjourned for lack of a quorum.

The draft card proposal was presented by Tom Adams, 18-year-old council member from Middletown, Ohio. He stated concerning military conscription, "The system is racist, it hurts us internationally, it sets an atmosphere of violence in this country, it is against the principles of freedom and voluntary service on which this country was founded and it tends to dehumanize and demoralize our country." Adams included in his recommendation that should the Board of Social Concerns not agree to follow through on the Jones' draft card request, the Council on Youth Ministry itself do so. The council members present voted unanimously in favor of Mr. Adams' proposal.

The next meeting of the council is scheduled for December 30-January 5 either in Oklahoma City or St. Simon's Island, Ga.

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Catholics and Methodists Meet at Junaluska

LAKE JUNALUSKA (UMI) — "Methodists have learned about Catholics from Methodists; Catholics have learned about Methodists from Catholics. Now that we are learning from each other we are find many things in common."

This observation by a participant during the discussions — and reiterated in various ways by others—seems to sum up reactions to the fourth in a series of conversations between the Roman Catholic Church and the World Methodist Council here August 24-28.

Consideration of authority in the church, Christian spirituality, the Eucharist, and the Christian home and family comprised the agenda for the sessions, part of a series the Catholic Church is holding with various Protestant denominations and world confessional groupings.

Background papers on the topics were prepared during the past year by individuals and task groups from the two churches. While they reviewed the theological perspectives of the two churches on the agenda issues and discussed contributions to the Christian movement, they also showed elements of shared heritage that, in the judgement of participipants, are more numerous and basic than either side had realized.

Cited particularly in the area of agreements were spiritual life and the Christian home and family.

Differences seemed most pronounced in questions of the Eucharist and, especially, in the whole range of utterance and action which comes under the heading of exercising authority in the church.

A considerable portion of the meeting here was devoted to drafting statements on the basis of agreements and disagreements revealed in examination of the study papers.

These documents will go by next summer to the Vatican Secretariat for Promoting Christian Unity and to the World Methodist Council where they will be reviewed and form the basis for further action and dialogue.

Earlier talks in the series were held near Rome, on Malta, and in London. The conversations, and other similar sessions, grow out of statements on Christian unity adopted by the Second Vatican Council.



Leaders of the conversations between the Roman Catholic Church and the World Methodist Council include, from left, the Most Rev. John Murphy, Dr. Eric W. Baker, the Very Rev. Jerome Hamer and Bishop F. Gerald Ensley.

Chairman of the Catholic delegation is the Most Rev. John Murphy, Archbishop of Cardiff, Wales. Present from the Vatican were the Very Rev. Jerome Hamer, secretary of the Secretariat for Promoting Christian Unity, and the Rev. Canon W. A. Purdy, a member of the Secretariat staff.

Other Catholic participants included the Most Rev. Joseph B. Brunini, Jackson, Miss.; the Most Rev. James W. Malone, Youngstown, Ohio; Sister Agnes Cunningham, Batavia, Ill.; the Rev. Michael Hurley, Dublin; the Rev. Robert Murray, London; Msgr. H. Francis Davis, Birmingham, England; Msgr. Bernard F. Law, Washington, D. C.; and Dr. Edward J. Popham, Blackburn, England.

Chairman of the World Methodist Council delegation is Bishop F. Gerald Ensley of Columbus, Ohio. Other participants included Bishop William R. Cannon, Raleigh, N. C.; retired Bishop Fred P. Corson, Philadelphia, Pa.; Dr. Eric W. Baker, London; Dr. Harold Roberts, Cambridge, England; Dr. Albert Outler, Dallas, Texas; Dr. Lee F. Tuttle, Lake Junaluska; and Dr. Mack Stokes, Atlanta, Ga.

Brevard President Sets Direction For College

BREVARD — Dr. Robert A. Davis, president of Brevard College, reaffirmed a call for new directions in Christian higher education in an address at the opening convocation of the 1970-71 school year.

Drawing his theme from the Danish philosopher Soren Kierkegaard, Davis stated that on certain matters crucial to the survival of our civilization that Americans had only one choice. "Either we will choose to be a people of law, administered with justice, or we will live to see the chaos of anarchy in which there is neither law nor justice," Davis said.

Pointing out the dangers of a society in which drug use distorted and dimmed thought processes, Davis vigorously urged that "a civilized and orderly future can only be built upon the sober and reflective clarity of minds that are free to respond to reality."

Davis observed that on sexual matters young people of today have the "freedom to play it loose and fast but they must also live with the consequences of the exploitation of their own life and that of another."

"I am not appealing for prudery or victorian reserve," Davis said; "I am appealing for honor and wholesomeness and a Christian willingness to save sacred moments for the sacred occasion when under God, two lives are made one!"

President Davis concluded his remarks with the promise that Brevard College is dedicated to academic excellence and to being a college community whose style of life is determined by Christian principles. "As students in this community," the president asserted, "you must expect encouragment and support. You must also expect a firm 'NO' when you are on the wrong road or when a decision might hurt the total community."

Dr. Davis' address to 750 students, faculty, and the staff of Brevard College marked the opening of the 1970-1971 school year. Brevard College has near capacity enrollment drawn primarily from North Carolina with significant numbers coming from South Carolina, Virginia, and Florida and some fifteen other states throughout the Eastern Seaboard.

Asbury Bicentennial Plans Made

WASHINGTON, D. C. — National recognition of the 200th anniversary of Francis Asbury's arrival in America in 1771 is set for September 3-5, 1971.

Spearheading the celebration, to be held at Lake Junaluska, N. C., is the Southeastern Jurisdiction Commission on Archives and History of the United Methodist Church.

Located near the long, rugged Asbury Trail, one of the special features of the three-day event will be an invitation to Boy Scouts across the nation to share in the celebration.

Francis Asbury, first bishop elected and consecrated by any denomination in America, is considered "the Father of American Methodism."

For many years the Asbury Trail Award has been offered to Explorer Scouts and their fathers under the joint sponsorship of the Boy Scouts of America and the Scout Council in Asheville, N. C. A special medal and certificate was awarded Scouts who hiked the twenty-three mile old Cataloochee trail over which Bishop Asbury crossed the mountains in 1810, read a biography of Asbury and submitted an essay.

Methodist scouts will especially be encouraged to hike the trail, although other Scouts may share. The Asbury Trail Award is not denominational.

The Labor Day, 1971, celebration is expected to draw some 2,000 persons, most of them from the nine Southeastern states and the three Mid-Atlantic states.

Among the major speakers who have agreed to participate are Bishop Gerald Kennedy of Los Angeles and Bishop Paul Hardin of Columbia, S. C.

The Francis Asbury Bicentennial Committee is composed of the Rev. William K. Quick, pastor of Trinity Methodist Church, Durham, chairman; Dr. J. Manning Potts, Crystal River, Florida, vice-chairman; the Rev. Brooks B. Little, Nashville, Tennessee, secretary-treasurer; and Dr. Harold Hughes of Annandale, Virginia.



GIRLS SCOUTS HONORED

Girl Scout Troop 229 was honored Sunday, August 16, at the morning service of Memorial United Methodist Church, Thomasville. Mrs. James Johnson, troop leader, and Mrs. William A. Cameron presented 10-year pins to each of the girls present. Members of the troop are, front row, left to right, Vickie Couch, Mary John Cameron, Mary Jane Johnson, Janice Young; back row, Susan Cagle, Susan Price, Penny Long, Jean Regan; not present for picture, Amanda Stoker, Janie McLain, Debbie Pugh and Pam Brinkley.

REPORT ON THE CONVOCATION

(Continued from page 9)

passionate zeal, leading evangelicals were to destroy the bridge which thoughtful Christians have been seeking to build between each other. Such destruction did not occur in Dallas, but it came dangerously close.

Before adjourning, convocation participants made it abundantly clear that they were ready to dedicate their time, talents and money toward the fulfillment of the purposes and goals for which the convocation had been called. There can be no question but that a strong, influential and potentially powerful evangelical movement has been launched in United Methodism. It has a national base, a world vision, and an ecumenical stance. It will devise strategies for influencing the decision-making structures of the church. It is a movement with a future and must be taken seriously.

All United Methodists, whatever theological persuasion, would do well to pray that this evangelical movement might be able to help the church see God's will more clearly and do His will more perfectly.

Dr. Robert G. Mayfield, general chairman of the Convocation, spoke of certain vital truths which we should seek to set at the center of the church's life. Let each reader consider these truths for himself and pray that they might truly become the central concern of us all:

"We must be broken—self-righteousness and self-admiration must be rooted out. We must accept Jesus Christ as a redeeming Savior and as a risen Lord. There can be no substitute for this decisive and life-transforming personal experience of Christ.

"Our surrender and commitment must be complete before the Holy Spirit will come into our lives and our obedience must be unqualified before the Holy Spirit will use us as a channel for Christ's ministries in the world.

"Every local congregation must be a redemptive fellowship empowered by the Holy Spirit.

"Our love for God is best shown by our love for our fellowman. No person can be a true disciple of the Lord Jesus Christ unless he does something to eliminate man's brutality to man and the social blight around him. The evangelical must be involved in Christ's ministries in the world."

REV. P. L. WILKINS DIES

The Rev. Powell Lahmon Wilkins, 38, of Mocksville, died September 1 at Davie County Hospital of complications following surgery.

The Rev. Mr. Wilkins, a member of the Western North Carolina Conference, was in his second year as pastor of Dulins-Smith Grove Charge in the Thomasville District. He was licensed to preach in 1960 and ordained deacon in 1964.

A Statesville native and veteran of of the Korean War, he was educated at Mitchell College, Lenoir Rhyne College and at Duke University. At the time of his death he was chairman of the Davie County Mental Health Clinic.

Funeral was Sept. 3 at Smith Grove United Methodist Church. Burial was in Oakwood Cemetery.

Surviving are his wife, Mrs. Miriam Ervin Wilkins; daughters, Miss Deborah Eileen Wilkins and Miss Nancy Victoria Wilkins, both of the home; mother, Mrs. Opal Porter Wilkins of Statesville.

METHODIST NEWS ROUND-UP

RHODESIAN BISHOP BANNED FROM VISITING MEMBERS

Bishop Abel T. Muzorewa, the first African to head the United Methodist Church in Rhodesia, has been banned from black tribal areas in Rhodesia by the Ian Smith government.

The ban thus bars the 44-year-old black bishop from about three-quarters of his church's approximately 35,000 members. Labelling the action "an attack on United Methodism the world over," Bishop Muzorewa said he will appeal the ban but has little hope of gaining a reversal of the action.

Observers feel that the ban is in retaliation for the church's opposition to the Rhodesian Land Tenure Act. In this act, half the Rhodesian territory was allotted to the quarter-million whites and the other half to the five million blacks. Moreover, the act makes it illegal for white missionaries to work among black people without permission from the government. Africans, likewise, may not work with white Christians in European areas, except by special permit.

Last June the Rhodesian United Methodist annual conference voted to oppose the act on the grounds that it "cannot be reconciled with the Christian faith since (it and the new Rhodesian constitution) . . . entrench separation and discrimination solely on the basis of race."

United Methodism came to Rhodesia in 1897, and was for a long time a part of the Congo Mission before becoming an independent annual conference in 1931. The church now operates three hospitals, more than two hundred private schools, four secondary schools, one teacher training school and a theological school.

Bishop Muzorewa was elected to hi position in 1968. Four years earlier, i 1964, Bishop Ralph E. Dodge was de ported from Rhodesia as an "undesir able alien" by the Smith government No official reason was given for the ex pulsion, but it was believed to be be cause of his and his church's stanc against racialism, and repressive prac tices of the government.

NORTH INDIA CHURCH APPARENTLY TO SHUN UNION

New York (UMI)— The Southern Asia (India) Central Conference of th United Methodist Church, known for mally in India as the Methodist Churcl in Southern Asia (MCSA), apparentl will not go into the proposed Church o North India now, as had formerly beer expected.

According to information received by the United Methodist Board of Mis sions here, a special session of the Cen tral Conference August 7-8 in Delh voted 106 to 48 against the Plan o Union (Fourth Edition) for the CNI The new united church is scheduled t come into being officially with a con stituting assembly November 29-30. Si other denominations are involved, bu the Methodist Church of Southern Asi was to have provided about 600,00 of the CNI's approximately 1,300,00 members.

The annual conferences approve union by a 69 per cent vote at thei 1969 sessions. The Central Conferenc had voted by more than a two-third majority at its regular quadrennia meeting in January, 1969, to "com mend" the Plan of Union to the annua conferences. At that time the actio was interpreted to mean approval o

church union by the Central Conference. However, Bishop A. J. Shaw, senior Methodist bishop in India, reported later that further study showed the action was one of transmittal only, not of approval, and thus, he said, a formal vote by the Central Conference on church union would be taken at the special or "extra" 1970 session.

FUNDS TO AID BLACK STUDENTS ALLOCATED

NEW YORK (UMI) — Allocation of $250,000 from Crusade Scholarship funds of the United Methodist Church for support of "economically deprived students" at the denomination's 12 black colleges has been announced by Dr. Robert F. Oxnam, president of Drew University, Madison, N. J., and chairman of the Crusade Scholarship Committee. "The commitment of the $250,000 has been made for one year, and the action can be re-examined at the end of a year with the possibility that a similar grant-in-aid could be made," Dr. Oxnam explained.

BRAZIL GENERAL CONFERENCE PLANS MAJOR CHANGES

The General Conference of the Methodist Church of Brazil met during July. Two of the church's six bishops retired and another one resigned. They were not replaced, and the three remaining bishops are to administer the six annual conferences until a special session of the General Conference in February, 1971.

At that time three bishops are to be elected. Another matter to come before the special session is consideration of a new constitution for the church which is being drafted.

At the July meeting, the delegates authorized a new educational-evangelistic-social action thrust into poverty-stricken northeastern Brazil. They also voted changes in theological education, and accepted wider responsibility for evangelism outside Brazil.

EDUCATION FOR BLACK COMMUNITY STRESSED

NASHVILLE, Tenn. (UMI)—Reaching children and youth of the black community with effective Christian education will be the central responsibility of a new staff member named to the United Methodist Board of Education's Division of the Local Church.

The Rev. Willard A. Williams, pastor of Lincoln Memorial United Methodist Church, Buffalo, N. Y., was named to the position by the Rev. Howard M. Ham, general secretary of the division, and Bishop W. Ralph Ward, Syracuse, N. Y. The new area of responsibility was authorized by the Board of Education's annual meeting earlier this year. Funding for the work is being provided by a special grant from the Council on World Service.

Also beginning work with the Division of the Local Church on September 1 was the Rev. Alvin T. Maberry of Council Bluffs, Iowa. Dr. Maberry will serve as director of services to pastors and districts succeeding the Rev. Carl L. Stocking who retired this summer.



WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

The program year of the local societies of the WSCS began Sept. 1. Officers that were elected in the spring will assume their duties at this time. What does it take to be an officer of the Women's Society of Christian Service or the Wesleyan Service Guild?

Dedication—a deep, abiding dedication to God's will. This is the sustaining power which enables one to carry through on responsibilities and to put **first things first.** This sense of dedication implies a follow through.

Willingness To Accept Responsibility—Acceptance of responsibilities helps one to grow. Often one must learn how to persevere in the job in order to complete the assignment on schedule. Because the work must take priority, some women find it necessary to give up some other interest during their term of office.

Physical Stamina — Good health is necessary to meet the demands made on one's physical strength by travel, the endurance test of attendance at meetings.

Time—both for home work and activities away from home. One must be free to go more that she thinks it is going to be necessary. United Methodist women plan, and meetings seem to multiply. **Time to read** is a must. One is expected to be well-informed on **all lines** of the work, and also know the comunity, national and world conditions. All materials **must** be read and studied, contents noted and remembered. Then it takes **Time** to arrange for home responsibilities during days away from home. "Absence makes the heart grow fonder" only when the family is left in a state of well-being with ample provisions for comfort. This means the officer must have cooperation in her home.

A Dedicated Family — Such a family who shares her concern make it possible for her to serve. Without sympathetic understanding and full cooperation of family and friends, one cannot be at her best.

Some Executive Ability—or some definite skill is desirable. In the Women's Society and Guild many types of leadership talent are required and needed to cover the total program.

Ability To Work With People—This involves many things: tact, emotional maturity, sensibility to the feelings of others, an open mind, willingness to consider other people's view points and to change one's opinion if the facts warrant it.

United Methodism—Have a knowledge of United Methodism. Every officer should be familiar with the organizational structure, doctrines and policies of **The United Methodist Church** and its agencies and understand the cooperative relationships.

Experience—As a worker in the Women's Society or Guild is good preparation and gives an understanding of the work and policies of the United Methodist Church. Above **all** there should be the **desire to learn** and the quest for help in order to learn.

Ability To Interpret—is an important function. This is a two-way pro-

cess: interpreting the total program to the women of the Women's Society or Guild, and interpreting the part the local woman can do.

Speaking Ability — One should be able to speak in public, take part in group discussion, and express her own views clearly in meetings large and small.

Mental Alertness—It takes a mind that is both trained and alert to be objective in considering matters of policy and controversial issues. One must learn to think objectively: a one-track mind can ruin a good plan or program. One should be able to reach conclusions based on a fair consideration and interpretation of all facts.

Conviction—She must be a woman of conviction and willing to take a stand. However, she must recognize the will of the majority and know how to yield with "good grace" when to do so will not compromise her principles.

A Breadth of Vision — will enable one to see things from the perspective of the total program of the Women's Division of The Board of Missions and The United Methodist Church. One must see the local church in its relationship to the ecumencial movement.

True Humility—The humility which recognizes that one has been put in a place of leadership and must exercise that right and privilege, but only in the spirit which Paul said, "I can do all things through Christ which strengthens me." One must think of herself not as an individual, but as the representative of the Women's Society of Christian Service.

Sense of Humor—A sense of humor is a saving grace. This oftens helps to maintain her poise under pressure.

An officer can reach only her arm's length but united with all the others serving in the work of the Women's Society and Guild she is reaching into "Jerusalem and all Judea and Samaria, and to the end of the earth." Her service is volunteer; she gives her time, her strength, and whatever abilities she may have. She gives her devotion, her efforts, her prayers, her concerns, her gifts. This is the genius of United Methodist Women; this is what makes the great program of the Women's Division around the world. Without the loyal, devoted support of women, there would be no program as great and big as we have today. Each person is important and must do her best in this program.

Another year is dawning,
O Father, may it be
A year of grace and mercy
Of trusting, Lord, in Thee.
Another year of progress,
Another year of praise,
Spent earnestly in training
For walking in Thy Ways.
Another year of helping
The needy, sad and weak.
A year of love and prayer,
New strength from Thee to seek.
Another year is dawning,
O Father, may it be
Another year of service,
Another year for Thee.

VISIT THE CHURCH CENTER FOR THE UNITED NATIONS

When you are in New York for any reason, especially when you are visiting the United Nations, go to the Church Center for the UN (opposite the UN at the corner of UN Plaza and 44th Street) for one-hour programs for United Methodists at 10:00 A.M., 1:00 P.M., and 3:00 P.M.

These programs will feature an informative talk on the Church Center and its relation to the UN, a film on a UN program, literature on important issues before the UN, and a visit to some United Methodist areas in the building. By this visit to the Church Center you will help to celebrate the 25th anniversary of the United Nations.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

MISSIONARY TO SPEAK IN W.N.C.

Miss Mildred A. Black, a United Methodist missionary serving in Ganta, Liberia, will be in the Western North Carolina Conference for two weeks the latter part of September to speak in a number of churches in several districts.

She will arrive in Charlotte on Sept. 13 to speak at the Church School at Myers Park Church in the morning and at Providence Church at a young people's meeting at 7:30 P.M. that day. On Sept. 15 she will go to Concord to speak at a supper meeting of the officers of the Salisbury District Women's Society.

On Sept. 17 Miss Black will be in Mocksville to be guest speaker at a meeting, then will go to Ramseur for a meeting on Sept. 19. On Sept. 21 she will speak at Centenary United Methodist Church, Winston-Salem, at 10 A.M. and at Konnoak Hills Church at 7:30 P.M. The following day she will tell of her mission work at circle meetings at Centenary Church, and at St. Paul Church that evening.

On Sept. 23 she will be in Asheboro as the guest of Mrs. W. Frank Redding, Jr., Conference president, and on Sept. 24th she will attend the Fall Public Affairs Forum at Meredith College, Raleigh.

Her last day in the conference will be Sept. 25 when she will be in Charlotte to meet with other missionaries, Miss Lorena Kelly, Miss Ethel Bost and Miss Louise Avett, Mrs. Earl G. Hunt, Jr., and others.

Miss Black's itinerary in the Conference has been arranged by Mrs. C. C. Herbert, Jr., former Conference Chairman of Missionary Education.



Miss Mildred A. Black

Miss Black has been an educational missionary working in Ganta since 1939. During her 31 years of missionary service she has worked in a number of educational areas; as an elementary school principal; in charge of a weekly newspaper; as an English teacher in a nursing school; in adult literacy work with the wives of pastors in training at a school in Gbarnga; in charge of an afternoon church school at a leprosarium.

Recently Miss Black has been working on an analysis of Mano, the tribal language spoken in her area since 1950. In connection with this study she has been in charge of missionary language study, and has worked on Bible translation and United Methodist ritual translations. She has been teaching adults to read the tribal language and has worked on the production of materials for new readers.

She is a native of Albion, Mich., and received her early education ther-

She is a graduate of Albion College, Albion, Mich., Hartford Seminary, Hartford, Conn. and Scarritt College, Nashville, Tenn. She attended New York University Physical Education Camp for Camp Fire Girl Executives.

Before she entered mission work, Miss Black was a social case worker for three years and an executive with the Camp Fire Girls for three years.

SPIRITUAL GROWTH RETREATS

A pattern of attendance has been suggested for the two Spiritual Growth Retreats to be held at Lake Junaluska in October.

For the first retreat on Oct. 3-4 it is suggested that the women of these districts attend: Albemarle, Charlotte, Greensboro, Marion, Salisbury, Thomasville and Waynesville.

For the second retreat on Oct. 10-11, it is suggested that the women of the Asheville, Gastonia, High Point, North Wilkesboro, Statesville, Winston-Salem Forsyth and Winston-Salem Northeast districts attend.

The officers in charge have said that many women would like to share transporation for the event and that this arrangement is suggested for those who live near each other.

Reservations should be made as soon as possible by writing Dr. Edgar Nease, Jr., superintendent. The cost will be $11.33 per person for room and board and a registration fee of $2, payable on arrival. Registration will begin in the lobby of Lambuth Inn on each Saturday at 2 P. M.

Miss Ethelene Sampley, Fort Pierce, Fla., author and teacher, will be the leader for each retreat.

Miss Fannie McCallum, Greensboro, Conference Chairman of Spiritual Growth, is in charge of each event.

PAUL FEEZOR DIES

The sincere sympathy of the women of the Western North Carolina Conference is extended to Mrs. Paul Feezor, Denton, whose husband died on August 21. Mrs. Feezor is Chairman of Missionary Education in the Conference Women's Society of Christian Service, having formerly served as president of the Thomasville District Women's Society.



CONFERENCE ON AGING PLANNED

United Methodists have been among churchmen discussing with the White House the role of religious organizations in the 1971 Conference on Aging. Shown above with John B. Martin, right, director of the White House Conference and U.S. Commissioner on Aging, are the Rev. John A. Murdock, senior consultant in the field of aging of the United Methodist General Board of Health and Welfare Ministries, left, and Willard S. Farrow, Charlotte, president of the denomination's National Association of Health and Welfare Ministries.

Sunday School Lesson
By Dr. Raymond A. Smith
(International Lesson Series)

FOR SEPTEMBER 20

A SPIRITUAL PILGRIMAGE

Background Scripture: Genesis 27 and 28; 32; 46:1-3
Lesson Scripture: Genesis 27:18-24; 28:11-17

From our first section of the lesson scripture comes a saying that has found its way into the collection of proverbs of our civilization. It is this: "The voice is Jacob's voice, but the hands are the hands of Esau." This phrase has come to signify deceit, or any sort of tricky dealings in human relations. The words are those of Isaac, and they refer to Jacob's scheme to deceive the old man into giving the blessing, which normally would have gone to the eldest son (Esau), to Jacob, the younger of the two.

Some scholars have surmised that the point of the Jacob stories is generally to explain how the Israelites came to dominate the Edomites, of whom Esau was said to have been the originator. Those who arrange the titles for these lessons have chosen to call this one "a Spiritual Pilgrimage." What is the difference between a "pilgrim" and a "vagrant?" Is it not that the pilgrim has a definite goal, whereas the vagrant is nothing but a wanderer? The story of Jacob fits into the larger frame-work which supports the theme of a divine plan by which the promise originally made to Abraham was to be realized in a series of events through which all the nations of the world were to be blessed. There were a great many times when it seemed that the goal would never be realized. For one thing, the human links in the chain of events seemed, at times, pretty weak. It was so in the case of Jacob. How could a man who was so evidently a liar and a cheat be used to further the purposes of God? It seems clear that some radical change had to be wrought in him before he could become a fit channel for the grace of God. This lesson deals mainly with that change.

In Genesis 28:11-17 we have the account of a profound religious experience that raised the crafty Jacob to a higher and more honorable plane. This story must take its place with the great confrontations with the Divine recorded in the religious literature of the world. Echoes of it may be found in some of our hymns, notably Charles Wesley's "Come, O Thou Traveler Unknown" and in Sarah F. Adams well-known and much loved hymn "Nearer, my God to Thee."

Wesley's hymn pictures in an unforgettable way the aloneness of the soul as it confronts the deep mysteries of life without the comfort of family or friends. It deals with the terrible stress of unforgiven sin bearing down upon the lonely man; the tense and bitter struggle of the soul, typified here as a wrestling match between Jacob and the, as yet unknown, Divine Spirit; the confession of guilt and sin in the lines "I need not tell Thee who I am, my sin and miser-

declare:" the plaintive cry for reassurance concerning the real nature of the divine "wrestler" — is it condemnation, or is it love? At last comes the comforting assurance in the line: "Thy nature and the name is love."

In the hymn "Nearer, my God to Thee" it is clear that the author is portraying Jacob's experience at Bethel. Most of us, doubtless, have sung this hymn many times without realizing this. For example: "There let the way appear, steps unto heaven", "Out of my stony griefs, Bethel I'll raise". Whoever has passed through "the dark night of the soul" (and who has not?) can enter with sympathy into this experience of the old patriarch. Some one has said that great literature is "news that stays news." If so, both the account found in the Bible and these great hymns based upon it will surely meet that test!

The character of Jacob has been the subject of much discussion. Here is a man who has been variously described as crafty, energetic, ambitious, a good manager, a good family man, etc. In this lesson we have tried to show that he possessed religious qualities, as well. Most of us, like Jacob, have the scene of our spiritual pilgrimage set in the very midst of the practical, and often vexing, circumstances of real life. There was a time in the history of the church when many people felt that it was necessary to retire to the desert places not once or twice, but permanently, if one wished to cultivate the "spiritual life." We have our retreats, even in this time, where we may find strength and even have "mountaintop" experiences. But many have found that it is difficult, if not impossible, to keep that experience alive in the "wasteland" of the modern world. But this we must learn to do. There have been those who have "maintained the spiritual glow" in the midst of almost incredible stresses and strains. The way things are now we shall have to maintain it there, or we won't have it at all.

IN MEMORIAM

MRS. MINNIE BROOKS MATKINS

On behalf of the members of the Women's Society of Christian Service of Lowe's United Methodist Church of Reidsville, N. C., we wish to pay tribute to Mrs. Minnie Brooks Matkins, wife of the late Will Matkins, who died on June 19, 1970. "Mrs. Minnie" was a loyal and devoted member of Lowe's United Methodist Church, giving her support and inspiration in the life and work of the church.

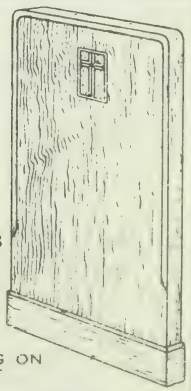
She was a beloved mother in the home and a dear friend and neighbor to all who knew her. Long will we remember her influence in our church and community. She was honored this year with a fifty-year Extension Homemaker's pin.

In respect and affection, we will send a copy to the family, the minutes of the W.S.C.S., the Reidsville Review and the N. C. Christian Advocate.

Respectfully submitted,
Mrs. Howard Underwood
Mrs. Blaylock Robinson

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Maylo To Have Dedication

Maylo United Methodist Church in the Gastonia District is to be dedicated on Sunday, September 20 during the 11 o'clock worship service. Bishop Earl G. Hunt, Jr., will lead in the dedication service assisted by Dr. Charles D. White, Gastonia district superintendent. Also assisting in the service will be the Rev. Ralph L. Reed, a former pastor; and the present minister, the Rev. Zane G. Norton.

The church began in 1918 as an interdenominational Sunday School conducted in the Rex Community House located in what is now the town of Ranlo. Rev. Fred H. Price was one of those who provided leadership for this undertaking. Then, in 1922 Maylo Methodist Church was organized and Rev. R. L. Forbis assigned as pastor.

The name "Maylo" was formed by joining portions of two family names. Mr. J. H. Mays of Rex Mills gave the land for the new church; and Mr. Tom Love of Ranlo Mills give financial aid. Thus "Mays-Love" became "Maylo".

The congregation moved into a newly constructed sanctuary in 1923. Fifteen years later a log building was erected to provide additional educational space. In 1939, the annual conference brought Maylo and the Smyre United Methodist Church together to form a two-point circuit. This condition existed until 1951 when Maylo was set aside as a station.

Substantial progress was made through several pastorates including those of T. G. Smith, J. W. Wise, Malcolm C. Reese, and William A. Rock. It was in 1959, during the pastorate of G. Howard Allred that disaster struck. On Sunday afternoon, November 1, the church building caught fire and burned to the ground. Only the year before substantial renovations had been made, including the air conditioning of the entire church plant.

The congregation began holding services at Ranlo School and plans were set in motion for replacement of the loss. The Rev. Rollin P. Gibbs, conference director of field service and finance, was called in to direct an every-member canvass to raise funds. Or



a goal of $100,000 to be raise in three years, the congregation pledged more than $121,000.

Construction began on a new building in 1960, with Frank Griffin as architect and the Waddell Construction Co. of Charlotte as general contractor. Bishop Nolan B. Harmon laid the cornerstone in September of that year and the first worship service was held in the new church on Sunday, April 9, 1961. On the following Sunday, Dr. Eugene C. Few, superintendent of the Gastonia District, led the congregation in a formal opening and in a Service of Consecration.

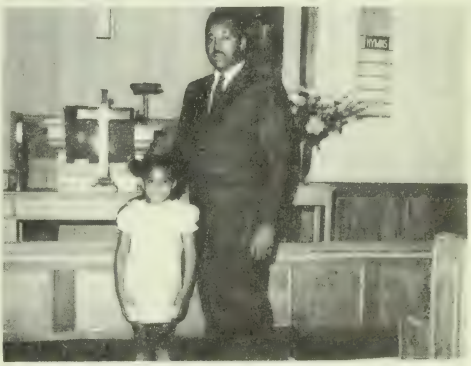
When Mr. Allred closed out an eight-year pastorate in 1964 the indebtedness had been reduced to $81,-143. Under subsequent pastorates—those of Ralph L. Reed, and Leroy A. Scott—the amount owed was steadily lowered until it stood at $29,000 when Rev. Zane G. Norton was appointed as pastor in 1968.

July 15, of this summer was a time of great rejoicing in the congregation, for on that date the final payment was made on the indebtedness. The Rev. Mr. Norton stated recently: "The congregation of 433 members is to be commended for having removed so large an indebtedness in so short a time. Because of their loyal support and sacrificial giving they have a beautiful church plant, which with land and furnishings is valued at over $250,000."

Elkin Circuit Members Share In Ecumenical Service

On Sunday, August 30, members of the Wardell Chapel, AME Zion Church in Shelby and members of the Elkin United Methodist Circuit worshipped together at 11:00 a.m., at Maple Springs United Methodist Church. The Reverend Richard Harris, pastor of the Wardell Chapel Church, preached and the Wardell Chapel Youth Choir under the direction of Earl Jones sang a number of songs.

Rev. Mr. Harris graduated from Morning Side High School in Statesville in 1949 and Livingstone College in Salisbury in 1953. He also attended Hood Theological Seminary in Salisbury. While in the United States Air Force he sang in the world's largest music festival with the Vienna Choir Boys in Austria. Rev. and Mrs. Harris and their three children live in Wilkesboro. Both Mr. Harris and his wife teach at Central High School in North Wilkesboro.



Rev. Mr. Harris with his daughter

Following the worship service, lunch was served in the Fellowship Hall. Members of the Maple Springs Women's Society of Christian Service and the Aldersgate Wesleyan Service Guild were responsible for arranging the meal.

The Work Area on Social Concerns and the Administrative Board of Maple Springs Church arranged this special service.



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

The most important choice you will have to make in life is, "who will you follow?" There will be many people who will lead you in many directions. The people you follow will determine the kind of life you will lead. The book of Matthew tells us of the time Jesus called Peter and his brother, Andrew, and James, and his brother, John, to become his followers and helpers. They were strong men because of the rugged out-door life which they lived.

Jesus needed just such men to train to do his work. As he passed by the Sea of Galilee one day, he saw two of the brothers fishing and the other two mending their nets. He called to them, "Follow me and I will make you fishers of men."

Perhaps the four brothers did not understand what Jesus meant. But there was something about Jesus that made them answer the call. Matthew tells us that immediately they left their nets and their boat, and all four brothers followed Jesus. They made their decision at once. They chose to give up their fishing and go with Jesus. It meant that their whole lives would be changed.

Jesus is calling men and women and boys and girls to be his followers today. "Come and follow me and I will help you live at your very best," he says to all of us. Accepting Jesus as our Savior and leader and trying to live as Jesus lived, is the most important choice we can make today.

Aunt Cay

WE ARE BROTHERS

"That sure was interesting," Ben remarked when Jane finished reading the paper about early Methodist leaders. "But there is something I wonder about. I remember that two years ago we became The United Methodist Church. We united with The Evangelical United Brethren Church. Did they have some men who began their church? What were their names?"

"That is a good question, Ben" replied Mr. Adams. "There are some more names we can add to these we have learned about. Let me tell you them for they, too, are part of our Methodist heritage."

"In the year 1767 a crowd was gathered in a barn in Philadelphia. They were listening to a man preach. He was preaching in German. His name was Martin Boehm. He wanted the people in that area to know more about Jesus and most of these people only spoke German.

"When the service was over, a man came up and shook Martin's hand. 'We are brothers,' he said in German. 'I too, want to preach to my people.'

"The man was Phillip William Otterbein. He had come from Germany to

e a pastor to the settlers in America
vho spoke his language. He liked
Martin Boehm's way of preaching.
That was why he said 'We are broth-
rs!' The two men worked together,
nd eventually organized a group of
hurches called the United Brethren
n Christ."

"But that isn't the name of the
hurch that united with us in Dallas,"
nterrupted Ashley.

"That's right," replied Mr. Adams.
Let's see if we can discover how they
ot the other name after we learn of
ome one else who was a part of this
hurch."

"As more people moved westward,
nd more settlers come to America
rom Germany, more United Breth-
en churches were built. One of the
arly leaders was Bishop Milton Wright
vho lived in Dayton, Ohio. He had
wo sons who ran a bicycle shop.
They became famous inventors."

"Was that Wilbur and Orville
Wright?" Don asked excitedly. "I
idn't know they were a part of our
hurch."

"Bishop Wright was their father,"
eplied Mr. Adams. "He worked hard
hat people would know Jesus bet-
er."

"There is another group of people
e need to know about, but perhaps
e had better wait until next Sunday
o learn about them. I will tell you
hat they were called and you see
you can find out about them dur-
ng the week. What can you discover
bout, "The Albright People?" asked
Mr. Adams.

MAD

I have some friends who shout and
yell,
nd some who just won't play,
nd there are some who sulk and
pout
When they can't have their way.
Then there are some who sob and cry
When they get mad at me.
Some others rush about and smash
Whatever they can see.
I know a better way to act
When things don't go my way.
I know that God is near to help
And so I always pray.
For He will help you if you ask,
He'll hear the words you say,
He'll help you chose the way that's
right.
It's always best to pray.

BISECTED

These words are cut in half. Can you match the words in the first list with its partner in the second list?

Car	ball
Pill	try
Door	man
Base	mobile
Cup	step
Post	pet
Rain	hole
Pan	box
Key	coat
Auto	board

RIDDLES

Why is the sun like a good loaf of bread?

Because it is light when it rises.

What kind of house weighs the least?

A lighthouse.

Why would a spider make a good ball player?

Because it's good at catching flies.

ANSWER FOR LAST WEEK:

Matthew; Kings; Daniel; Ezra; Titus.

WRITERS

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CAROLINA BRIEFS

¶ Homecoming at the Franklinville United Methodist Church will be Sept. 20. The speaker will be Dr. Earl P. Crow, Jr., of High Point College, a former pastor. Former pastors, former members and friends are invited. The revival will begin the night of Sept. 20 and conclude Sept. 25. Guest preacher will be the Rev. Henry C. Thompson of Asheboro.

¶ The Rev. John R. Blue, chaplain of the Veteran's Administration Hosptal, Martinsburg, W. Va., will be the guest speaker at the annual homecoming of the Princeton United Methodist Church Sept. 13. Rev. Grady L. Kinley, pastor, and the Invitation Committee invite all former members, pastors and friends to attend. The Rev. Mr. Blue, a former pastor will preach at the eleven o'clock worship service, and a picnic dinner will follow at noontime.

¶ Rev. and Mrs. Richard Arden Howle of Charlotte take pleasure in announcing that Jeffrey Arden Howle, born July 8, 1970, has been adopted as their son.

¶ Revival services will begin Sunday evening, Sept. 13, at Hopewell United Methodist Church, Sherrills Ford and will continue through Sept. 20. Dr. John R. Church of Winston-Salem will be the evangelist. The service will begin at 7:30 each evening and on Sept. 20 at 11 a.m. Rev. John S. Oakley, pastor, invites the public to attend.

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¶ St. Paul United Methodist Church Rocky Mount, will observe homecoming Sept. 20. Rev. William C. Simpson a former pastor of St. Paul, will preach at 11 a.m., and the noon meal will be served in the Fellowship Hall. Revival services will begin that evening and continue nightly at 7:30 through Sept 25. Guest minister will be Rev. William Crowder, pastor of St. Paul's United Methodist Church in Burlington. Rev. Paul W. Evans, host pastor invites the public to attend.

¶ Dr. Wilson O. Weldon, editor of the **Upper Room,** will be the guest minister at First United Methodist Church China Grove, for the 11 o'clock Homecoming Day Services on Sept. 20. Dr. Weldon is a former pastor of First Church. All former pastors, former members and friends of the church are invited for the service and the lunch to follow. An Adventure in Faith will take place at First Church this weekend. Wells McConnell of Mt. Holly will be the coordinator.

¶ Dr. J. V. Early, Sanford District superintendent, will be the guest preacher for homecoming on Sept. 27 at Centenary United Methodist Church Smithfield. Dr. Early, a former Centenary pastor, will preach at the 11 o'clock service, and a picnic dinner will be held at 12:30 on the church grounds.

¶ Cordova United Methodist Church (near Rockingham) is to have Mrs. Mary Webster as speaker for revival and renewal services September 13 through 18. Mrs. Webster, is from Kewanee, Ill. and has led Ashram Groups throughout the world. As a United Methodist lay speaker she has participated in many lay witness missions

She will speak twice daily. The pas-or, Rev. Ralph H. Lewis, has extend-d an invitation to friends and the gen-ral public to share in these spiritual pportunities.

The formal opening and consecra-ion service for the new James Herbert Bailey Memorial Education Building vill be held Sunday, September 13 at he eleven o'clock service at St. Paul's Jnited Methodist Church, Asheville. This day has also been designated as Rally Day in the Church School and s Homecoming for the church, with picnic dinner being served in the Fellowship Hall. Former pastors, for-ner members and other friends of the hurch are invited to join the congre-ation in celebration. The Rev. James L. Rink is pastor.

Sardis United Methodist Church, Asheville District will observe Home-oming on September 20. The Rev. Carlock Hawk will be the preacher or the worship hour. Following the ervice a dinner will be spread, with ll guests and members invited to par-icipate, according to announncement y the Rev. Mark Tuttle, pastor.

Revival services are to be held at Wrightsboro United Methodist Church, Wilmington from September 13 through 8. The Rev. Clyde G. McCarver, istrict superintendent of the Wilming-on District, is the evangelist for the eek of services. The pastor, the Rev. Crawford B. Hicks, states that the gen-ral public has been invited to attend.

The Rev. Dr. Edgar H. Nease, Jr. is o be guest preacher for revival services t Calvary United Methodist Church, High Point September 17-20. Now xecutive director of the Lake Juna-uska Assembly, Dr. Nease is a former astor in High Point and superinten-ent of the High Point District prior o assuming his present duties in June. The Rev. Grady R. Barringer is the pastor of Calvary.

CHURCHES ADDED TO CLUB SUBSCRIPTION LISTS

Maple Springs United Methodist Church, Elkin Circuit, has been added to our list of Every Family churches. The Rev. W. Ralph Surratt is the pastor.

Another new Every Family church is St. James on the Rural Hall-Red Bank Charge in the Winston-Salem Northeast District. The Rev. Buford Miller is in his fourth year as pastor.

Churches which have sent in All-Administrative Board subscription lists are Walnut Grove Church in the Burlington District, where the Rev. R. D. Sheridan, Jr., is pastor; Centenary Church at Smithfield of which the Rev. F. O. Fitzgerald is pastor; and Moravian Falls United Methodist Church, North Wilkesboro District, which has the Rev. H. H. Mandel as minister.

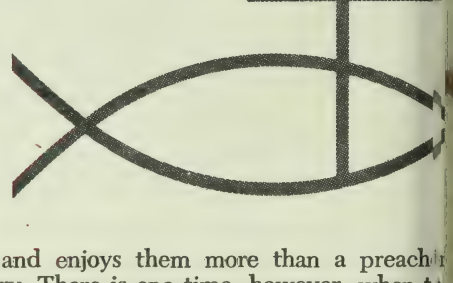
All-Administrative Board subscription lists have also come from the Rev. E. Boyd Stokes for St. Marks United Methodist Church, Belmont; and from Carrboro United Methodist Church, where the Rev. Nathan Byrd is serving in his third year as pastor.

We are happy to welcome members and officials of these churches and congratulate them and their pastors for their evident interest in keeping informed.


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AS A MESSENGER OF GOD



by H. Eugene Peacock

There is no one who has more friends and enjoys them more than a preach
That is one of the great rewards of the ministry. There is one time, however, when t
preacher is completely alone. That is when he steps into the pulpit to preach the gosp
When he stands behind the sacred desk with the Bible open before him, he has no wi
no children, no mother, no father, no brothers, no sisters, no friends. He stands the
alone as God's man to preach God's Word to God's people.

The preacher when he rises to preach the gospel cannot be concerned with the
relationships which are his life outside the pulpit. He can only be concerned to spe
the truth in love to the needs of those who have gathered to worship God. He has or
one message and it is the same for all people. He cannot be swayed by special relatio
ships with anyone. He must have the same concern for everyone. This inscription on t
tombstone of a noted preacher tells the story: "I preached as never sure to preach aga
And as a dying man to dying men."

The question arises, "What right has any man to stand before other men like hi
self and presume to preach to them?" It is a legitimate question and the answer is th
he has no right as a man. His only right is as a messenger of God. He preaches not as
man of wisdom but as a messenger of God. One may ask, "Is it not presumptuous f
any man to regard himself as a messenger of God?" The answer is that it most certain
is unless he is willing to pay the hard price of personal surrender, deep searching for t
truth of the gospel, great agony of soul and the quality of humility that makes h
always conscious that he may err in his message.

The preacher, therefore, must always preach to himself. He must never forget th
he himself is an imperfect human being and a sinner dependent on the grace of Go
The preacher, then, must project himself into the congregation and preach to his ow
sins and needs in the knowledge that we all stand in need of the grace and love and fo
giveness of God. His heart must always overflow with love for his people. Even wh
his message must deal with the ravages of sin, he must preach with a broken heart. A
above all, he must always point to the better way that the Father provides for us in Jes
Christ.

The Rev. Dr. Peacock is pastor of First United Methodist Church, Charlotte.

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NORTH CAROLINA
Christian Advocate

Vol. 115 Greensboro, N. C., September 17, 1970 No. 36

PATTON ADDRESSES COLLEGE STUDENTS ON FREEDOM AND DISCIPLINE

CHARLOTTE MINISTERS SPEAK OUT ON SCHOOL ISSUES

THE CHURCH SHOULD GET INVOLVED

THOMAS S. YOW

OUR SICKNESS AND CHRIST'S HEALING

M. DEWEY TYSON

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Sept. 17-29—General Board, Health and Welfare Ministries, San Antonio, Texas
Sept. 21-22—UMCOR Fall Meeting, New York, N. Y.
Sept. 21-26—Executive Committee, World Methodist Council, Geneva, Switzerland
Sept. 30-Oct. 2—Annual Meeting, General Board of Evangelism
Sept. 17-19—General Board, Health and Welfare Ministries, San Antonio, Texas
Sept. 21-22—UMCOR Fall Meeting, New York, N. Y.
Oct. 6- 7—Annual Meeting, Commission on Chaplains, Washington, D. C.
Oct. 6- 9—Annual Meeting, Board of Christian Social Concerns, Lake Junaluska
Oct. 8-11—Sixth National Family Life Conference, Conrad Hilton, Chicago, Ill.

NORTH CAROLINA CONFERENCE

Sept. 18—District Secretaries of Evangelism Workshop, Methodist Building, 5 p.m.
Sept. 19—Board of Evangelism, Fall Meeting, Methodist Building, 10 a.m.
Sept. 20-24—Alamance County Christian Workers' School, First Church, Graham
Sept. 21—Raleigh District Missions Workshop
Sept. 22—Methodist Home for Children, Trustees Meeting, Raleigh
Sept. 24—Council on Adult Ministry, Methodist Building, Raleigh
Sept. 28-29—Consultation on Conference Goals, Chestnut Ridge
Sept. 29—Commission on Worship, Holiday Inn, Selma, 10 a.m.
Oct. 3—Conference Youth Rally, Page Auditorium, Duke University, 10:30 a.m.
Oct. 4—New Bern Area Christian Workers' School, Centenary Church, New Bern, 3 p.m.
Oct. 5—Commission on Enlistment for Church Occupations, Methodist Bldg., 10 a.m.
Oct. 6-7—Conference Consultation "Leadership Strategy," Camp Chestnut Ridge

WESTERN NORTH CAROLINA CONFERENCE

Sept. 17—Winston-Salem Northeast District Joint Charge Conferences and Dialogue Sessions, 7:30-9 p.m., Kingswood Church, Rural Hall
Sept. 17—Salisbury District Program Council, 7:30 p.m., First Church, Salisbury
Sept. 18—Board of Health and Welfare Ministries, Methodist Home, Charlotte.
Sept. 20—High Point Subdistrict, Wesley Memorial Church, High Point, 2:45 p.m.
Sept. 20—Winston-Salem Northeast District, Stokes County Stewardship and Every Member Visitation Workshop, Stokesbury Church
Sept. 21—Assembly of Asheville-Buncombe Cooperative Ministries, Elkwood Church, 7:30 p.m.
Sept. 22—Albemarle District Program Council, Wadesboro
Sept. 24—Public Affairs Forum, Meredith College. Speaker: Dr. Cynthia Wedel, president, National Council of Churches
Sept. 25-26—Commission on Religion and Race, Simpson-Gillespie Church, Charlotte
Sept. 28-30—Church in Mission Conference, Camp Carrolwood, All ministers invited

$E=MC^2$ and L=E+I

by Erman Bradley

The great formula that has unlocked the atom's power is E equals MC^2. This translates to Energy equals Mass times the Speed of Light squared. The speed of light is 186,000 miles per second, or seven times around the world in one second. The speed of light multiplied times itself (186,000 times 186,000) and this product multiplied by a quantity of mass equals the energy released by the splitting of atoms. One can see by the formula that a small quantity of mass will produce a tremendous burst of energy. The discovery of these relationships was one of the greatest contributions of Einstein to the world of knowledge.

A formula of equal importance for human beings in its tremendous implication is L= E+I. This may seem cryptic to the average person. When one was asked what it might mean, he replied, "L equals love, E equals energy and I equals instance."

The formula is quite simple. It translates to: Life equals Experience plus Interpretation. In other words Life is the sum of what has happened plus what it has meant.

In dealing with formulas one finds certain factors are fixed and some are variable. Let us restate the formula in these terms. Life (variable) equals Experience (fixed) plus Interpretation (variable). It is quite easy to see that one cannot change what has happened to him. That is fixed. He can, however, change what it meant, for interpretation is a variable factor.

When you study the formula, you see that the only place that you have a chance to deal with the past is in th area of interpretation. You can not liv it over and do it right. You can no make up for doing it wrong by doin it right. In fact, we carry from year t year a reservoir of interpretation which we consult from time to tim when we want to know how we fee about a particular person, place o thing. Until an interpretation is chang ed, it will repeat itself. Because inter pretations can change, there is hop for a better person and a better day

Conviction is an old word but it i still a good word. It means that one i rethinking one's past in the light o God's desires for himself. It sets th stage for a plea for forgiveness for self-willed and sorry past. "O Lord, i thou shouldst mark iniquity, who ca stand?"

Conversion means that one turn with Christ from the old way of livin to the new way of following Christ i a Spirit of Love. By faith in God living Grace in Christ one need no be bound by past mistakes. The hear is changed because it accepts a for giveness that it cannot provide for it self. God has done in Christ that whic meets the full need of man. What realization is this: "While we were ye sinners, Christ died for us!"

Sanctification means that God Spirit is enthroned on the heart. becomes the source of energy and d rection for each day's needs. It mean that there is a sense of God's presenc and His Holiness. In view of this sens there is a reluctance to repeat sin because of the disappointment an hurt sin brings to God. Each day i fresh and new for the burden of si

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Mr. Bradley is Associate Minister of Myers Park United Methodist Church, Charlotte.

s been removed and a song has tak- its place.

Life does equal experience plus in- rpretation. When one has experienc- l a saving knowledge of Jesus Christ by faith and has begun to interpret experience in that Light, what a pow- er this means to fulfill life. Only then does that word Life really begin to mean Living.

NEW MOTION PICTURE VENTURE

Are you among the estimated 40 illion Americans who have forsaken ovies because of their unbalanced splay of sex, lust, violence and the rdid? If so, you may be interested a series of motion pictures which e being produced by the Dick Ross Associates, Inc. The company plans produce two feature films a year.

"We plan to cut across all sectors life", said Ross. "All sectors of life e not pleasant", he added. "That is t to say, however, that the unpleas- t aspects can't be included in our oductions without resorting to eap, tawdry theatrics designed only appease depraved appetites."

The first film which is to be re- ased next month is based upon David ilkerson's book "The Cross and the vitchblade", and it will bear the same tle as the book. It is an account of ilkerson's near-fatal crusade among ung dope addicts and street gang hters in New York's ghettos. The gnificance of the book is evidenced the fact that it has sold over five llion copies and has been translated o 23 languages.

The picture stars Pat Boone in the le of the young preacher who left a rish in Philipsburg, Pa., to work in e ghettos, and later established a en Challenge Center in Brooklyn.

Dick Ross, who heads the motion ture company as producer-direc- defends the filmization of grim alities in "The Cross and the Switch- ade" with this comment:

"The terrifying violence of Puerto Rican and Black gangs caught up in battle and the young boys and girls, some addicted to narcotics, who are ensnared by free love are not included in our picture for shock value."

"They are shown, or alluded to, in such situations solely because that is part of the truth—the truth in the lives of teenage boys and girls existing, not living, in certain disadvantaged neighborhoods. With this picture, we believe we have created meaningful and responsible entertainment and we hope it points to the great need for re- demptive work in certain areas of our society."

Before going into this venture in the interest of "meaningful and responsible screen entertainment", Ross for 15 years guided the film subsidiary of the Billy Graham organization. The films will be released by a corporate subsidiary, The Dick Ross Releasing Organization, and its marketing opera- tion will be spearheaded by a nation- wide group sales force operating out of five regional offices and dealing with civic, church, educational and service club organizations as well as indus- trial groups.

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Some Guidelines for a Controversy

Anyone commenting on the current conflict over school bussing is inviting trouble. He is almost certain to be misunderstood or resented. Moreover, the problems are so complex that any brief comment can only be fragmentary at best. The whole subject, furthermore, is packed with emotional overtones for those who are directly involved.

What are some guidelines which may be suggested for Christians caught in the vortex of this problem? We humbly offer the following.

First, let us try hard to maintain a balanced perspective. Realize that there are good, sound arguments on both sides of the question, and that there are good, conscientious people on both sides. Try hard to avoid the blindness which sees only one set of values.

Then, let us try hard to avoid dealing in personalities. The more strongly we hold to our convictions, the greater the possibility that we will move from attacking contrary opinions to attacking opposing people. The bad spirit which sometimes develops over community-wide controversies is itself sometimes much more damaging than the enactment of any proposed course of action. Let us keep our cool, and give those who may oppose us the kind of respect and consideration which we would want others to give us.

In the third place, let us not disdain compromise. There are times and occasions when such is the best solution. The fair solution to problems often calls for a willingness to make conces sions in a spirit of give and take.

Then, let us not lose sight of ul mate goals. In the heat of controvers the long-term objectives can be lo sight of. If gaining our way—whatev that may be—results in the destructi or the crippling of a school syste then we may have paid too high price for victory.

Last but not least, we would su gest recourse to prayer. If the scho bussing issue is of vital concern a great many people in North Car lina, then surely it is of deep conce to God who is our Father. Should v not, therefore, be interested in kno ing what He has to say to us? Let u therefore, take this whole matter God, sharing with Him our hopes a fears, seeking to know His will f us, and asking for strength and wisdo in carrying it out.

LAYMEN'S DAY OCTOBER 1

The observance of Laymen's D began in the old Methodist Episcop Church, South in 1928. It has be perpetuated through the two stag of unification, that of 1939 and 1968, and is today more widely obser ed than ever.

This year, Laymen's Day comes October 11. The observance highligh the fact that laymen are inextricab involved in the ministry of the churc and that they have a message to pr claim as well as a service to render.

ON SUNDAY OBSERVANCE

Sunday observance as a day of rest nd worship seems to be steadily los- ng out. Here and there half-hearted fforts have been made to stem the de. But such efforts have been great- y weakened by the overall atmosphere f permissiveness which controls our ocial climate.

There are strong and legitimate rguments for the observance of Sun- ay as a day of rest and worship. But ost of those who are aware of them, nd who believe in them, are discour- ged from taking any kind of stand pon the issue. In the past, such peo- le have been held up to public ridi- ule. They have been classified as lue-nosed killjoys or worse. They ave been branded as throwbacks to a id-Victorian mentality. The general ews media, we must say, has not al- ays dealt very kindly nor very fairly ith such people.

The result has been that decisions ave frequently been made, and public entiment crystalized, not so much on he merits of the case, but on extran- ous or irrelevant factors.

Before Sunday observance goes com- letely down the drain, we think there hould be a straightforward and thor- ugh airing of the issues that are in- olved. The churches ought to lead out n a program of study and debate. The etting aside of one day out of the even as a special day for the devel- pment and replenishment of our spir- tual resources has been a keystone in he Judeo-Christian structure for thou- ands of years. Sabbath observance as written into the Ten Command- ents long before the Christian era.

While Christians began to observe a ay of rest and worship on Sunday, ather than on Saturday, the basic rinciple of one day out of the seven set aside for spiritual cultivation and for the worship of God is identical.

If this basic principle has been considered essential in past ages, why should we now assume that it has suddenly lost its importance? Are human beings today less spirit and soul than in past generations? If we today have advanced to a higher stage of life, then this advance should surely be characterized by increased spiritual vitality, by enhanced soul-entity. If this is true, then our need for a special day for worship and repose should be greater not less.

We would like to see the boards of Christian Social Concerns of our two conferences in North Carolina lead the United Methodist Church in this state in a program of study and discussion on this question. It is timely, it is of vital importance, and it is a matter which involves every single member of the church.

SOMETHING TO THINK ABOUT

Helpful preaching, directed specifically to the daily life and needs of the hearers, is possible only if three conditions are fulfilled, **and all three of them must be fulfilled:** (1) The most obvious condition is that the preacher must know his hearers. He must live in their world. (2) But it is so easy to come to the wrong conclusions as to what the needs of the hearers are. The only place where you can learn how to diagnose the human situation is the Bible. The Bible teaches both diagnosis and treatment. (3) But nobody will listen unless the preacher is the kind of person whose own life is inexplicable apart from Jesus Christ.

D. T. Niles

PATTON URGES DEFENSE OF FREEDOM THROUGH DISCIPLINE

Dr. Wendell M. Patton, Jr., president of High Point College offered a challenge and words of encouragement to the student body Wednesday in the first student body assembly of the 1970-71 school year.

Underlining the changing times, Dr. Patton encouraged the students to consider and count the cost of everything we do, be aware of the price and strive to pay that price if the goal is worthwhile.

"This is a time for re-evaluation," said Patton. "A good time for taking a close and careful look at ourselves, our lives, our goals. Scrutinizing our value systems and standards, while they are in the process of change and while we are still pliant enough to change. Deciding what we ought to be, for that is what we are now becoming."

"We are told that the Kingdom of Heaven is found only by spiritual rebirth—perhaps it is equally true that our world can be re-born only by the rediscovery of the spirit of youth."

"The belief that the impossible is something that takes only a little longer, and that we indeed build a better college and a better world. This is, I hope, the spirit of High Point College and its students."

Dr. Patton stressed that colleges, or society itself, could never live long under mob rule. That easing of standards would not strengthen the system, educational or otherwise, but in fact create a bogus system, worth very little.

"The people will not put up with no education in jungle cities forever," continued Patton, stressing the need for reason and order. "They will not tolerate mindless rebellion that wants to burn everything now with the hope that out of the rubble and choas superior society will evolve."

"Either we are going to cure our tremendous problems by democratic processes that have worked for us, or we will have to resort to undemocratic methods."

"The freedoms which are so precious to us, the freedoms which we enjoy are not free, actually. They are the most expensive that exist. Freedom essentially means self-control and self discipline, respect for the rights of others and the freedom to learn, the freedom to teach, the freedom of knowledge, the freedom of speech, the freedom of the press, the freedom of worship, all means responsibility and hard work, and willingness to protect the rights of others."

"Freedom is not natural with us—it isn't our second nature. It is actually artificial. It has been carefully developed and slowly nurtured over the ages, but it can be lost in a moment if we don't count the cost."

In closing Dr. Patton offered four challenges to the student body, encouraging them to assume the power that is available to them on the High Point College campus.

Dr. Patton challenged the students to become more involved in Student Government. To offer themselves for election, vote, and then support their elected leaders.

He stressed a need for the student to assume responsible control of their monies, and maintain a strong voice in the discipline of students and the maintenance of rules and regulations through a strong judicial system.

Finally, Dr. Patton stressed a need for a strong, honest, courageous, and

(Continued on page 23)

The Church Should Get Involved

by Rev. Thomas S. Yow

Many Christians are confronted with the problem of how to apply their Christian faith to the great issues which face our nation. These people search in vain for a direct statement by Jesus with regard to ecology, birth control, poverty, war and unemployment. These were not political problems in Jesus' time.

Instead, the responsible Christian must look for certain guidelines in our faith as he grapples with his nation's problems.

There are those who say that because Jesus did not directly speak to our 20th century problems we should not be concerned about them. This I think is a rather naive and simple way of viewing our faith. Certainly any responsible Christian who thinks even a little can see the necessity for applying Christian morality to the issues before us.

There are those who say that the Christian should concern himself only with saving souls and let the secular institutions worry about the more material matters. This, too, misses a major facet of the ministry of Jesus. To say that Christ was unconcerned about the problems of his time is simply to misread the Gospels. Read for example Luke 4:16-21.

There are other Chrstians who call for involvement of the Church in domestic issues. They spend much time writing resolutions and getting them passed by our various church bodies. This is good because the Church does have a prophetic responsibility and should speak of the issues of the day. But speaking is not enough. The Church must also act!

But how does the Church, in the name of Jesus Christ, respond? It responds through its members. The Church must not only point to the moral issues of the day but must move through its members to seek solutions.

The burden for action, then, is on the individual Christan. The burden of action also carries with it the sin of non-action. How then do we respond?

It seems to me that there are two ways in which the responsible Christian should act.

First, we should all financially support the efforts of our various churches to help those in need. A great ministry is being carried on here and it deserves the full support of us all. We must realize that the Church needs money to carry on its ministry to people.

Second, the Christian should respond to his nation through the political process. Many Christians refuse to become active politically for many reasons. But if changes are going to be made, and if policies are going to be strengthened then it is politicians who will do the work.

Let us not be naive about this. Changes will not come immediately. Disappointments will be many. But unless we choose to ignore Jesus' injunctions in the Sermon on the Mount, Matthew 22 and 25, etc. then we had better get to work.

For those who call political involvement sinful, I point to Calvary. The words that hung over the head of Jesus on the cross were "King of the Jews."

Mr. Yow is pastor of Lyon Memorial United Methodist Church, Fayetteville.

GOD IS IN THE NOW!

(CONCLUDING PART)

Seated in the lobby of Lambuth Inn at Lake Junaluska, Dr. Oral Roberts was asked about his present series of television specials. Was he pleased with how they were going across? He replied by indicating that he was; very much so. He stated that he was pleased about the people who wrote expressing approval and also with the fact that many wrote in indicating disapproval.

"There were tens of thousands of people who wrote", stated Dr. Roberts. "Particularly young people and people outside of the church who felt that there was life in religion. These expressed their conviction that Jesus was alive and that He was in the now. We felt that we were using language that they understood."

"On the other hand", continued Dr. Roberts "there were the fundamental Christians, very dedicated and sincere people who really thought that we had blasphemed the Holy Spirit. And some of them went so far as to consign us to hell. Still they wrote and a great many of them, after blasting us, would end their letters by saying 'Brother Roberts, I have a need; please pray for me.' You could tell that they still had that faith and knew in their heart that we were communicating the gospel."

"We are hearing from thousands of college and high school students for the first time in my ministry; and from a great many outside the church. Many ministers have been in contact with us. Right now, there is a new thing in America. For example, the choreographer of our television series is in demand all over the country from churches who want to get, not necessarily my format, but who want to bring their service alive on television with action so that people can feel that they are a part of action. The heads of denominations have been contacting our office asking how do you do it or how do you raise the funds or how do you have the courage to bring in a new format? So maybe some good will come out of that."

When asked about the possibility of the United Methodist Church putting on a series of nationwide television programs of this type, Oral Roberts offered this explanation prior to a direct answer.

"I think right now the Methodist Church is in great turmoil. Right now the Methodist Church is seeking a new identity. In my view, the Methodist Church has always known who it was and where it was in point of time. Right now I do not think that we have quite come to the point where we are relating as we think we ought to contemporary man."

"For example, extremism: there are extremists who would really forsake the preaching of the gospel which Wesley preached and become militants. They would identify with the civil struggle of the black man and other minority groups to the extent that they would substitute that for the pulpit ministry and for other concerns of the gospel.

"On the other hand there are those who would like to retain the old ways to retain even segregation, that do not want to become involved in the physical needs of people like the black man. As I see it, there is great turmoil going on. We are searching for an identity we have not yet attained."

"So that leads me to say in answer o your question that if there were ome individuals that the Methodist people would really accept—either aymen or preachers—who were really illed with the spirit of God, and who had an urge to identify with the needs of people—the white man, the black man, the red man, all races—and who would be willing to enter the struggle but enter it with the gospel; who would speak to the totality of man's needs; and if he would come up with a television format through which the people of America could see God in the now, it would be terrific. But if we continue to polarize in the Methodist Church, then no one has a voice that represents the soul of Methodism."

Continuing to emphasize the importance of identity with the masses, Oral Roberts explained, "There are millions of people who do not relate to us ministers, as we ordinarily conduct ourselves. For example on Sunday morning our churches are rather formal and our preachers wear robes. There is nothing wrong with wearing a robe; and the services are quite liturgical and quite well organized; but most of the motion is rather squeezed out. We are all supposed to sit there and listen. It's a one-way street."

"But this guy in society, he's got a pain; his wife is sick; his children are giving him trouble; he is not making enough money. He wants to go to heaven when he dies but he thinks that is a long time away. He is hurting right now. What can this preacher do for him? This preacher with or without a robe has got to get down where people are and our church services have got to reflect this identity with people as they are so people can identify with us. I am not talking about the strict Methodist who will be Methodist till he dies."

We asked Dr. Roberts about the attitude of youth toward the Christian religion. "I do not think young people are turned off on Jesus," said the evangelist. "I do not think they are turned off on the church so much as we may think. They are turned off on the symbols and traditions that have developed an attitude such as that of the scribes and Pharisees. They view that kind of religion as dead, but they are willing to accept Jesus as very contemporary. They will believe that if He is not here, he is not anywhere; that if He does not love us, He does not love anybody; that if He is not in the now He has never been. Young people really admire Jesus Christ. The symbols that we have and the way we conduct our religion are precious to us but they are a stumbling block to many others."

As a final question we asked Dr. Roberts what he thought about the possibilities of Christians becoming involved in the activist movements of today. He replied, "I do not want to take away anything from anyone who feels that he should be a part of the activist movement. If he feels that this is what God wants him to do, fine."

"But I am going to tell you how he has got to conduct himself if he is going to bring Jesus to people and people to Jesus. If he becomes an activist, what we call a militant, he must show the compassion of Jesus. He must not be violent in any way because then he denies his Lord. He must have a feeling for the individual. Now, this feeling that people say they have for the masses, that they cannot apply to the individual is exactly the opposite to what our Lord felt. Our Lord cared for the individual and he brought saving grace to the individual with the hope that it would spread to the masses. Our job is to bring people to Him. For after all, they won't be saved unless Jesus saves them."

Charlotte Ministers Speak Out On School Issue

The United Methodist ministers of the Charlotte District met on Sept. 3 and took up the issues related to public education in Charlotte and Mecklenburg County. A committee had been previously apppointed to study the problem and bring in a report.

After considerable discussion, a substitute resolution submitted by the Rev. Joe Taylor was adopted as amended, the vote being 34 in favor and 11 against.

The resolution, as approved, is as follows:

WHEREAS, The Community of Charlotte and Mecklenburg County is facing a crisis in public education; and

WHEREAS, we recognize that people of integrity differ regarding the solution of this crisis; and

WHEREAS, we stand for equal rights for all racial, cultural, and religious groups, and believe that the right to choose a home, enter a public school of equality in teaching and learning experiences, should be guaranteed to all regardless of race, culture, national origin, social class or religion;

THEREFORE BE IT RESOLVED:

1. That we support the Charlotte-Mecklenburg Board of Education as they employ all lawful means to assure quality education for all children in the public schools.
2. That we support the Charlotte-Mecklenburg Board of Education in their decision to open schools on September 9th.
3. That we call upon all of our citizens to meet this current community crisis with patience, restraint, cooperation and good will.
4. That we urge all citizens to seek Divine guidance that an ultimate and just solution may be found for this crisis.

In commenting upon the Resolution, Dr. Harlan L. Creech, Jr., Charlotte District superintendent, stated:

"The time has come—and it is past time—when we think we can straddle the fence on basic issues facing us as Christians: these colossal struggles facing us in the world. We've come to the day when everybody's position must be known. The day has come when the Church must be known as the Church."

"I hope we will be willing to get to the gut level of some of these things. They won't go away. If we don't lead our people, if the Church doesn't have some word, we're lost."

The Rev. James E. McCallum, president of the Charlotte District United Methodist Ministers Association, and pastor of Simpson-Gillespie United Methodist Church declared:

"I think the resolution which came out of this meeting was an indication of a great deal of concern on the part of United Methodist ministers to work through an orderly and Christian solution of contemporary problems."

"Some of us are cutting our eye teeth in involvement. It's something new to us. What we've done might indicate a greater propensity on the part of United Methodist preachers to take a stand for themselves. I hope this will be the case."

WNC CONFERENCE SOCIAL CONCERNS GROUP MEETS

By H. C. Young, Jr.

The Board of Christian Social Concerns of the Western North Carolina Conference of the United Methodist Church held its first meeting of the year, September 3, 1970, at Milford Hills United Methodist Church, Salisbury, N. C. Dr. Richard Maybin, physician of Lawndale, N. C., was elected vice-chairman of the Board to replace Dr. E. F. Patterson who resigned due to the pressure caused by an overload of his commitments. A Winston-Salem attorney, Wesley Bailey, was appointed to serve as a member of the Board's delegation to The State Council on Social Legislation (formerly known as The State Legislative Council). The Reverend Worth Sweet, Hudson, N. C. pastor, was namd to represent the Board on the North Carolina Planning Committee for the 1971 White House Conference on Aging. The Board named two ministers and a layman to represent Western North Carolina Methodism on a new Church-Labor Relations Task Force of the North Carolina Council of Churches. The three named were: The Reverend James Ferree, The Reverend Liston Sellers, and Mr. Robert Graham.

The Board unanimously agreed with a request from its Peace Division to send a personal letter of appreciation and support to each of the fourteen United States Senators who recently requested President Nixon to make new offers of a cease fire in Vietnam in an effort to get the Paris talks off of dead center.

The General Welfare Division of the Board announced that the District Directors and other interested Board members will participate in an Engagement-Reflection Seminar at the Central Prison in Raleigh, September 21-22. The Seminar will be jointly planned by the North Carolina Council of Churches and the North Carolina Department of Corrections.

The Human Relations Division announced a study-action program in the area of housing. A group of persons from the Division was appointed to serve as liaison persons in this area of concern with the Commission on Religion and Race. The Reverend Floyd Berrier was appointed Chairman of a Resource Committee to provide skilled and knowledgeable persons who will serve as housing counselors to any interested District, local church or group.

The Peace Division announced that special training will be given District Directors in the area of counseling conscientious objectors. District Directors will then become resource persons with their Districts to help ministers and laymen who seek help in this area of concern.

The Board unanimously agreed to support efforts in behalf of House Bill H. R. 14212 and S. 3041 which would provide for 60,000 Alaska natives the following: (1). Conveyance to the villages of fee-simple title to 40 million acres of land, with mineral rights to be held by Native Regional development corporations; and (2) Cash compensation in the amount of $500 million (roughly ($1.50 per acre) payable over a nine year period with interest of 4%; and a 2% royalty on gross revenues from Federal lands to which Native title is extinguished. Others who wish to support his bill may address correspondence to: The Honorable Roy Taylor, House of Representatives, Washington, D. C. 20525.

The Broad Scope

LORD'S DAY ALLIANCE TO MOVE TO ATLANTA

"New times demand new starts" stated the Rev. Marion G. Bradwell, as he explained the move of the Lord's Day Alliance from its New York City headquarters to Atlanta. The move is to take place on October 1, when the new headquarters of the interdenominational organization will be set up in the Methodist Center at 159 Forrest Avenue NE, Atlanta.

The Alliance is a nonprofit agency organized in 1888 for the purpose of maintaining and cultivating Sunday as a day of rest, spiritual renewal, worship and religious education. It represents 14 denominations with a constituency of 17 million members.

Within the past five years nine denominations, mainly located in the South and the Mid-West, all with sizeable constituencies, have affiliated with the Alliance. The United Methodist Church is one of the five original member denominations.

YALE ECUMENICAL CENTER OFFERS SHORT-TERM COURSES

The Ecumenical Continuing Education Center at Yale has announced its current series of short-term study conferences. Most of them run for ten days. Among topics are these: Theology and Imagination; Doing Theology; Theology and Worship; Theology and Sexuality; Theology and Change; New Ministry Designs; New Models of Youth Work; and New Roles and Ministries for Women.

The dean of the Center, Dr. Parker Rossman, has announced that some financial aid is available. Further information may be obtained by addressing Dr. Rossman at 868 St. Roman St., New Haven, Conn., 06511.

ALCOHOLISM BILL MAY PASS

Last month the U. S. Senate passed a bill authorizing expenditure of $385 million over the next three years for a comprehensive program on alcoholism prevention, treatment and rehabilitation. Introduced by Senator Harold E. Hughes (D.-Iowa)—himself a recovered alcoholic—it was co-sponsored by Senators Jacob K. Javits of New York and Frank E. Moss of Utah.

The bill is now before the House Commerce Committee, and speculation is that it has a good chance to pass next year. The significance of the bill lies in the fact that it brings to the federal level responsibility for doing much in prevention treatment and rehabilitation of alcoholics which state governments have already been doing. The bill, if passed, should highlight the fact that alcoholism is a serious national problem which should be dealt with on the national level; and by governmental agencies, not merely by church groups.

LODGE BEING URGED TO QUIT

Henry Cabot Lodge, recently appointed by President Nixon as his "representative to the Holy See", is being urged to resign his post in the interest of national unity. Americans United for Separation of Church and State continues to be the focus of opposition to the United States having an official relationship with the Roman Catholic Church.

Glen L. Archer of Americans United in a recent letter to Lodge stated in part: "Your visits to the Pope as Presi-

dent Nixon's representative are, and will continue to be, a source of dissension among our people. . . . Your resignation now, in the interests of intercreedal peace, will win for you the undying gratitude of the American people of all faiths."

It will be recalled that President Truman appointed Gen. Mark Clark as a Vatican envoy, and that the general ultimately tendered his resignation in the interest of national harmony.

LUTHERANS OPEN DOOR TO WOMEN

The Lutheran Church in America has voted to accept women into the ministry. Only one or two nays were heard as the vote was taken after less than 30 minutes of debate on the floor of the biennial convention. Long applause followed the decision.

SHAW UNIVERSITY EXPANDS

Shaw University of Raleigh has taken over a liberal arts college in Detroit, Michigan. The college in question is Michigan Lutheran, which has a student body of about 800, and a debt of $350,000. Shaw, related to the American Baptist Convention and predominantly black, has recently been branching into Northern urban areas. It is expected to send a new administration to the Michigan college shortly.

ASBURY SEMINARY JOINS CONSORTIUM

Five seminaries in the Kentucky-Indiana area have joined together in development of an educational consortium to be known as the Theological Education Association of Mid-America. Among the Protestant and Roman Catholic institutions involved is the Asbury Theological Seminary at Wilmore, Ky.

Arbor Grove to Celebrate Centennial

Arbor Grove United Methodist Church, in the North Wilkesboro District, will celebrate its one hundredth year of service on Sunday, October 4. Bishop Earl G. Hunt, Jr., will preach at the morning worship service. The church is located between the communities of Miller's Creek and Purlear.

Arbor Grove Church had its beginning in 1870 when Mrs. J. W. Hayes helped to establish a "brush arbor" where visiting evangelists could preach. Known as Hayes Arbor, it was built of upright poles and covered with brush. A shed then sheltered the church until 1885 when a log church was built. Land for the church was given by William B. and Cynthia Nichols and Mac and Elizabeth Minton. In 1904 a frame church was built, to which church school classrooms were added in 1946-47 under the pastorate of Rev. J. L. A. Bumgarner.

Construction on the present church building began Nov. 21, 1957, and was completed in the spring of 1959. Present facilities include a sanctuary, seven classrooms, kitchen and pastor's study.

Former pastors and all friends of the congregation are invited to hear Bishop Hunt preach at 11 a.m., and to stay for dinner served on the grounds at 1 p.m. The Rev. Frank Herman is the present pastor.

WALKING IN BEAUTY

We walk in beauty everywhere,
As we move on through autumn days,
And as we go we breathe a prayer—
A prayer of gratitude and praise.

Ernest C. Durham

Raleigh

METHODIST NEWS ROUND-UP

DR. RALPH W. SOCKMAN DIES

NEW YORK (UMI) — The Rev. Dr. Raph W. Sockman, one of the United Methodist Church's best known ministers and perhaps the nation's most widely heard radio preacher for many years, died August 29 at his home in New York City after a brief illness. He was 80.

From the time he entered the ministry in 1915, until his retirement in 1962, Dr. Sockman was associated with only one congregation—what is now the nationally known Christ Church, Methodist, on Park Avenue in Manhattan. Dr. Sockman's pastorate of 44 years and eight months is believed to have been one of the longest in United Methodism. He was associate pastor for two years of what was then known as the Madison Avenue Methodist Church before becoming pastor.

For 34 years of his pastorate at Christ Church, starting in 1928, Dr. Sockman was the regular preacher on what is perhaps radio's best-known religious program, "The National Radio Pulpit," of the National Broadcasting Company.

After retirement in 1962, Dr. Sockman was succeeded as senior minister at Christ Church by the Rev. Harold A. Bosley, present pastor. Dr. Sockman continued an active preaching ministry and occasionally was in the pulpit of his former church.

Dr. Sockman was active in the life of the former Methodist Church at all levels, and in ecumenical circles. He had been a delegate to many General Conferences, president of the former Methodist Board of World Peace, president of the former New York Federation of Churches and a member of the World Council of Churches' Central Committee. On several occasions, Dr. Sockman declined suggestions that he become a bishop, preferring he said to remain a local church pastor and preacher. He was a member of Methodism's New York Conference.

Surviving are his wife, Mrs. Zeilah Endley Sockman; a daughter Mrs. Stirling Tomkins, Jr., and four grandchildren. The funeral was September 1 at Christ Church, conducted by Dr. Bosley, Bishop Lloyd C. Wicke, episcopal leader of the New York Area, and Bishop Frederick Buckley Newell, retired, formerly of that Area.

WORLD ORDER SUNDAY TO FOCUS ON UN

WASHINGTON, D. C. (UMI) — In an era of growing disorder, United Methodists are being urged to set aside Sunday, Oct. 18, for a focus on the crisis of expanding violence in the world. That will be World Order Sunday, whose official theme will be "The UN: Essential for Survival," noting the 25th anniversary of the United Nations.

In cooperation with the annual observance, the church's Program Curriculum Committee has urged churches to suspend "business as usual" on Oct. 18 and to provide opportunities for dialogue among those with differing viewpoints and to provide "action alternatives" for local church involvement toward a world of justice and peace.

PUERTO RICO METHODISTS BALK AT NAVY CONTROL

The United Methodists of Puerto Rico have expressed their support for residents of Culebra Island who are

seeking release from control of the island by the U. S. Navy. The island is a part of the Puerto Rican territory. A statement adopted by the Puerto Rico United Methodist Conference with only one dissenting vote calls for maximum publicizing of the Culebra issue throughout the United Methodtis Church. The Puerto Rican Conference is attached to the Philadelphia Area.

BOARD OF MISSIONS STAFF MEMBERS COME TO N. C.

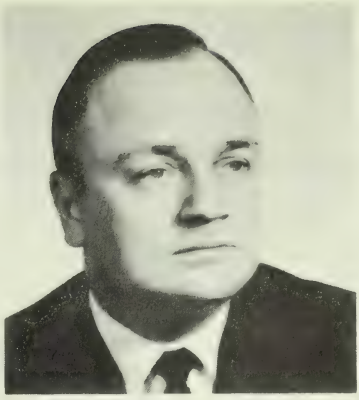
Two staff executives of the Board of Missions are soon to come to new jobs in North Carolina. They are



Dr. Reeve H. Betts

Dr. Reeve H. Betts medical secretary of the World Division of the Board, and the Rev. Dr. Robert L. Wilson, who has been director of Research and Survey in the Board's National Division since 1958.

Dr. Betts is to become chief of pulmonary service at the Veterans' Administration Hospital at Oteen, N. C., after he terminates his service with the Board of Missions on September 30. A native of Oregon, he studied at the Harvard Medical School and has had wide experience in thoracic surgery. From 1948 to 1960, he was a Methodist missionary on the staff of



Rev. Dr. Robert L. Wilson

the noted Vellore Christian Medical College and Hospital in India. For five years thereafter he was chief of thoracic surgery at Veterans Administration hospitals at Philadelphia and at Oteen.

A native of Pennsylvania, Dr. Wilson has done advance study at Garrett Theological Seminary and at Northwestern University, receiving the Ph.D. degree from the latter.

Dr. Wilson, has been appointed to the faculty of the Duke Divinity School, where he will serve as research professor of church and society and director of the new J. P. Ormond Center for Church Research and Planning. He is the author of numerous articles and books. Included among the latter is **Questions City Churches Must Answer.** Before joining the Board of Missions staff, Dr. Wilson was a missionary teacher in Havana, Cuba.

DUNLAP APPOINTED DEAN

The Rev. E. Dale Dunlap has been named dean of St. Paul School of Theology Methodist in Kansas City, Mo. He succeeds the Rev. Marvin J. Taylor, who has accepted a position as associate director of the American Association of Theological Schools in Dayton, Ohio.

Here and There

A LETTER THAT MEANT MUCH

Sometime ago we received a letter from Mrs. H. C. Nicholson which we have come back to from time to time. Being an older person, her letter breathes a rare combination of wisdom and vision.

She wrote in part, "Even though I feel very much overwhelmed with changes. . . . I have faith in our leaders. Their hard work and the many fervent prayers of genuine Christian people will be heard and will be guided by God."

"This is still God's world", she adds, " and we cannot live without His care. It is time for real change. I think we will rally behind our leaders. You younger ones will see great changes. Youth too will fall in line along the way."

We thank Mrs. Nicholson for being the kind of person she is and for sharing these thoughts which we now share with our readers. We all need to keep strong our faith and our hope.

CHRISTIANS FOR PEACE

Is peace patriotic? A recently organized group says it is, and are working like beavers to sell the idea that Christianity, peace, and patriotism do not have to be everlastingly at opposite poles.

Calling themselves "Christians for Peace", they have sold over 10,000 posters and decals to persons in more than 40 states. Bearing an American flag and the outline of a dove, the poster and decal carries this motto in large letters "Peace Is Patriotic".

It also bears this written message: "One way to peace is to go to war for it. That way everybody loses, including the winners. Because war is an extremely inefficient way of settling international disputes. Who knows better than we do? Look what Vietnam has done to over 50,000 American families. Overheating our already inflated economy. Keeping the lid on social problems till they boil over in the streets. Yet we still talk as if war is worthy of patriotism. It's time Christians in North America took another look at Jesus Christ's way. The way of the peacemaker—healing hurts, reconciling enemies, building bridges of understanding and mercy. It's time we give peace a chance. War is over. Why fight it?"

FORMER EDITOR WRITES

A former editor of the North Carolina Christian Advocate, now living in Pennsylvania has written us about recent events in his personal history. We refer to the Rev. R. P. Marshall who was editor from 1955 to 1960.

Writing in his usual vivid, vigorous style he says: "I have heard from several of my old friends down there in the last few weeks. I think most of them thought I was dead by now, but happened to read my article in the **Christian Advocate.** I am very much alive, although I have been retired (at 65) for three years."

He adds that he is in excellent health, is busy writing books and articles, and in speaking on worship and ecumenism in churches and colleges.

"We live in a small village on the west shore of the Susquehanna which is a part of greater Harrisburg. I served here as pastor from 1960 to 1967 and bought a home under the shadow of Blue Mountain. We have all the advantages of the city (which we can reach by car in 12 minutes) and all of

the peace and quiet of the country."

Brother Marshall sends best regards to his many friends back in North Carolina. His address is Box 246, Summerdale, Pa. 17093.

COULD BE A MATTER OF OPINION

Errors, some amusing and others serious, can easily find their way into print. Church bulletins are not immune to mistakes. One such bulletin from Texas had it that the anthem for the Sunday morning worship service was to be "The Greatest Disease is Love".

Somehow what had started out as "The Greatest of These is Love" ended up as quoted above. No great harm done, and much good natured ribbing and raillery resulted.

PAPER WITH A TASTE

A new Christian publication has been started up for the South Pacific areas of Papua and New Guinea. Selection of the type of paper to use for printing has, however, had some special built-in problems there. This is because the inhabitants are accustomed to look upon newsprint as a good cigarette paper for "rolling your own".

So the publishers ran a series of taste tests to determine what offset paper tastes best in cigarettes. We hope, however, that the subscribers read it before lighting up.

DUVALL ON SEX

In a booklet on "Sex & Youth", Dr. Evelyn Millis Duvall comes out with some real haymakers against the Playboy philosophy, against laxity, and against church failures. About the latter, she accuses the churches of having "let our whole generation of young people down" by remaining silent about "the redemptive message of our religion".

She also discounts the validity of much which is called the sex revolution. Based upon more than 17,000 answers to questions about dating, love and sex, as well as upon talks with thousands of young men and women, Dr. Duvall denies that a sexual revolution is under way. She claims that young people who engage in sexual relations before marriage are a minority who have received publicity far beyond the merits of the situation.

About the Playboy philosophy, Dr. Duvall declared: "I am not talking about all the wordy installments in Playboy magazine, but the Playboy philosophy as it's put into flesh—the use of the woman as an animal, called a bunny. This it seems to me, is a kind of philosophy that is blasphemous. To take a full half of the human race, the women out of which the next generation comes, and insist that they be used seductively as playthings, as the basis of titillation rather than respected as persons, is the ultimate blasphemy."

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WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

SPIRITUAL ENRICHMENT LEADER

Miss Ethelene Sampley of Fort Pierce, Fla. will be the leader for the two Spiritual Enrichment Weekends to be held at Lake Junaluska Oct. 3-4 and Oct. 10-11.

Miss Sampley is well known in the Western North Carolina Conference for she has been a Bible teacher in the Schools of Christian Mission in years past. As the daughter of a Methodist minister, and the sister, aunt, granddaughter and sister-in-law of Methodist ministers, she is well grounded in Methodism.

She is a graduate of Andrew Junior College, Cuthbert, Ga., and Wesleyan College, Macon, Ga. She did post graduate work at Union Theological Seminary, Columbia University, New York, and the University of Chicago, where she did her major work in counselling and guidance in the area of religion.

For many years she has been a teacher in Schools of Mission on the Regional, Jurisdictional and Conference level. Her leadership in retreats is very inspirational. Articles and materials in the area of Worship and Guidance have been published in many Methodist periodicals.

Her professional experience includes College and University work, with her last official position as Director of Religious Life and member of the Dean's Administrative Staff, Woman's College, Duke University, Durham.



Miss Ethelene Sampley

Reservations for the retreat should be made by the persons who wish to attend by writing Dr. Edgar Nease, Jr., Lake Junaluska Assembly, Lake Junaluska, N. C. 28745.

HIGH POINT DISTRICT WORKSHOP

More than 200 women attended the High Point District Training Workshop held at Archdale United Methodist Church on Sunday, August 30.

The Rev. James G. Huggin, district superintendent, paid tribute then to the members of the Women's Society and the Wesleyan Service Guild for

their outstanding work in the church.

Mrs. W. Frank Redding, Jr. of Asheboro, Conference president, presented a meditation on the Psalms and Mrs. Odell Brown, Boonville, Conference Chairman of the Guild, spoke on the relationship of the Society and the Guild.

Mrs. Guy Lane, Ramseur, district president, presided over the afternoon session. The assemblage divided into working groups for training in their separate areas of interest, with district officers in charge of each group. Mrs. B. H. Groce, High Point, district Guild chairman, was leader for the Guilders.

NORTH WILKESBORO DISTRICT EXECUTIVE MEET

Goals for the coming year were adopted at the meeting of the North Wilkesboro District Women's Society held at the home of Mrs. Robert Lankford, district vice-president, August 19.

Mrs. Van Dillon, president, said that "Our main goal should be to work together as a group thereby making it possible to offer more assistance to local groups."

She announced that Miss Lucy Gist, director of Bethlehem Center, Charlotte, will speak at a meeting of the Wesleyan Service Guild of the Wilkesboro Church on October 16. All groups in the area are invited to attend the meeting. The hostess Guild should be notified of the number of visitors expected.

The committee voted to make a love gift to Mrs. Pearl Stanley in appreciation of her outstanding work as a Church and Community Worker.

Officer Training Day was set for September 22 at the Taylorsville United Methodist Church, beginning at 2:30 p.m. and concluding with lunch—— each person to bring a sack-lunch, with the hostess church providing dessert and coffee.

Plans were made for the Fall Mission Coaching Conference to be held on September 27 at the Wilkesboro Church, beginning at 2:30 P.M. The Rev. William E. Andrews, Jefferson, District Missions Chairman, presented the schedule for the afternoon.

There was a discussion of the possibility of a planned trip to United Nations for women in the district. Miss Fannie Pruitt, Taylorsville, and Mrs. Fred Hobson, Yadkinville, were asked to make investigations about the project.

GREENSBORO AREA RETIRED MINISTERS AND WIVES MEET

The retired United Methodist ministers and wives of the Greater Greensboro area met Friday, September 4 at the home of the Rev. and Mrs. Jesse G. Wilkinson. A covered dish luncheon was served from the bountifully filled tables in the center of the luxuriant lawn which was surrounded by a lovely rose garden. The vast array of gorgeous roses were in full bloom making a most picturesque setting for this special occasion.

The retired group was organized to meet quarterly during the ministry of Dr. and Mrs. J. Garland Winkler while they were on the Greensboro District. The Rev. Mr. Wilkinson who succeeded Mrs. E. Lester Ballard, first chairman, three years ago presided over the meeting. The Rev. J. Doane Stott was elected to serve as chairman for the conference year 1970-1971.

reported by Rev. Paul H. Fields

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn



Mrs. Lena G. Gray

The new Conference chairman of the Wesleyan Service Guild is Mrs. Lena Gaster Gray.

Lena comes to this position well qualified. She has been a member of the Guild since 1943 and has held local offices and also served as District Secretary of Rocky Mount District.

She has been very active in civic responsibilities as well as church activities. At the present time she is president of the Toastmistress Club in Rocky Mount and secretary of the Rocky Mount Ministers Fellowship. In 1960 she received the Golden Deeds Award of the Rocky Mount Exchange Club and was named Altrusan of the Year in 1965.

For five years Lena worked as Girls' Work Secretary at the Rocky Mount Y. M. C. A. and is in her twentieth year as executive director of the Rocky Mount Y. W. C. A.

Born in Sanford, N. C., she has lived many years in Rocky Mount. She has two sons and three grandsons.

The N. C. Conference Wesleyan Service Guild is blessed to have Lena Gray as its new leader.

Geneva Sloan, Sanford District

SAY IT NOW!

When Will Rogers appeared the first time with his rope twirling act, it laid an egg. As he brooded in his dressing room, a newspaper reporter friend stopped by. Rogers fooled around with his rope, adding some pithy observations on the day's happenings . . . politics. . . show business . . . prominent people in the news.

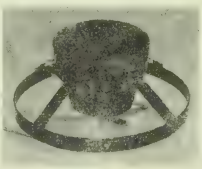
"Say, why don't you accompany your rope trick with the comments like that while you're on the stage?" the reporter suggested.

All of us know the result. Will Rogers' comments are quoted to this day.

The point is: the newspaper reporter spoke up!

We often hesitate to "Say It Now."

An apology for a misunderstanding. A get-well card to a recuperating neighbor. A warning to kids about to cross the street against the light. A "Thank You" note for a gift or deed. Just letting some one who is "down and out" know that we care, all are ways to "Say It Now!"



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IN MEMORIAM

MRS. LOIS MAY FAUCETTE

MRS. LILLIE PHILLIPS WHARTON

MRS. PAULINE MURRAY DAVIDSON

MRS. EVA FAUCETTE INGLE

The members of the Women's Society of Christian Service of the Gibsonville United Methodist Church pause to pay honor to the memory of four of our most faithful and truly dedicated women.

MRS. LOIS MAY FAUCETTE will be remembered as a faithful and devoted servant of her Lord, and as one who was loyal to His church. She served for a number of years as a teacher in the Children's Department of the Church School, and was always keenly interested in the W.S.C.S. She had been chairman of Circle No. 1 for several years and remained interested in it, and in all church activities until a few hours before her death, despite great odds of physical disability.

Mrs. LILLIE PHILLIPS WHARTON, who was known affectionately to many as "Miss Lillie", was an unusually devoted member of her church. She had served as president of the local W.S.C.S., as well as an officer in the district, and was a teacher in the church school for fifty six years. Many of those years were spent working with young adults, and she is particularly remembered for her interest in and influence on this group. Her enthusiasm for her Lord and His work touched many people.

MRS. PAULINE MURRAY DAVIDSON spent innumerable hours of her life in service to her church. She served as president of the local W.S.C.S. and was also an officer on the district and conference level. She worked with the educational phase of her local church from as early as 1910. She did much work with children's classes as well as with an adult group in her later years. She was vitally interested in the Missionary and Deaconess Program of the Western North Carolina Conference.

MRS. EVA FAUCETTE INGLE was a person of strength and humility who gave of herself generously in service to others. She had spent many hours in service to her church, and when she was called upon, she was always ready to serve and did so faithfully and joyously. Her devotion to and appreciation for the church, the W.S.C.S. and her family was an example for all of us. We remember her as a person who committed the Golden Rule to her life.

Their influence for Godly living in the Women's Society of Christian Service, in the church as a whole, and in the community will be remembered and cherished by all of us. We feel our loss keenly, yet we bow in humble submission to Him who doeth all things well.

Women's Society of Christian Service
Gibsonville United Methodist Church
Gibsonville, N. C.

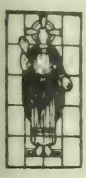
PATTON URGES DEFENSE

(Continued from page 8)

objective college newspaper, thus giving the student body an outlet for their feelings, desires, and interest.

"You don't need to fight for power," Dr. Patton closed, "you have more now than you dreamed of—more than you are using. The administration does not want to take it away. We want it for you, but the big danger we are facing now is that you may throw it away. It is certainly in jeopardy."

"So again may I say, count the cost and act accordingly."

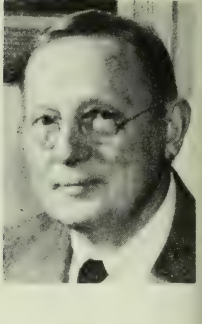


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Sunday School Lesson
By Dr. Raymond A. Smith
(International Lesson Series)

SEPT. 27



WHAT LOVE WILL DO

Background Scripture: Genesis 37 and 38;44; John 15:12-14

Lesson Scripture: Genesis 44:18-34

Benjamin Franklin, it will be remembered, was at one time our ambassador to France, having spent more than a quarter of a century in service to his country abroad. He was tremendously popular in France, appealing alike to the commoner and to the court. It is said that one evening when he was attending a party at the court of the king he noticed that nearly everybody present appeared to be terribly bored. Franklin suggested to them that he would like to read a story aloud. Since nothing more exciting was forthcoming, they somewhat reluctantly agreed. Franklin then took his Bible, and, beginning at Genesis 37, he read the entire story of Joseph through chapter 50. Those present, who had apparently never heard the story before, were delighted, and concluded the evening had been well spent.

This story is indeed one of the great stories of all time. It is strongly suggested that the reader follow Franklin's example and read it all at one time. It won't take any more time than a TV movie. Furthermore, there will not be any commercials to interrupt the flow of action! In this lesson we are to deal with one of the final episodes in which we may observe that a good many changes had taken place in the characters of the story since its beginning. His brothers, who were at one time bent on destroying Joseph, but sold him into slavery instead, are now ready to be slaves themselves in order to save the youngest of the brothers, and to prevent their aged father from dying of shock if anything tragic happened to the lad. Remember that he still supposed Joseph had been killed.

All the twists and turns of this dramatic narrative must be seen against the back-drop of its main purpose which was that of preserving the people of Israel so God's purpose for the world could be realized through them. Notice, for example, the words of Joseph who, through the course of all his extraordinary experiences, had evidently "kept the faith" in the divine plan. To his brother's plea for pardon he responds in these words: "Do not be afraid. You meant to do me harm; but God meant to bring good out of it by preserving the lives of many people, as we see today. Do not be afraid. I will provide for you and your dependents" (Genesis 50:19-21). The account closes with the words: "Thus he set their minds at rest."

Our lesson title "What Love Will Do" finds one answer in the story of Joseph—it will forgive. The struggle between love and justice is an enduring one. How many high dramas have dealt with it no one knows. But greater than the unnumbered stories, plays,

novels, paintings that have dealt with this theme are the countless instances it has occurred in the life of real persons. One thinks of fractured family relationships which, like the Joseph saga, have, after many years and the increase of wisdom attained through living, been reconciled. We find, as we go through life, that the nursing of injured feelings gets us nowhere, and brings only sleepless nights and an aching sense of alienation. In the poem "Christobel" by Coleridge there are some lines that express this condition in an unforgettable way:

"And constancy lives in realms above;
And life is thorny; and youth is vain;
And to be wroth with one we love
Doth work like madness in the brain."

But a greater than Coleridge has reminded us of what love will do. He said: "This is my commandment, that you love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." As one lets his mind range over the Christian centuries it is not hard to recall the apostles, saints and martyrs in whose lives (and deaths) those noble words have become a reality. But our own age has not been without its martyrs, as any of us can recall who is familiar with the struggle for human rights in our time. Dag Hammarskjold, second General Secretary of the United Nations, died in Africa in an airplane accident while on a peaceful mission. But among his writings one finds this: "TO LOVE MEN AS GOD LOVES THEM—FOR THE SAKE OF THEIR INFINITE POSSIBILITIES, TO WAIT LIKE HIM, TO JUDGE LIKE HIM WITHOUT PASSING JUDGMENT, TO OBEY THE ORDER WHEN IT IS GIVEN AND NEVER LOOK BACK—THEN HE CAN USE YOU—THEN, PERHAPS, HE WILL USE YOU."

MOBBERLEY HIGHLIGHTS CHURCH–COLLEGE ROLE

Dr. David G. Mobberley, president of Greensboro College, told the faculty-staff meeting for the opening of the 1970-71 academic year that "the uncertain future awaiting all of civilization's institutions fixes a demand for urgent self-renewal."

Affirming his belief in church-related higher education, Dr. Mobberley said he believes "it must find some new reasons for being—reasons that will far more intimately tie it to the essential mission of the church and make it distinctive."

"Essentially, the college must become the prophetic voice of the church," Dr. Mobberley continued, "out in the arena of human concerns, out on the cutting edge, where society's needs and civilization's agonies are honed away in an effort to secure the kingdom. It must perform these tasks mindful of the fact that the Church's mission is still redemption, salvation and reconciliation."

VISIT THE CHURCH CENTER FOR THE UNITED NATIONS

When you are in New York for any reason, especially when you are visiting the United Nations, go to the Church Center for the UN (opposite the UN at the corner of UN Plaza and 44th Street) for one-hour programs for United Methodists at 10:00 A.M., 1:00 P.M., and 3:00 P.M.

These programs will feature an informative talk on the Church Center and its relation to the UN, a film on a UN program, literature on important issues before the UN, and a visit to some United Methodist areas in the building. By this visit to the Church Center you will help to celebrate the 25th anniversary of the United Nations.

Letters
TO THE EDITOR

ERRORS IN ARTICLE

To the Editor:

We are writing to you in hopes of correcting several errors and misrepresentations found in the August 27, 1970 issue of the *Christian Advocate*. They concern the article by Nancy Davis called "No Time for Mananas."* We feel certain that as editor you are deeply concerned with the integrity of this publication especially since it reaches people in other countries, and that you would be concerned, just as we are, if the townspeople of Roatan Island felt that we were unjust and uninformed in our hasty comments concerning their island.

Roatan Island is approximately 30 miles from Honduras (not called British Honduras). Another point is the statement "the attitude of the people in the town also seemed to work against the completion of the project in the allowed time." Eleanor Garcia, a native of Roatan Island, and currently a member of the faculty of Appalachian State University was there at the time of construction. At that time the attitude of the townspeople was not one of being against the project but that the church people in the delegations seemed to socialize only with their own group. This may have offended the pride and sensitivity of the people of the island without the delegation being aware of it. Perhaps the people on the island felt excluded from being able to have a sense of "togetherness" on the project. Another misconception that the article gives is the impression that the people of Roatan Island are a Spanish speaking people. This is totally inaccurate. They are of British heritage and are an English speaking people.

We appreciate this opportunity to aid in correcting these misconceptions found in the article and thank you for the cooperation and consideration of this letter.

Eleanor M. Garcia, Faculty
Appalachian State University

Margaret M. Helms, Librarian
Catawba County Schools

Vance E. Helms, Jr., Faculty
South Iredell High School
Barium Springs, N. C.

Villa L. Brewer, Faculty
North Iredell High School,
Olin, N. C.

*This feature story was received from the Division of Interpretation, Program Council of the United Methodist Church, Evanston, Ill. Mrs. Davis is an editorial assistant in the Division of Interpretation. The *Advocate* regrets any errors contained in the story.

RECONCILIATION WITHIN

To the Editor:

Your editorial "Guidelines For A Church In Travail" (July 23) is much appreciated. I believe the opinions expressed therein are valid, and deserving more attention than has been received.

You have touched what for some are sore spots, and for others you have revealed the feet of clay. Unless our United Methodist Church becomes more relevant (to use an overworked term) to those of honest differences within, it will find its thrust weakened as it engages in its reconciliation without.

The church family has not done unto its own, as it profess to do for others. The need is too vast, the hour too crucial, the calls too urgent, to be stumbling in our own yards.

Continue to "tell it like it is."

ROBERT F. BUNDY, pastor
Carr United Methodist Church
Durham

ENJOYS THE ADVOCATE

To the Editor:

I have been a member of the WNC Conference since 1910. I'm 84 years old, and I enjoy the ADVOCATE. I look forward to its coming. It was never better. God bless you and your readers. I enjoy your editorials so very much.

REV. W. H. PLESS (retired)
Asheville

LOYALTY TO COUNTRY

To the Editor:

In answer to the question presented by William M. Haas, Jr. in his recent letter to the editor, I say only for him to consult his Bible in regard to God's desire for loyalty to one's country.

Render unto Ceasar means to give loyalty to one's country. The Bible also says to be at peace with all men *if possible.* God has always been on the side of justice and personally sanctioned many wars and will send His Son and His angels to defend the cause of justice in the battle of Armageddon. This will be the worse war of all, and God will be the captain. The Bible also says for Christians to be subject to those in authority for they are appointed by God.

Mr. Haas, I suggest you join the ranks of those loyal to America in the name of Jesus Christ, before the antichrist makes you to bow down to Him.

R. H. Barnes,
Jamestown.

THE SEA OF GALILEE

To the Editor:

This charge known as Hatteras would remind you of the one on the Sea of Galilee. When it had no preacher the pulpit was supplied by the local doctor, the principal of the High School and a blind man who makes bird boxes for a living.

The men and women who walk the wind-paths among the evergreens, and visit the sick and afflicted, remind you of Barnabas and Steven and Mary of Magdala. At the present time there are 98,000 visitors from all over the United States admiring these sturdy people.

D. E. Earnhardt



GOD AND COUNTRY AWARDS

Four young men recently received God and Country Scout Awards in an impressive ceremony at Hay Street United Methodist Church, Fayetteville. They are, left to right, Maurice Smith, Michael Eason, Russell Rivenbark and John Lytton. At extreme right, standing with them, is the Rev. Wilbur I. Jackson, associate pastor of the church, while the Rev. Wallace H. Kirby, pastor, is seated. Both ministers were active in supervision of the work which the young men performed to qualify for the award.

All of the young men are members of Explorer Post 702 which is sponsored by Hay Street Church. Assisting in the presentations were Sgt. John B. Miller, Explorer Post Adviser and T. C. Daniel, former Scoutmaster of Troop 702, now living in Johnson City, Tennessee.

Parents of the Award winners are Mr. and Mrs. Rankin Smith, Mr. and Mrs. Frank Eason, Mr. and Mrs. Linwood Rivenbark, and Mr. and Mrs. Jack Lytton.



THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

"We love because He first loved us,"
God showed us what to do.
We must show love to others then,
He's given us the cue.

Aunt Cay

THE ALBRIGHT PEOPLE

"Hey, I found out about The Albright People," shouted Tim as he ran into his Sunday School classroom. "My grandmother is visiting us and she used to belong to The Evangelical Church. She said that was part of the Methodist Church now."

"That's fine," Mr. Adams said. "Now that everyone is here would you like to tell us what your grandmother told you?"

"Sure," replied Tim. "She knew a lot about it. This is what she told me. There was a man named Jacob Albright who was a hard-working farmer. He also ran a small factory. He made tiles which were used to build roofs for houses and barns. His parents had come from Germany to Pennyslvania. They spoke only German. Most of their neighbors did, too. When Jacob learned to talk, he learned German. Later he learned English, but he spoke with an accent. It made people smile. Jacob smiled back. He loved people.

When Jacob was thirty-one years old he had a very serious disease. It caused many people to die. Jacob's own children died. Jacob became very angry. He was frightened, too. He could not understand how God could let such a thing happen. His neighbor, Adam Reigel began to talk with Jacob. They prayed for hours and hours. Finally Albright began to see that God did love him. Finally he knew that God was not to blame because the children died. He knew that heaven was, like many thing on earth, a good gift from God.

Albright studied and prayed. He began to tell others about God. He was given a license to preach for the Methodists.

Jacob Albright wanted to preach in German. He believed that some people would never understand English. Bishop Asbury liked Jacob but he wanted him to preach in English. So Jacob could no longer work with Asbury. He remained his friend but he formed his own little group of churches. He wanted to call his group "The newly-formed Methodist Conference," but other people called the members "the Albright people." They finally chose the name The Evangelical Church and that's what my grandmother belonged to," Tim finished and drew a deep breath.

"But that still isn't the name of the hurch that united with us.

"You are right," replied Mr. Adams. These two churches were very much like and in 1946, in Johnstown, Pennsylvania, two men shook hands. They ere two Bishops and their handshake eant The Evangelical Church and he United Brethren in Christ had beome one denomination. They were ow The Evangelical United Brethren hurch."

"That's the name I was thinking bout," Ashley said. "It surely was a ng way to come. There are a lot of people we should remember and be thankful for."

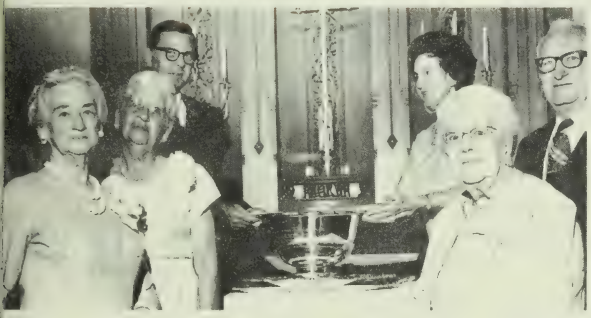
A BIBLE VERSE

Separate these letters into words that form a Bible verse. Whoeverdoesnotlovedoesnotknowgodbecausegodis love.

ANSWER FOR LAST WEEK:

Carpet; Pillbox; Baseball; Cupboard; Postman; Raincoat; Pantry; Keyhole; Automobile.

Class At Wesley Memorial Honors Long–Term Teachers



Shown, left to right, are Mrs. R. K. Stewart, Mrs. Harry Hendrick, Harris Covington, Mrs. Lee Schaner, Miss Vera Idol, and O. Arthur Kirkman.

The Susanna Wesley Class of Wesley Memorial United Methodist Church, High Point held a celebration recently which was so unusual as to be almost unique. The class met on Aug. 30 to honor all of its past teachers.

Organized in 1913, the class has had only four teachers during this 57 year period. Surprisingly enough, all of them are still living, and all of them were present for this occasion.

The first teacher, who organized the class, is Mrs. R. K. (Nan) Stewart. Then followed Miss E. Vera Idol. The third teacher in line of succession was Mr. Arthur Kirkman, who taught until 1947. Mrs. Harry (Zetta) Hendrick took over in that year and has taught the class continuuously ever since.

During the meeting, amply deserved tribute was paid to each teacher by members of the class and former members. Then, in their honor, a silver punch bowl and matching trays were presented to the church. Mrs. Lee F. Schaner, class president, made the presentation and Mr. Harris Covington, chairman of the Administrative Board received the gifts on behalf of the church. The gifts were inscribed with the names of the teachers together with the years of their service.

Following the presentation, tea was served in the Asbury Room of the church for the teachers and their families, members and former members of the class, and for members of the church staff.

CAROLINA BRIEFS

¶ The Rev. Paul Carruth, Rocky Mount District superintendent, will be guest preacher for Ministry Sunday, Sept. 20, 11 a.m., at the Rich Square United Methodist Church, Rich Square. Dr. Thomas Collins, president of North Carolina Wesleyan College, will be the guest speaker on Christian Education Day, Sept. 27, 11 a.m., at the Rich Square Church. Rev. George Blanchard is pastor.

¶ The Twenty-Eighth Annual Homecoming will be observed at the Branson Memorial United Methodist Church, Durham, Sunday, Sept. 27. The preacher for the service will be the Rev. Chester D. Brown, now pastor at Vass who served Branson Memorial from 1955-58. A picnic lunch will be served in the Fellowship Hall immediately following the 11 a.m. service. Members of the congregation invite all interested persons to attend.

¶ Homecoming Services will be held at Ogburn Memorial United Methodist Church, Winston-Salem, Oct. 4 with the Rev. C. F. Womble of Statesville as guest preacher at the 11 o'clock worship service. Mr. Womble is a former pastor. All former pastors, friends and members are invited to attend the service and the picnic lunch to follow. Rev. J. Herman Billings is pastor.

¶ The Rev. and Mrs. Robert W. Combs announce the birth of their son, Robert Wesley Combs, II, born Sunday, August 30, at Davis Hospital, Statesville. Mr. Combs is pastor of the Vanderburg United Methodist Church, Mooresville.

¶ Rev. C. F. Heath, pastor of the Clinton United Methodist Circuit, has sent in the following news items about his churches. The Rev. Charles Owens, pastor of Fairmont United Methodist Church, was guest evangelist at Trinity United Methodist Church from Sept. 6-10. Harvest Day will be held at Epworth United Methodist Church on Saturday, Sept. 19, at 8 p.m. Supper will be served from 6 to 8 p.m. The McGee revival is to be Sept. 20-24 at 8 p.m. The Rev. Arthur L. Thompson of Southern Pines will be the visiting minister.

¶ Revival services are in progress at First United Methodist Church, Havelock, this week. Rev. Tommy Tyson of Goldsboro, conference evangelist, is the visiting preacher. The service begins at 7:30 each evening, and will conclude Friday night.

¶ Revival services are scheduled Sept. 28 through Oct. 2 at Bethel United Methodist Church, Clarendon, with the Rev. W. R. King, pastor, preaching. Homecoming will be observed Sunday, Oct. 4, with the Rev. Mr. King bringing the homecoming sermon. Dinner will be held on the church grounds if

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Homecoming will be observed by Saint Luke United Methodist Church, Laurinburg, Sunday, Sept. 20. The Rev. Robert S. Pullman of Emory University, who organized the church and served as its pastor until last year, will preach, according to an announcement by the Rev. W. M. Wells, Jr., the present pastor. Former members and other friends of the church are invited to a covered dish dinner following the morning service.

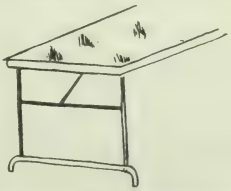
weather permits. That afternoon at 3 o'clock Bishop William R. Cannon and Rev. Clyde G. McCarver, district superintendent, will dedicate the Bethel Church building. Guests are invited to the revival, homecoming and dedication.

¶ First United Methodist Church, Mount Olive, will celebrate its 100th Anniversary on Sunday, Oct. 4. A full day's program has been planned. Dr. A. Purnell Bailey, executive secretary of the Commission on Chaplains of the United Methodist Church, will preach at 11 a.m. A dutch luncheon will be served in the Fellowship Hall at 12:30 p.m. Another feature of the day will be the historical service scheduled for 2 p.m. In this service the centennial history, written by Mary Bynum Pierson and edited by Sophia Potts, will be presented.

¶ The New Directions, a Christian youth singing and witnessing group from Burlington, will give two programs at Sharon United Methodist Church, Charlotte. They will give a concert on Saturday, Sept. 19, at 8 p.m., and will lead the 11 o'clock worship service on Sunday. Rev. and Mrs. J. L. Williams are leaders for the group.

¶ Bessemer United Methodist Church, Greensboro, will observe homecoming day on Sunday, Sept. 27. The Rev. Walter Thompson, a former pastor who is now at Glenwood United Methodist Church, Greensboro, will preach at 11 a.m. A picnic dinner will follow in the church fellowship hall. Former pastors, former members and friends are invited.






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Our Sickness And Christ's Healing

By M. Dewey Tyson

The ministry of Jesus was, and is, a ministry of healing. As a whole man, he made other men whole. He made them healthy and complete in every department of life when they responded to his touch. Some were healed physically, some mentally, some emotionally, and some spiritually, and quite often, there was such an overlapping at this point that it is a little difficult to determine the extent of the healing. But the point is, no person ever responded to him that didn't come away with a changed life. Jesus was that kind of man, the Lord and Master of every situation and circumstance that was committed to him. He met people on the level of their need, in the form of their need, and when he was through with them, they were whole persons.

I think modern Christians, who tend to sell Jesus short, should remember this, for if anybody ever lived in a sick society, we do. This is not to say that everybody is sick, or that we are all sick in the same way, for obviously we are not. It is simply to say that there is a pathological condition about life that is frightening, and at the heart of it is a sick human spirit that is in need of divine healing.

We have been saying for a long time that the Alcoholic was sick, and the Drug Addict, and the Chronic Criminal, and a host of other people whose illness can be diagnosed. But sickness comes in all shades and colors, and frequently the sickest of all are those who think they are healthy.

I do not say this as an expert in diagnostics, or therapy, but only as an observer of the human scene, and as one who is always susceptible to the illnesses that plague the human race. But above and beyond all that, I say it as a witness to the healing power of Jesus Christ, and his abiliity to make men whole.

The second chapter of Mark, verses 1 and following, records an interesting incident of healing, in this case a physical healing. It tells how four men removed a section of the roof from a house, and let down a paralyzed man at the feet of Jesus. When Jesus saw it, he said to the man: "Your sins are forgiven. Rise, take up your bed and walk." And the man took up his bed and walked away. When the man was brought to Jesus, his bed carried him, and when he left, he carried his bed, but both his entrance and his exit were made possible by faith, not his own faith, but the faith of four men.

I think this kind of faith should be characteristic of the Christian fellowship, for in the final analysis, our primary responsibility is not diagnosis, but treatment. We are in the business of bringing sick people to Christ so that they can be made whole, and if you have had any experinence at this kind of thing, you know it is not always easy.

It is not always easy to supply the faith, or the man-power, or the way into the Lord's presence. Sometimes, we have to tear down the house to get them there. But it is worth it if they are sick, for the only cure to sickness is healing, and Jesus is a past master at that.

We have no reason to believe that the Lord has abandoned the healing art. To the contrary, there is ample evidence that he has not, for thousands of people are still finding their healing in Him. This tribe can be increased if you and I will be faithful in maintaining the contact between the Physician and his patients.

Mr. Tyson is pastor of First United Methodist Church of Roanoke Rapids.

Div. Ar

Conference Program Issue

NORTH CAROLINA
christian advocate
Vol. 115 Greensboro, N. C., September 24, 1970 No. 37

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Three small boys survey with disbelief the shattered remains of what was once their home in Chimbote, Peru. The disastrous earthquake which struck there on May 31 of this year has been termed one of the worst natural disasters in the history of mankind. The United Methodist Committee for Overseas Relief was on the scene in Peru within 72 hours of the earthquake to survey the damage and to offer $10,000 in immediate relief funds. UMCOR has pledged over half a million dollars in aid to this stricken nation and will remain there to provide relief and rehabilitation as long as the need exists. UMCOR receives one half of the offering given in United Methodist Churches on World Communion Sunday. (Religious News Service photo)

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christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Sept. 30-Oct. 2—Annual Meeting, General Board of Evangelism
Oct. 6- 9—Annual Meeting, Board of Christian Social Concerns, Lake Junaluska
Oct. 8-11—Sixth National Family Life Conference, Conrad Hilton, Chicago, Ill.
Oct. 2-4—National Conference for Conference Directors of Lay Leadership Training and Lay Speaking, Chicago, Ill.
Oct. 7-8—Semi-Annual Meeting, Commission on Chaplains and Related Ministries, Washington, D. C.
Oct. 13-14—Consultation for Chairmen of Conference Commissions of Enlistment, Nashville, Tenn.
Oct. 19-20—Annual Meeting, SEJ Council, Air Host Inn, Atlanta, Ga.
Oct. 21-30—Annual Meeting, Board of Missions, Hilton Hotel, Los Angeles, Calif.
Oct. 25-28—Conference Directors of Education, Nashville, Tenn.
Oct. 28-Nov. 1—Judicial Council

NORTH CAROLINA CONFERENCE

Oct. 3—Conference Youth Rally, Page Auditorium, Duke University, 10:30 a.m.
Oct. 4—New Bern Area Christian Workers' School, Centenary Church, New Bern, 3 p.m.
Oct. 5—Commission on Enlistment for Church Occupations, Methodist Bldg., 10 a.m.
Oct. 6-7—Conference Consultation "Leadership Strategy," Camp Chestnut Ridge
Sept. 29-30—Consultation on Conference Goals, Conference Program Council, St. Paul Church, Goldsboro
Oct. 7—New Bern District Pension Plan Workshop, Centenary, 7:30 p.m.
Oct. 8—Wilmington District Pension Plan Workshop, Wesley Memorial, 7:30 p.m.
Oct. 12—Raleigh District Pension Plan Workshop, Hayes Barton, 7:30 p.m.
Oct. 13—Fayetteville District Pension Plan Workshop, Haymount, 7:30 p.m.
Oct. 14—Burlington District Pension Plan Workshop, Front Street, 7:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Sept. 25-26—Commission on Religion and Race, Simpson-Gillespie Church, Charlotte
Sept. 28-30—Church in Mission Conference, Camp Carrolwood, All ministers invited
Sept. 27—Thomasville District Coaching Conference on Mission Studies, First Church, Lexington, 2:30-4:30 p.m.
Sept. 29—Statesville District Program Council, Executive council, 5:30; Full council, 7:30, First Church, Hickory
Sept. 29—Winston-Salem Forsyth District Mission Coaching Conference, Green Street, Winston, 7:30-9:30 p.m.
Oct. 1—Cherokee Steering Committee, Cherokee, 11 a.m.
Oct. 1—Winston-Salem Forsyth District Program Council, Marvin Church, Winston-Salem, 7:30 p.m.

World Communion Offering To Benefit Chaplain's Comm., UMCOR

On Oct. 4 United Methodists will join with Christians around the world in the observance of World Communion Sunday. Members of most Protestant denominations as well as Roman Catholic and Orthodox Christians take this one opportunity a year to join hands in the celebration of Holy Communion.

The theme for World Communion Sunday this year in the United Methodist Church is "Eat, drink, and be mindful." As people are mindful of Christ and his life through the partaking of the elements of the Lord's Supper, they are asked to be mindful of the needs of others around the world.

United Methodists take this opportunity to be mindful of others through the Fellowship of Suffering and Service. This is an offering received only once a year, serving two specific purposes. Half of the offering goes to the United Methodist Committee for Overseas Relief (UMCOR), and the other half goes to the Commission on Chaplains and Related Ministries.

UMCOR is the main agency of the denomination which provides emergency funds and services to people in need around the world. These funds and services are available to the innocent victims of wars as well as to victims of natural disasters.

When a massive earthquake shook parts of Peru in June of this year, representatives of UMCOR were on the scene within 72 hours surveying the damage. The committee made an initial grant of $10,000 for immediate emergency relief. More than $425,000 from U. S. churches has now been sent. UMCOR will continue to provide supplies and the services of people, as well as money.

UMCOR is also prepared to stand by for the long term job of rebuilding and rehabilitation following a disaster. Since the fall of Biafra in January, 1970, ending the bloody Nigerian civil war, UMCOR has worked with the Nigerian Council of Churches' Relief and Rehabilitation Commission to provide and distribute supplies to the war's victims. More than $250,000 worth of clothing materials, grain and seeds were distributed at one time, along with 150,000 hoes, shovels and machetes. The World Council of Churches Nigeria Rehabilitation appeal is for $4 million. UMCOR carries a large share of this load.

Two other areas of the world torn by war, the Middle East and Southeast Asia, have been receiving assistance from UMCOR for several years. One major concern in these areas lately has been relocating refugees and providing them with training so that they can once again have hope for the future.

The Commission on Chaplains and Related Ministries provides many services for the 800-plus United Methodist ministers who are chaplains in the armed forces and in prisons, hospitals, and other civilian institutions. All United Methodist chaplains, both military and civilian, are certified and reviewed by this commission. They receive from the commission training and materials and assistance with problems. Pension coverage is provided by this agency if the minister does not have this protection from another source.

The Commission on Chaplains and



he hood of a jeep serves as a makeshift tar for a Marine Corps chaplain as he ads U. S. servicemen in a Thanksgiving ay observance just south of the De- ilitarized Zone in Vietnam. United ethodist ministers who serve as military haplains are aided in their vital work by e Commission on Chaplains and Re- ted Ministries. This Commission rece- es one half of the offering given on orld Communion Sunday in United ethodist churches. (U. S. Marine Corps hoto)

elated Ministries provides another inistry to servicemen and their fami- s by assisting churches that are near ilitary installations. Often such con- regations cannot carry the additional ad of ministry to military families one. The commission makes grants these churches to do such things as nploy additional staff, enlarge exist- g buildings and provide more educa- nal and recreational materials.

The World Communion Offering, ven on Oct. 4 this year, will provide uch needed funds for the vital work e do as United Methodists by means of these two important agencies. So as people are mindful of Christ in the partaking of the Holy Communion, they are also mindful of the needs of others as they give of themselves to the Fellowship of Suffering and Service.

HOLT TO SPEAK AT RUTHERFORD COLLEGE REUNION

RUTHERFORD COLLEGE, N. C. — Dr. D. D. Holt, who retired this year as president of Scarritt College in Nashville, Tenn., will be the keynote speaker for the annual Homecoming for alumni of the former Rutherford College, Sept. 27.

Former students and friends will gather in the Rutherford College United Methodist Church on Sunday for a program which will begin at 9 a.m. and continue through a 1 p.m. picnic luncheon.

The Rev. Rollin Gibbs of Satesville, director of Finance and Field Service, the Western North Carolina Conference, heads the Rutherford College alumni. He said the schedule would begin with registration, to be followed by church school and then the morning worship service, during which Dr. Holt will speak.

An important item on the business program, which will come between the end of the worship and start of the picnic, will be the Rutherford College Memorial Scholarship Fund. It is being built toward an amount which will provide scholarship monies for "students at Brevard College preparing for fulltime Christian work."

Zeb Malcolm of Rutherford College will preside during the event. He is chairman of the Homecoming committee and an alumnus.

EDITORIAL . . .

ON JUSTICE AND PEACE IN THE MIDDLE EAST

World attention continues to focus on the crisis in the Middle East. Most people recognize that the potential for a world conflagration is many times greater there than in Vietnam and Southeast Asia.

The hijacking of planes and the holding of hostages by the Popular Front for the Liberation of Palestine (PFLP) emphasizes the determination of Palestinian (Arab) patriots that their plight shall not be pigeonholed as the great world powers negotiate for peace. They want no peace that will leave thousands of Arab refugees relegated indefinitely to miserable camps. They are determined that Palestinian Arabs who have been deprived of their ancestral lands, now taken over by Israeli settlers, shall be restored to them.

All of which takes us back to the sad circumstance that when the community of nations sought to rectify the grievous wrongs perpetrated against the Jews, they also opened the way for injustices upon the Arabs of Palestine. Under the regime of Hitler, over six million Jews were systematically exterminated. The enormity of this crime is almost beyond comprehension. We should never lost our sensitivity about it.

Worldwide sympathy was stirred up on behalf of the Jews and of the Zionist movement. In 1948 the General Assembly of the United Nations, with strong prodding from the United States, authorized the creation of the State of Israel.

Many nations that were persuaded to go along with the proposal had their reservations about setting up a Jewis state in any area where the longstand ing population was already two-third Arab Christians and Moslems. The up shot of it all was that the Arab majo ity in the region lost their sovereign ty and also large segments of culti vable land and other properties.

When fighting broke out in 194 thousands of Arabs fled from thei homes and farms and sought safet across the Jordan River. They neve got back home, as their lands wer taken over by new settlers to Israe They were the first of refugees wh now number a million and a half wh are living dead-end lives in refuge camps in Jordan, Lebanon and else where.

These facts must be known in orde to understand the desperate ferocit of the Palestinian Liberation patriot In the years since 1948, only hal hearted efforts have been made t settle the refugee problem. Much les having their properties restored t them, they have not even been give compensation for the losses they sus tained. The Jews asserted that Ara landowners left of their own accord that it was their own decision and a their own responsibility. Howeve the Palestine Conciliation Commis sion of the United Nations, in 195 portrayed a different picture. Impar tial observers speak of various coerciv measures used against the Arabs. A any rate, by 1953 one third of Israel' Jewish population was living on absen tee property and nearly one third o the new immigrants who settled i urban areas were on property onc

ccupied by Arabs who could not or ould not return home.

Furthermore, indications are that ose Arabs who stayed on within the oundaries of Israel have not been eated on a par with Jews. An obrver in 1968 found that all car plates r Arabs have numbers which disnguished them from others. All Arab xis were marked by being painted a distinctive manner. All Arab telehone numbers had a distinguishing refix number. Restrictions were placd upon the free travel of Arabs roughout the country. In terms of rm needs—water wells, access routes nd protection of ownership rights — rabs were not treated on a par with ews.

We offer the above in order to presnt an aspect of the Middle East roblems with which the general pubc in America is not always acquaintd. This is no invitation to an antiewish bias, but is merely an attempt show the other side of this extremely ifficult problem.

Where there is a strong and susained "protest" movement of any ort, extending over many years, there usually an injustice which cries for ctification. The Palestinian Arabs ave a case, and a good one.

This is not to say that Israel should ot exist; that the Jews should not ave a national homeland. We believe hat Israel's right to exist should be ffirmed and protected. But it is just s important that the injustices which ave been perpetrated against the Palstinian Arabs should be recognized nd, to the extent possible, redressed.

The plight of the Palestinians, of ourse, in nowise justifies the hijacking nd destruction of planes and the holdng of innocent people as hostages. We annot but react with outraged indigation at these acts of brigandage. uch lawless acts cannot be tolerated anywhere, no matter by whom perpetrated. However, they do not weaken in any degree the force of our contention that the rights of the Palestinian Arabs have been seriously transgressed, beginning in 1948; and that almost nothing has been done since then to give them justice.

Since the problem was created by the 1948 Mandate of the United Nations, it should be the responsibility of this body and of its member nations to rectify the wrongs suffered by over a million Arab refugees and others. Israel should participate actively in this rectification.

All Christians who are really concerned about righting wrongs should bring the weight of their consciences and of their influences to bear upon the problem. We suspect that nothing can be done to satisfy completely everyone, nor can all of the wrongs be righted with entire justice. But what can be done should be done; and quickly. Peace will never come in the Middle East without it.

FALLING CREEK PLANS HOMECOMING

The Falling Creek United Methodist Church is celebrating Homecoming on the first Sunday in October. There will be a love feast at the 11 o'clock hour, with a picnic dinner being served on the grounds thereafter. All former pastors are invited. For this occasion, the church is also to be the host of the Falling Creek Baptist Church. All friends and members of both churches have been invited to share in all of the activities of the day. Rev. Tom House is pastor.

GOOD NEWS FROM DALLAS

by J. Malloy Owen, III

Adam said to Eve as they left the Garden, "My dear, this is an age of transition." With this report, Dr. E. Stanley Jones began his message in Dallas to the national Convocation of United Methodists for Evangelical Christianity. The message of the whole Convocation was that in this age of transition there is emerging a reborn evangelical witness within the United Methodist Church, and that this presence is nationwide, indeed international in scope.

"Good News for the Church in Crisis" was the very appropriate theme of the Convocation. To evangelicals Dallas was good news. More than 1600 ministers and lay people from fifty states and beyond came to affirm their faith that the Jesus of the New Testament is the Lord of all creation, and that the biblical faith of historic Methodism is both valid and relevant for today and tomorrow!

The development of genuine spiritual awakening was very much in evidence. From the platform in the huge Grand Ballroom of the Adolphus Hotel and in private conversations with persons who had come from all over Methodism, evidence began to mount that God is active in the current crisis revitalizing His Church and that this moving of His Spirit includes many United Methodists.

North Carolina-born Dr. Dennis Kinlaw, president of Asbury College in Kentucky, brought one of the major addresses on "Authority for the Church in Crisis." Dr. Robert Mayfield, general chairman of the Convocation, is a former head of the General Board of Lay Activities.

The editor of **Good News** magazine, which sponsored the gathering, Dr. Charles Keysor, is pastor of Grace Church in Elgin, Illinois. Keysor (pronounced Kaiser), in one of the two keynote addresses charged that the Church is being unfaithful to the scriptural Christianity which is our heritage, and issued a ringing call for reaffirmation of that faith.

The essence of the cause which attracted so many United Methodists from so many places across America was found in a statement from the sponsoring **Good News** magazine, published in the Program of the Convocation. It read, "We come determined to praise and exalt, not ourselves, but Jesus Christ crucified, risen and finally coming again. . . We come persuaded that Jesus Christ is THE supreme need for our lives, our church, our society and our world. . . We gather as brothers and sisters united under common experience of His amazing grace. . . ."

RECURRING THEMES

Two other recurring notes sounded through most of the platform oratory: (1) That evangelicals should stay in the United Methodist Church, and (2) Scriptural Christianity engenders social concern and action. Black evangelist Tom Skinner of New York City delivered a stirring challenge to his fellow-evangelicals to stand with him for real social reform. The pastor of a tri-racial congregation in Minneapolis,

The Rev. Mr. Owen, pastor of St. Mark's United Methodist Church in Raleigh, is chairman of the North Carolina Conference Commission on Worship.

Dr. Philip Hinerman, found a new Unity among dis-United Methodists" t Dallas.

North Carolina was represented at very session on the platform by the ifteen youthful faces and voices of he Lake Junaluska Singers and their irector, Glenn Draper, Convocation ong leader. The good news in song, oth conventional and contemporary, rought the 1600 members of the Conocation to their feet time after time. s in the days of Charles Wesley, so t Dallas, Methodists sang with enthuiasm and meaning the message of Christ.

Campus Crusade for Christ leader Howard Ball, a United Methodist in an Bernadino, California, served on he seven-member Executive Committee. He spoke on the subject "Laynen, You Can Change the World," nd led workshops on Lay Institutes or Evangelism. Andre Kole, also with Campus Crusade, thrilled his audience vith accounts of how he had seen God work in recent campus tension round the world.

"The establishment" was represented y Bishop Gerald Kennedy of Los ngeles, and Dr. Ira Gallaway, Texas district superintendent, as well as by he president of Asbury Theological eminary, Dr. Frank Stanger, and Dr. Claude Thompson, faculty member in Candler School of Theology, Emory University, all of which contributed ignificantly to the total experience of houghtful enthusiasm. Attending were nen like Dr. Wilson Weldon, Editor f **The Upper Room**. Joe Hale of the General Board of Evangelism, and ther staff persons from general boards and agencies.

BILLY GRAHAM

Among those not attending but identifying with the Convocation's cause was Evangelist Billy Graham, who sent a telegram assuring those who went to Dallas of his prayers and joy that the meeting was being held in the Church of the Wesleys. Graham's Associate Evangelist from India, Methodist evangelical Dr. Akbar Abdul-Haqq, spoke at the closing session, as did **Good News** Board Chairman, Evangelist Lon Woodrum of Hastings, Michigan. Twice on the platform to sing was the pastor of Emmanuel Methodist Church in Madras, India, Samuel Kamaleson, now studying at Emory.

Small group prayer in the hotel rooms followed each evening's session. In the one Pat and I attended we heard of conversions taking place in such places as Portland, Maine; Southport, N. C.; Seaford, Delaware; New York City; Richardson, Texas, etc. Little meetings like this were held all over the big Adolphus Hotel.

One wonders if after the last person had left the Grand Ballroom, the lights were low and the relative silence of the night had settled in, one might have heard the happy sounds of rejoicing of the Wesleys and the other evangelicals who founded and spread Methodism around the world, echoing down the years, or perhaps from Heaven itself!

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SILER CITY, NORTH CAROLINA

LABOR FOR THE LORD

by William H. Gattis

Hebron United Methodist Church Mebane, observed Labor Day one day early but in a somewhat different context than the ordinary remembrance. The worship service theme on September 6 was "Labor for the Lord". The celebration of worship was a reminder that all is to be done to the glory of God, including our labor. Everyone was asked to wear his work clothes to church symbolizing his wholesome Christian commitment on the job.

The "Word" element of the service was a dialogue between the preacher and the participants in the congregation. The participants — contractor, mother and housewife, teacher, logger, executive, college student, and high school student—expressed very meaningfully their Christian responsibility within their various occupations.

To add further to the relevancy o the service, the chairman of the are on social concerns and the pastor's wif prepared two banners for the worshi setting. During the processional, th two banners were brought forth an hung in the chancel. One banner read "What in the world are you doing fo Heaven's sake". The other carried th theme of the day: "Labor for the Lord'

The idea for this service was the out growth of a suggestion made at Re newal and Re-creation at Methodis College. The local chairman of th area on social concerns gave her en thusiastic support to the project.

Did the service accomplish any thing? Yes, definitely! We again reco gnized and were renewed in the truth that even in our diversity of labor w still have a common vocation as Chris tians.

The Rev. Mr. Gattis is pastor of Hebron United Methodist Church in the Burlington District.



Some of the participants in Hebron United Methodist Church's observance of Labor Day are shown departing for service.



ev. Fred A. Hill, pastor of Salem Church, is two daughters, Miriam and Beverly, liss Beulah Philbeck and Mrs. Gladys arpenter join Mrs. McArthur in admiring er birthday cake.

FTER A CENTURY, SHE STILL HAS FAITH AND HUMOR

Mrs. Edith McArthur of Bostic had ne hundred candles lighted in her onor on August 21. They were on ne twelve-pound cake which Salem nited Methodist Church presented this beloved member on her 100th irthday.

Mrs. McArthur, who makes her ome with two of her daughters, isn't uite as active as she once was. Un- l a dozen years ago she helped with ne household chores. But she is alert entally and has a good sense of umor, according to her daughters.

Her husband, John, died in 1923. e was a sheet metal worker and professional photographer. When household duties were finished, Mrs. McArthur would help in the dark room.

Mr. and Mrs. McArthur had six children, two of whom are now deceased. The McArthur clan numbers 12 grandchildren, 33 great-grandchildren and two great-great-grandchildren.

During her active years, Mrs. McArthur was often called upon by families in the community when they needed help in time of trouble and illness. One of her neighbors characterized her as a "pillar of the community."

To the inevitable question, "to what do you attribute your longevity," Mrs. McArthur replied simply "to the goodness and care of my Master."



Avery's Creek United Methodist Church of Arden will observe its 100th anniversary Sunday, Sept. 27, beginning at 10:30 a. m. Dr. Carlock Hawk of Asheville, a former pastor, will preach. A picnic lunch will follow the service, and there will be special singing in the afternoon. All former pastors,members and friends are invited to attend. Rev. S. L. Martin is the pastor.

Program Supplement

NORTH CAROLINA CONFERENCE

Vol. 2 September 24, 1970 No.

CHRISTIAN SOCIAL CONCERNS

World Order Sunday, October 18, 1970, focuses on the twenty-fifth anniversary of the United Nations. The Theme, "The UN: Essential for Survival," points up the critical role of this international organization in maintaining world peace, providing aid to underdeveloped nations and underprivileged peoples, and working at worldwide problems such as hunger, expanding population, and pollution.

Amidst a climate of increasing tension and violence at home and abroad, World Order Sunday can become an important time for your church to consider the role of Christians and the church in confronting the fast-occurring crises. A packet has recently gone out to pastors across our denomination, containing suggestions for observance. Make this "a day of conscience" in your church.

United Nations Week, October 18-24. 1970, provides a period of time to study the U. N. The UN has dedicated itself to the creation of a dynamic peace. It seeks to establish a just order in the world based on international cooperation for the dignity and welfare of all men. Such a goal involves faith that men can and will act together for the common good. Surely, persons of religious conviction have a special calling to study the principles and goals of the United Nations and make them known to their fellowmen. Information about the UN may be obtained from the: United Methodist Office for the United Nations, 777 United Nations Plaza, New York, N. Y. 10017.

Trick or Treat for UNICEF, October 25-31, 1970. To a child in the developing countries, UNICEF is food, health and education. To the United Nations, UNICEF is the only agency exclusively concerned with the well being of children. To the world, UNICEF is the recipient of the Nobel Peace Prize recognizing its achievements in the field of human welfare and its work for peace. TO UNICEF, children are the world's most valuable resource. Plan for "Trick or Treat for UNICEF" by the children and youth of your church, or better, plan ecumenically with the other churches in your area for this event. Order materials from: U. S. Committee for UNICEF, 331 East 38th Street, New York, N. Y. 10016.

Drug and Alcohol Concerns Sunday, November 8, 1970. The drug puzzle has become a concern of more than the Board of Christian Social Concerns. The Board of Missions and the Board of Christian Social Concerns, with the cooperation of the Board of Evangelism and the Board of the Laity, has produced jointly a multimedia drug education packet with general information on drugs, plus special emphasis on heroin, marijuana and LSD. Order this packet from: C.S.C. Service Department, 100 Maryland Avenue, N.E., Washington, D. C., 20002 (cost $5.00).

The use and abuse of drugs today has cut across socio-economic and age lines, "it's not a drug problem, it's a human problem!," and should be a concern for all.

John M. Meares

Consultation On Conference Goals

N. W. Grant
Director of Program Council

On September 29-30 the members of the North Carolina Conference Program Council will meet in St. Paul United Methodist Church to consider the Conference Goals. Resource persons for this meeting will be Dr. Vergil Sexton and Dr. Gerald Clapsaddle of the Division of Coordination, Research and Planning of the General Program Council in Dayton, Ohio.

After this consultation has been held the various Boards of our Conference in the months that follow will attempt to plan their work for the future, keeping in mind the goals which evolve from this discussion.

Reserve Pension Plan Workshops In October

(Planned by Conference Board of Pensions)

Who is requested to attend from each Local Church?

- —Minister
- —Chairman of Administrative Board
- —Chairman of Committtee on Finance
- —Chairman of Pastor-Parish Committee
- —Lay Delegate to Annual Conference

Workshop Schedule: 7:30 P. M. Each Evening

Oct. 7—New Bern District—Centenary
Oct. 8—Wilmington District — Wesley Memorial
Oct. 12—Raleigh District—Hayes Barton
Oct. 13—Fayetteville District — Haymount
Oct. 14—Burlington District—Front Street
Oct. 15—Rocky Mount—
—First Church
Oct. 16 — Elizabeth City District —First Church
Oct. 19 — Goldsboro District — St. Paul
Oct. 20—Sanford District — Rockingham
Oct. 21 — Durham District — Duke Memorial
Oct. 22 — Greenville District —
—Jarvis Memorial.

CONSULTATION TO FOCUS ON LOCAL CHURCH NEEDS

C. P. MORRIS
Associate Director—Nurture & Training

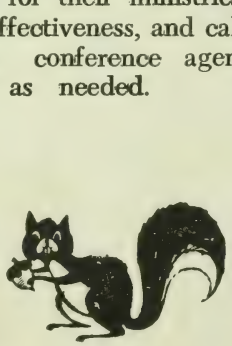
Approximately forty persons representing annual conference boards and agencies will participate in a two-day Consultation on Leadership Development Strategy at Camp Chestnut Ridge October 6-7, 1970. The purpose of this consultation is to discover some directions for assisting local churches in the development of leadership for their ministries. It should also give these agencies some guidance in developing a strategy for cooperative holistic training enterprises. The resource leader for the consultation will be Rev. Richard E. Monroe, staff member, Division of the Local Church, General Board of Education, The United Methodist Church, Nashville, Tenn.

Conference agencies to be represented at this consultation include Commission on Ecumenical Affairs, Board of Evangelism, Board of Education, Board of the Laity, Board of Missions, Board of Christian Social Concerns, Commission on Worship, Women's Society of Christian Service, Association of Christian Educators, Age-Level and Family Ministries Committees, Conference Program Council staff, and one District Superintendent.

In preparation for this consultation, twelve key leaders in each of one hundred local churches of our conference chosen at random, have been asked to participate in a sampling of leadership development needs by filling out a fifty-six item questionnaire. This sampling of rural, urban, and suburban churches, both large and small, from each district, is designed to give a profile of leadership development needs. One hundred percent response to this questionnaire would provide 1,200 questionnaires and 67,200 items to be tabulated.

In addition, a questionnaire containing eight items has been sent to district and annual conference leaders. This questionnaire is designed to provide an evaluation of training events conducted by district and conference agencies during the past three years. It is also designed to obtain some guidance as to what areas of local church needs can more appropriately be met by training events at several levels: local church, subdistrict or cluster groups of churches, district and annual conference.

This consultation should help district and conference agencies focus on local church needs and develop programs and training events to help meet those needs. Hopfully it will stimulate the process whereby local churches will determine their needs, formulate goals, plan their ministries, develop leadership for their ministries, evaluate their effectiveness, and call on district and conference agencies for assistance as needed.



Local Churches To Study Stewardship In October

O. L. Hathaway,
Associate Director, Stewardship

The 1970 Annual Conference approved the recommendation of The Board of The Laity to designate October as Stewardship Emphasis Month.

Recommendations For Use In October:

- Set up Local Church Planning Committee composed of the following: Pastor, Lay Leader, Chairman of Stewardship, Chairman of Study, Chairman of Council on Ministries, Chairman of Finance and Chairman of Administrative Board.
- Stewardship Study to include man's total response to God—time, talents, possessions, etc.
- Minimum of four periods of study to be held either Sunday evenings, Wednesday evenings or any time agreeable to your Local Church Planning Committee. Do not skimp in your planning. The response of your people will be influenced by the seriousness of this study.
- Use material indicated in early September mailing to all pastors and local church Chairmen of Stewardship.
- Make Layman's Day a part of this Study led by laymen.
- Culminate study with **Commitment Sunday**, October 25. (Give opportunity for the following decisions in writing. Compose your own Commitment Card.)

  — Regular Daily Devotions—Bible and Prayer

  —Number of hours one is willing to devote to program of the church

  — What I would like to do for my church?

  —Tithing designated period such as the month of November or November and December.

Music Ministry

CHURCH MUSIC WORKSHOP

Cokesbury and the Richmond chapter of American Guild of Organists will sponsor a Church Music Workshop at Ginter Park Presbyterian Church in Richmond, September 25-26. Featured leaders include Thomas Dunn and Daniel Pinkham. For more information, get in touch with Mr. Shirley Morgan, Cokebury, Fifth and Grace Streets, Richmond, Virginia.

WORKSHOP FOR POETS AND COMPOSERS OF HYMNODY

The General Commission on Worship is sponsoring a workshop in the summer of 1971 for persons who could work to fashion words and/or music for new hymns. Invitations will be extended to persons chosen from nominations. If you know someone of special creative ability who might be interested in this workshop, write The Rev. William K. Burns, 600 Ridgewood Road, Maplewood, New Jersey 07040.

HYMN OF THE MONTH PROGRAM

The 1970-1971 Hymn of the Month program has released the selections for congregational use. (Numbers refer to **The Methodist Hymnal**) December:

(Continued on page 19)

YOUTH MINISTRY

CONFERENCE YOUTH RALLY

The 1970 Conference Youth Rally will be at Duke University in Durham, Saturday, October 3. Beginning at 10:30 in Page Auditorium, the Rally will close with a celebration in Duke Chapel, finishing at 3:00.

The theme of the Rally is "We Are the Church **Now** . . . So What? Why Not? What Now!?" The emphasis will be on the role of youth in today's church.

Features on the Rally program include a drama "The Witness," presented by First Church in Rocky Mount; a film "This Solitude Through Which We Go Is I," and a statement by Bishop William R. Cannon. Mr. David Harvin, a native of Laurinburg and presently serving as Youth Associate for The United Methodist Church, will speak on "Is There Youth Power in The United Methodist Church?" After his presentation, a group of youth from our Conference will discuss the implications for the North Carolina Conference. At 2:00, the Rally participants will move to Duke Chapel for a celebration of salvation, led by The Rev. John Ormond of Raleigh.

During the lunch break, persons will have opportunity to visit a number of displays related to youth ministry. Miss Marian Davis, Conference Legislative Affairs Officer, will prepare a display on the social witness of young churchmen. Conference Treasurer Miss Genie Jordan will present the Youth Service Fund; Bobby Lucas who represents the Committee on Youth Ministry on the Commission on Ecumenical Affairs, will have a booth on ecumenical youth ministry; Bob Bullock, Conference Vice-President, will have resource table on audio-visuals in youth ministry.

Lunch will be available in the Duke Dining Hall. Presiding over the Rally Day will be David Cordts of Rocky Mount, President of the Conference United Methodist Youth Fellowship. Other members of the planning committee were Miss Charellitta Wilkerson, Miss Becky Stickland, Mr. Jeff Wooters, Miss Beverly Wall, Mr. Charlie Harrell, and Miss Margaret Leatherman. F. Belton Joyner, Jr. is Conference Coordinator of Youth Ministry and Camping.

NEW RESOURCE ON BLACK HISTORY

Listed for the first time on the fall quarter curriculum order blank is "Black Pilgrimage in America: As Seen in Christian Perspective." This unit of study is prepared for youth groups and adult groups or intergenerational groups. A leader's packet and a study book are part of the resource. Black and white youth groups who want to share in a study program might find this a helpful resource. "Black Pilgrimage in America" is ordered from Cokesbury along with the regular curriculum order.

NEW ADDRESS FOR YOUTH MINISTRY

Effective immediately, the Conference office for Youth Ministry will have the following address: 1307 Glenwood Avenue, Raleigh, North Carolina 27605. Please use this address rather than P. O. Box 10957.

RAISE A JUBILEE

A new special resource book for music in youth ministry will be available in October. Order from Cokesbury on the regular curriculum order blank. **Raise a Jubilee** will be a companion book with **Celebration,** a resource book for worship in youth ministry.

CORRECTIONS TO BE MADE IN N. C. CONFERENCE DIRECTORY

(as of September 15, 1970)

The changes in names and addresses below have occurred since the issue of the Advocate, August 20, 1970, and are herewith corrected. All corrections in addresses reported to the office of the Conference Secretary prior to and including September 15 will appear in the 1970 Conference Journal Directory. Minor corrections, including zip codes, have been made in the Journal. After the Journal has been published and distributed, all corrections that need to be made in the Directory will be made in the Conference supplement of the N. C. Christian Advocate each month, if reported by the person concerned. Get the information to the Conference Secretary by the 15th of each month deadline.

New Appointments:

Earnhardt, D. E.,
2 Surfside St., Edenton 27932—Retired
482-4998

Long, John Daniel,
333 E. Main St., Belhaven 27810—
Belhaven 943-2684

Marsh, George M., Jr.,
P. O. Box 98, Hatteras 27943
Hatteras 995-2926

Peterson, Francis G.,
207 Adams Blvd., Greenville
27834—Greenville: St. James, Asso.
752-6154

Starnes, James A.,
Rt. 1, Box 29-B, Elizabethtown
28337—Wesley Chapel 645-4272

Names Omitted From Directory:

Barber, W. Edward,
155 Stokely Rd., Wilmington 28401—
Wilmington: Grace, Asso.

Deceased Members:

McCallum, Jefferson,
1120 State Rd., Maxton 28364 (8-18-70)

Vickery, Robert L.
(8-25-70)

Ward, Herman N., Sr.
(9-8-70)

Changes In Address:

Fulcher, Thomas O.
3224-D Carey Rd., Kinston 28501

Mangum, Robert Lee
Rt. 5, Box 280, Lumberton 28358

Pollock, H. F.
Rt. 2, Grifton 28530

Telephone Corrections:

Edwards, J. Paul
Study and Home numbers are reversed

Falls, Fred, Jr.
Study: 227-6263; Home: 584-9924

Hayman, L. D.
Add Home Phone: 383-6172

Hirschi, C. F.
Delete Study Phone

Long, J. O.
Home Phone should be: 362-7929

Mehaffey, Alfred
Study: 762-8866, Home: 762-8158

Padgett, Clarence
Study and Home numbers are reversed

Wooldridge, Oscar
Study: 755-2415; Home: 787-6514

(Journal Editor.)

CHAIRMAN OF EDUCATION

As leader of the education ministries of your church, there are several resources you should be receiving and reading regularly. One of these is **The Interpreter,** the Program Journal of The United Methodist Church. Each issue of this monthly journal contains suggestions for the Work Area in Education. In the September issue, the writer of this column shares an interesting learning experience by Elementary III-IV children and their parents and teachers as told by Mrs. E. E. Loar of Centre Street United Methodist Church in Cumberland, Maryland. It is an experience that could profitably be presented to your Council on Ministries.

In this same issue, the writer of the column for the chairman of the Council on Ministries discusses person-centered ministries. He uses the term "revolutionary" to describe the new approach to ministry inherent in the structure of the Council on Ministries. "It is revolutionary because the center of emphasis is moved from programs as ends in themselves to the people who are served by and involved in these programs." You should not miss this incisive article.

Newsletter—"To Chairmen of Education in the Local Church" should be coming to you regularly. If you are not receiving this free publication, you should write Reverend J. Irvin McDonough, Director, Services to Local Church Leaders, P. O. Box 871, Nashville, Tennessee 37202 immediately and request that you be put on his mailing list. The July 1970 issue contains such helpful articles as "Data Bank of Innovations in Education", "A Small Church Can Do It, Too", "The Chairman as Chief Administrator", and "Teamwork—Chairman of Education and Coordinators". This same issue contains a listing of resources for the chairman of education and an order blank.

The Church School is another monthly periodical you should be receiving regularly. This should be ordered from Cokesbury along with your church school curriculum materials. The October issue contains a number of helpful articles including "Why Church Schools Have Problems", "A Dynamic Program for Senior Members", "Fall Follows Summer", "Mass Media and the Family", etc. This magazine carries regular columns for the superintendent of study, education chairman, coordinators of children's, youth, adult and family ministries, A Page for Pastors, The Director's Page, and Your Worker's Conference.

Other resources that may be ordered from Service Department, P. O. Box 871, Nashville, Tennessee 37202 include:

Guidance Materials for Christian Education in the Local Church (542-B) Annual Catalogue. Free

Education: A Manual for Local Church Ministries (8443-BC). $1.00 each, 3 for $2.50

Workbook: Developing Your Educational Ministry (8167—C) $2.00 without binder.

Planning and Administering the Study Program of the Church (8231—C) 29c each, 12 for $2.00.

Innovations in Education — 1970 (8018—C) 10c each.

Designing Settings and Grouping (4027—C) 30c each.

C. P. Morris, Associate Director—Nurture and Training.

CHILDREN'S MINISTRY

R. Keith Glover, Coordinator

NEW RESOURCES

Adventures in Christian Living and Learning, Part II, a new resource for use with trainable retarded persons is now available from Cokesbury. Part I, designed for educable retarded persons was released a year ago. This new series includes Teachers Guides, Pupils' Books, Teaching Pictures, and Phonograph Records for each of three age groups: 6-10, 11-15, and 16 and over.

The resources are experience-centered, with strong emphasis on helping each retarded person develop according to his own potential. Teaching through relationship is seen as a basic part of this experience of Christian learning and fellowship.

Finding Your Way Through The Bible is a new 169-page book designed to teach children to use the Bible. It is planned for use with the **Young Reader's Bible,** however, it can also be used with other Revised Standard Version editions. Using the self-instruction approach this book makes using the Bible easy and enjoyable for the third through sixth grade child. It is available for $1.00 from Cokesbury.

The July, 1970, issue of **Music Ministry** offers specific help for coordinators of children's ministry. It contains a brief and very select list of anthems and songs correlated with the church school curriculum for the three elementary grade levels for the entire year.

WORLD COMMUNION SUNDAY

Since 1940 Christians have united on the first Sunday in October in celebrating the Holy Communion. The spirit of the living Christ transcends man-made barriers as Christians kneeling at the worldwide Communion table, "Eat and drink in remembrance of Christ."

World Communion Sunday has caught the attention and devotion of multitudes of Christians. In this fellowship with Christ and our fellow Christians we experience the strengthening of our faith and the confrontation of the demands of Christian discipleship. In the confrontation we become aware of our responsibility to share in meeting the needs of others.

The Fellowship of Suffering and Service offering provides a way through which we may minister to others. This offering is divided between the United Methodist Committee for Overseas Relief and the Commission on Chaplains and Related Ministries.

MUSIC MINISTRY

(Continued from page 15)

"Good Christian Men, Rejoice;" (391) January: "We Would See Jesus" (90); February: "O Brother Man, Fold to Thy Heart Thy Brother" (199); March: "Ask Ye What Great Thing I Know" (124); April: "Thine is the Glory" (450); May: "Christ Is Made the Sure Foundation" (298); June: "Be Thou My Vision" (256); July: "I Would Be True" (156); August: Let All The World in Every Corner Sing" (10); September; "Children of the Heavenly Father" (521); October: "God Himself Is With Us" (788); November: "Turn Back, O Man" (475). Helps for using these hymns will appear in numerous resources, curriculum and specialized helps such as Music Ministry magazine.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

CHRISTIAN SOCIAL RELATIONS

The Julian Lindseys travelling across our great wonderful continent learned again one truth — of a certainty God's children are many and different. It bears repeating that His people must be Christians Related by Social Concern for Fellowmen. You and I must constantly work that not one person, nor any group, fails to realize potentials, their birthrights given by God. This means we struggle with all sorts of intricate problems, teaching ourselves and others what Christian relationship means. For some this is working for better (and open) housing, for others — fairness for all in our local governments, courts and schools. Each must now find what needs to be done. to be good citizens in state and nation, shedding prejudices of all kinds, until we think with the mind of Christ.

Such a wonderful age to live in! We need to think of coming ones also. Everywhere are issues stretching our minds and hearts. Don't hesitate to support causes trying to work for human betterment — — **first studying the issues for answers.**

The District Christian Social Relations Chairman has materials on almost any problem one may have — or she can find it. I want you to be explorers, pioneers in environment, politics. mental hospitals, prisons, highway safety, alcoholism, human relations of all kinds. Work for the right — — for the year 1970-71 is a "Moment in Eternity to Seek After These Things". We are engaged in the search for the Pearl of Great Price and our own little aims will no longer suffice.

In this great city of Seattle and at the University of Washington a revelation unfolds of all races, groups, and kinds of people working together to help each other become what God has in mind for us. This is what we say — "We believe in being honest and true, in doing good to all men, hoping all things and enduring all things. We seek after anything virtuous, lovely, of good report, or praiseworthy needs." Yes, this is what we say — — — — — — — **but what do we do?**

—Mrs. Julian Lindsey,
Chairman Christian Social Relations

ALBEMARLE DISTRICT WORKSHOPS

The Women's Societies and Wesleyan Service Guilds of the Albemarle District had three Workshops on Program Planning early in September one in Monroe, the next in Wadesboro and the last in Albemarle, each in a separate county.

Young people from each area participated in demonstrations of how programs from the new resource book **Risk and Reality**, might be presented in a vitally interesting way.

District officers attended each work

shop to help local officers understand their duties and to answer questions Mrs. N. E. Lefko, Misenheimer, is district president.

—Mrs. Heath Phifer, Dis. Ch. Public Relations

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

NEW YORK (UMI) — "Women are in large measure unconvinced of the need for their own liberation," said Miss Theressa Hoover, associate general secretary of the Women's Division, United Methodist Board of Missions, at a Church Women United observance of Women's Liberation Day here August 26.

Miss Hoover was one of two speakers at a noontime ecumenical rally at the Interchurch Center, 475 Riverside Drive. Several hundred women and a few men attended.

Miss Hoover, chief executive of the Women's Division, said that women "have bought the package of 'freedom' — the myth of 'inability,' the need to be 'protected,' and the fear of being thought 'manly.'" However, Miss Hoover said she thought the aims of the Women's Liberation Movement "are fraught with danger. The danger is that we'll settle for only surface attention, for instance the abortion issue. To treat the issue of life and death so lightly is to me to muddle the issue."

The movement is calling for free abortions, day care centers for children, and equal educational and job opportunities for women. Miss Hoover said she thought the equal education measure was the best area in which to work, pointing out that in Board of Missions offices at 475 Riverside Drive, there were "not too many women in top decision-making spots, yet 35 to 40 per cent of the money for church work is raised by women."

Dr. Nelle Morton, former professor at United Methodism's Drew University Theological School, Madison, N. J., the other speaker, charged the church "has sacralized sexism by supporting the double standard in its offices, ministries, functions and quality of membership." She said "the church has supported commercialization of motherhood as the norm for the existence of a woman." She asserted that alleged male supremacy comes from ancient Hebrew cultural patterns and "that we still live under the old law is evident on every floor of this building and in every local church."



GOD AND COUNTRY AWARD

Hobucken United Methodist Church, a part of the Aurora Charge, was the scene of rejoicing recently when Eagle Scout David Lewis received his God and Country Award. Pictured above, left to right, are Donald Lewis, flagbearer, brother of David; Hiram Lewis, father; David; The Rev. John W. Yount, pastor of the charge; Scoutmaster Lester Sadler; Mrs. Lewis, mother; and Billy Spain, flagbearer.

PLAYING IT SAFE WON'T WORK NO MORE

by A. P. Hill, Jr.

John 3:1-15

The Summer Gone

The sermon now ended,
All turned and descended,
The eels went on eeling,
The Pikes went on peeling.
Much delight were they,
But preferred the old way.

I. Nicodemus was a man of statue
He was a ruler of men
He was a man of pride
He was a man of position
He was a man of integrity
He was a man of security
He was a man who had a good and safe place in his world.

However, he was constrained to know Jesus. He had discovered that one Jesus Christ was in the world. Therefore, he came reluctantly at night to see him. In coming to Jesus that night he left the safety of his home
he left the safety of his associates
Being a ruler of the Jews . . he left the safety of his day's institution for he wanted really to know Jesus.

I would like to say today that Jesus is in our world. What will we do? If we are to know him, really know him, it will cause some of us to leave the safety of our life in order to come to him.
We all have our safe place. For some it is alcohol
others drugs
others indifference
others apathy
but for so many we are simply unconcerned and we always have with us the ne'er-do-wells, that are the coat-tail riders.

Yes, we all will have to move out of our safe place if we are to find Jesus, for truly he is passing our way—as was the case when Jesus passed through Jericho and the much-despised tax collector Zacchaeus heard about his coming and wanted to see Him. He moved out of the crowd up in a tree—he left his safe place to see Jesus. Be well assured that if we are really to see and follow Jesus we will have to move out.

II. Nicodemus could not
Zacchaeus could not
Simon Peter could not
Saint Paul could not

The Rev. Mr. Hill is pastor of First United Methodist Church, Morehead City.

Nor could we remain in our safe place while the world around us is dying, bleeding, and rebelling against government
parents
the Church
and God.

If we are to follow Jesus in our day and age, we must go where Jesus is going and where we ought to go.

We are told in the New Testament to go in the by-ways and the hedges proclaiming the Word of God! We cannot be the redeeming agents for Christ sitting only in our church pew; it should start there but ought not to end there.

This is one of the reasons we involved ourselves in the Bogue Banks Resort Ministry, which reached over 100,000 people this summer, helping the runaway girls and boys, and young drug users. While some do not see this as a missionary effort, others have found it to be truly a mission!

III. Therefore, playing it safe won't work no more! This is where the problem comes to disturb us. If we seek to carry out the complete commission of the gospel we will find ourselves in uncomfortable places.

John Wesley's strongest criticism came because he went into the pubs to tell men and women about Christ and the love of God.

The youth of our day have said we do not care. This is not true. However, I believe deeply that we have not cared enough to give them our very best.

Nicodemus knew this in his day and so must we discover that *PLAYING IT SAFE WON'T WORK NO MORE!*

DEVELOPMENT DIRECTOR NAMED AT PFEIFFER

MISENHEIMER — The appointment of Ben W. Covington as Director of Development and Alumni Affairs for Pfeiffer College has been announced by President Jack J. Early.

Mr. Covington assumed his duties last week and will assist President Early in an expanded development and alumni affairs program for the college.

He comes to Pfeiffer from the post of Vice President for Development of Montreat Anderson College, Montreat, N. C. He is a retired United States Army colonel with a distinguished military career which has included duty as the senior military attache to the U. S. Embassy in Nanking, China in 1946-48. He has traveled around the world three times on various assignments with the Department of Defense.

Following his retirement from the U. S. Army in 1960, he served as Southern Field Director for the Ocean Highway Association, making his home at Myrtle Beach, S. C.

For five years he was the Residential Director of the Southern Centers of American University, Washington, D. C. In this capacity, he supervised collegiate training centers at a number of southern military bases which were operated by American University.

President Early in announcing the appointment of Mr. Covington said he felt that his administrative skills, experiences with the American Alumni Council, the American Colleges Public Relations Association and his life long interest in academic affairs made him well qualified for the position.

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR OCTOBER 4



LIVING OUR FAITH

Background Scripture: Acts 17:22-28a; Ephesians 2:8-9; Hebrews 1:1-4

Lesson Scripture: Hebrews 1:1-4; Acts 17:22-28a.

With this lesson we begin a new quarter. We move from the book of Genesis to writings found in the New Testament, largely in the epistles, but with the background of the Sermon on the Mount. The general theme for the quarter is "Living our Faith", with the spot-light focused on three main considerations, as follows: (1) What is the meaning of the Christian faith? (2) how to grow in our faith? and (3) what responsibilities are ours as Christians?

The main question in this first lesson is: What is unique about the Christian faith? Of course, when we use the latter term we have to remember the great variety we find among the churches. Furthermore, we may find individuals within these groups who do not agree with all their fellow-members on all points. We shall, therefore, have to try to emphasize the broad areas of general agreement in these studies, while at the same time realizing there will not be perfect agreement even on these.

When we consult the dictionary as to the meaning of the word "unique" we see that it means "one and only", "different from all others", "having no like or equal", etc. In recent times there has been a tendency among some students of world religions to accentuate the **likenesses** among the faith, rather then their **differences.** The writer has in his library a pamphet with the title "What We All Believe." It emphasizes such things as the "golden rule" in ten of the world's religions. To correct this trend toward leveling out all the religions, as if they all taught the same things, Professor David Bradley, of Duke University, has written a book in which he points out that nothing is to be gained by such a procedure. He has shown that while the religions of the world do have some things in common, there are very important (even crucial) differences (see "Circles of Faith" by David G. Bradley, Abingdon Press, 227 pages, $4.50).

Our first Scripture reference for this lesson is from the first chapter of the book of Hebrews. Here we have the argument that something entirely new and distinctive is to be found in the revelation of God in Christ. The writer gladly admits that God spoke in ancient times through the prophets, but with the coming of Christ into the world he "has spoken to us through a Son." This Son "bears the very stamp of God and reflects His glory." The main work of Christ, according to the author of Hebrews, is that of a priest: "When he had made purification for sins he sat down at the right hand of the Majesty on high." He sees Christ as the great "purifier." This suggests that here sin is assumed to be, essentially, a pollution. It is so all-pervading that

there are none who remain unaffected by it. It is not to be got rid of by some simple resolution of the mind. To erase it something must be sacrificed, given up, laid upon the altar of redemption. Something must be done about it, not simply thought.

Hebrews 9:11f says: "Christ appeared as the high priest of the good things to come . . . he entered once for all into the Holy Place, taking not the blood of goats and bulls but his own blood." This is another way of saying that the act of redemption is costly, whether it be the redemption of a person, or the redemption of a nearly-lost world from physical pollution; whether we are thinking of "cleaning up the heart" through a new birth, or cleaning up the heaps of poisonous rubbish and waste that threaten the very existence of man on this planet.

Turning now to our other lesson Scripture, we see Paul speaking to the Athenians. Although some students deny that "the heathen in his blindness bows down to wood and stone" and claim that he is actually worshipping a spirit that has temporarily taken up its abode in the stone, Paul sees the men of Athens as idolaters. He is pleading for the recognition of God as pure spirit eternal and universal, whom even some of these same Athenians have recognized by erecting an altar to "an unknown god." Paul got on well with his audience so long as he kept the discussion in the realm of the abstract. It was when he made his appeal for commitment to a Person, that he lost their attention. Paul, it is said, used the expression "in Christ" more than 150 times. This was the heart of the message he proclaimed in season and out of season, in sickness and in health, among Jews and Gentiles, walking as a free man on the streets, or behind prison bars—and as long as he lived.

METHODIST COLLEGE MAKES ACADEMIC INNOVATIONS

FAYETTEVILLE, N. C.—At Methodist College in Fayetteville the 1970-71 year promises variety in academic innovations. A two-year experiment in a "pass-fail" option in elective courses is being launched for upperclassmen; a beginning course in Russian is being offered; two new courses in environmental problems are being introduced; and a major in art has been added.

The pass-fail innovation, available to juniors and senior on a trial basis for two years, enables students to take elective courses, earning semester hours toward graduation requirements without adding to their quality points in computation of grade-point averages.

In addition to French, German and Spanish, Methodist College has added Russian to its Foreign Language Department. A native of Yugoslavia who holds the Doctor of Theology degree from Friedrich-Schiller University of Jena, Dr. Vaselin Sarenac, will be the language instructor.

Two new courses in environmental problems (ecology) are being introduced on an inter-departmental basis. The Science department is offering a a one-semester course in the problems of environmental pollution, and the departments of Sociology, Political Science, Economics and History are collaborating with the Philosophy and Religion departments in a one-semester sequel which will approach the problem from the standpoint of social and ethical, as well as religious, considerations.

Art is the latest of fourteen majors to be offered at Methodist College.

TWO CHURCHES TO HIGHLIGHT CAMP MEETING DAYS

A joint program of fellowship, pageantry, picnic supper and a special worship service is planned between two United Methodist churches, one in the Charlotte District and one in the Salisbury District, Saturday, September 26, 4:30 p. m. to 8:30 p. m.

Belmont Park Church in Charlotte and Bethel Church in Midland have planned together for an evening called "Camp Meeting Days" when Methodist history will be the order of the day.

From 4:30 until 8:30 p. m. the two churches will have an outdoor pageant by the Belmont Park Drama Club, depicting early Methodism; Bethel Church will give insights into the history of their church, which was founded prior to 1783; the two churches and their guests will eat a picnic supper "on the grounds" and a worship service will conclude the festival.

At 7:30 the worship service will be held, and the Rev. Wade Kiker, a former preacher of both churches, will bring the camp meeting message, and the two ministers of the churches, Lawrence McCleskey of Bethel and John S. Jordan of Belmont Park will assist.

The music will be led by the two choirs and their directors. Mr. P. J. Turner, Jr., of Bethel will lead a 30 minute song service, and Jerry Thomas of Belmont Park will lead the choirs in "How Great Thou Art" and John Sykes will sing "I Walked Today Where Jesus Walked."

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Arbor at Bethel Church

The meeting will be held at Bethel United Methodist Church about 15 miles from Charlotte off highways 24 and 27. Everyone is welcomed.

FUND RAISERS BUSY

NEW YORK (UMI) — A total of $47,868,639 for capital funds and other causes was subscribed in 417 financial crusades by a professional fund-raising staff in the United Methodist Church during 1969, according to a report issued here.

The Rev. Forrest D. Hedden, executive secretary of the Department of Finance and Field Service of the National Division, United Methodist Church Board of Missions, said in his annual report that 34 field representatives of the department also trained 35,698 canvassers for service in the crusades. The figures are not specifically comparable to those for any previous year, Mr. Hedden said, because 1969 was the first year that records were kept on the basis of the calendar year.

IN MEMORIAM

EUGENE ANDREW LAMB

During the thirty-three years I have known Eugene A. Lamb, his life lines have been written with meticulous care. Issuing from a home where Christ was the head, he early wanted to make his life count. The years of economic depression added complexities, but thrift and industry, became priceless chapter headings in the making of a minister.

Eventually college and seminary were completed and there followed some 35 years in the parish ministry of the Western North Carolina Conference. One would go far to find his equal in solid achievement. Blessed with a stalwart body and robust health, he made the days count.

He was beloved as a pastor. He was able in the pulpit. His strong, resonant voice was a natural for a good minister of the gospel. His warm personality and infectious smile endeared him to a host of people and opened the doors of the heart.

It has been said that no one stands so tall as he who stoops to lift a child. No truer thing could ever be said about Gene Lamb. Methinks there are at least a thousand folk across the WNC Conference who will always remember the lilting joy of being hoisted heavenward in the strong arms of their pastor. It was his trademark—an act which brought joy mutually to him, the children, and to their parents.

The old Cokesbury hymnal contained a hymn entitled "To the Work". This might well have been his theme song. His life was written in beautiful lines, whether in his precise penmanship, the tracing of an architect's design, the pushing of a garden plow down neat rows or in the sturdy wielding of a hammer and saw. He was a worker first and last, and withal a worker both versatile and creative.

Like tracer bullets across the sky one can follow a path of light which his work created across the heart of this Conference. The labors of his brain and hand have left a trail of new churches, new parsonages, new paint, renovations, parking lots, lighted crosses, religious art and innumerable improvements of every kind. Debts were paid and buildings dedicated. Meanwhile the pastoral work and the program of the church were continued with surpassing excellence.

It was from his own home that so many of the Christian graces flowed. His wisdom was especially shown in the choice of his life's companion. Together their home at once became a haven of blessing and a place of peace. The addition of three lovely children enhanced the joys and there was laughter, play, love and music. One would search far to find a home so balanced or so wholesome.

He was grateful for a place to serve. . . . Never have we known another with such unique abilities yet so utterly adaptable and resilient. He took the frustrations and hardships which would have crushed another and made them steppingstones of victory for the Christ.

From obituary remarks by
Rev. Ralph Jacks

MRS. FAYE GILES ORDERS

The Elizabeth Ervin Wesleyan Service Guild of Glen Alpine United Methodist Church offers this tribute of love and respect to the memory of Mrs. Faye Giles Orders who departed this life March 7, 1970.

Surviving her is one daughter, Mrs. Murray Rhodes and three grandchildren.

Her life of love and service has inspired those who knew her and were strengthened in their belief of God as we saw her faith in Christ blossom into a thing of beauty.

To her family we express our deepest sympathy. We thank God for this life of His faithful servant.

Mrs. Jerome Dale, president

STUDY TOURS SCHEDULED

NEW YORK (UMI) — Nine travel seminars and tours for 1971, in relation to the church's mission in the U. S. and overseas, have been scheduled cooperatively by two national United Methodist agencies.

The travel seminar and tour program for next year is being offered by the Board of Missions and Christian Social Concerns under the combined auspices of "United Methodist Tours." The first travel event is scheduled for January and the last for October. Destinations include Puerto Rico, Africa, Western and Eastern Europe, Alaska, Hawaii, Texas, New Mexico, Arizona and the Middle East.



THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

In one of the Peanut cartoons we see Charley Brown putting a letter in the mail box. As he does, he says to Linus, "This 'pen pal' organization is great. It helps to create a better understanding among the children of the world."

Linus then asks, "Does that include the Eskimos?"

"Sure," replies Charley Brown. "Why not?"

"Somehow I've always felt that the Eskimos don't understand us," responds Linus.

Often we feel the same way about people. We think they don't understand us. We ought to turn it around and realize that it is more important for us to understand other people than to have them understand us. When we discover why others act as they do, we can learn to be their friends even tho' they are different. We don't all need to be alike but we need to understand each other.

Aunt Cay

A METHODIST SHRINE

"Good morning, Mr. Adams," said Molly as she came into the class on Sunday morning. "We've been on a trip and I have something to share with the class. We visited my uncle who lives in Delaware and he took us to a Methodist Shrine. That's what I want to tell about."

"I'm sure everyone will want to hear about what you saw and learned," replied Mr. Adams. "Suppose you tell us as soon as we check the roll. That will only take a minute."

Molly sat down next to Ann. "Here are some post cards we bought," Molly said as she handed Ann one. "Pass them around so everyone can see them. They are pictures of the outside and inside of Barratt's Chapel."

The boys and girls looked at Molly's cards and soon everyone was seated. "Is it o.k. to start now?" Molly asked Mr. Adams. He nodded his head and Molly began talking.

"We went to Dover to visit my uncle," she began. "Ten miles south there is an old church with a cemetery on two sides of it. The building is made of red brick and over the door are the numbers 1780. This church is called Barratt's Chapel. The guide told us how it got started.

"In 1778 Freeborn Garrettson preached at the home of a Mr. Lewis near Johnny Cake Landing, that's now Frederica. Freeborn had become a Methodist after hearing Robert Strawbridge preach. Philip Barratt, Waitman Sipple and Johnathan Sipple and their families were so moved by Freeborn's preaching that they formed themselves into a society. At first they met in

heir houses but they needed more oom and Asbury encouraged them to uild a chapel.

"In the summer of 1780 Philip Barstt gave a plot of land with the understanding that they would build a church there. It was begun at once. y fall the building was ready. It was amed for the man who had given the nd. The floors were dirt, the seats ere of rough hewn logs and there as no heat, but it was the best meetg house of the Methodists.

"On November 14, 1784, Barratt's hapel was host to a quarterly conrence, and Asbury was to preside. ver a thousand people came and Dr. oke, who had just come from Engnd, preached. While he was preachg Asbury came into the congregaon. At the close of the sermon Asury came to the front and took Dr. oke in his arms. This was the first me these men had met.

"After the service was over, several the men went to dinner at the home the widow of Philip Barratt. Dr. oke explained why he had come. hn Wesley had sent him to ordain sbury as a bishop. Asbury wanted the ministers to approve of this d that afternoon they made a plan. ney decided to call for a conference Christmas Eve to decide how they ould be formed into a church.

"Freeborn Garrettson was sent 'like arrow' to call all the preachers toether. They were to come to Lovely ane Chapel in Baltimore, Maryland, December 24, 1784. That was when e Methodist church was really ornized. You can understand why Barstt's Chapel is called 'The Cradle of ethodism' can't you?" asked Molly.

"That sure was interesting," said e. "I hope I can go there someday."

MAKE A RHYME

September days are getting cool
And I have started back to — — — —
— —
The leaves will soon begin to turn
We'll rake them up but never — — —
—
The days are shorter, nights get long
I work and play so I'll grow — — —
— — —
Apples and grapes are ripe and sweet
I like to have them both to — — —.
Boys play football and girls lead cheers
This is a happy time of — — — —.

A WORD GAME

OR is found in a lot of words. With these clues can you discover the word it is hiding in?

— —OR —	A shop
—OR —	A car
—OR — — —	A bug
OR — — —	A musical instrument
— —OR	An entrance
— OR — — — —	A time of day
—OR — —	A number
—OR —	A job
— OR — — — — —	A turtle
OR — — — —	A color
— OR —	A string
— OR — —	A direction

RIDDLES

Why is "2 and 2 makes 5" like a left foot?

Because it isn't right.

There are four of them in every city and town. What are they?

Letters.

ANSWERS FOR LAST WEEK: Whoever does not love does not know God because God is love.

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CAROLINA BRIEFS

¶ Rally Day and homecoming will be held at Proximity United Methodist Church, Greensboro, Sunday, Sept. 27. A special Rally Day program will be presented at 9:45; morning worship will be at eleven, followed by dinner in the fellowship hall. An afternoon service of congregational singing, anthems by the choir quartets and solos will conclude the day's activities. Former ministers, members and friends are invited.

¶ Saint Matthew's United Methodist Church, Fayetteville, will observe homecoming Sept. 27. Rev. Sam McMillan, a former pastor of Saint Matthews, will preach at 11 a.m., and the noon meal will be served in the Fellowship Hall. Former pastors, former members and other friends of the church are invited to join the congregation in celebration. The Rev. Tom E. Loftis is pastor.

¶ The Rev. Robert Thornley, minister of the Takapuna United Methodist Church in Auckland, New Zealand, will be an exchange minister at Myers Park United Methodist Church, Charlotte, for seven weeks beginning this Sunday and closing on Sunday, Nov. 8. The Thornleys will arrive in Charlotte on Saturday. Dr. and Mrs. Robert G. Tuttle leave for New Zealand on Friday, where Dr. Tuttle will fill the pulpit of the Takapuna Church. Mr. Thornley is past president of the Methodist Church in New Zealand.

¶ Jordan Memorial United Methodist Church, Ramseur, will be observing Homecoming Day on this Sunday, Sept. 27. Rev. Worth Sweet of Hudson, a former pastor will preach. The worship service will begin at 10:30 a.m., with lunch at 11:45. The Chanc Choir will present their annual fa program of music at 1 p.m.

¶ Perkins United Methodist Churc Shawboro, has scheduled annu homecoming services on Sunday, Oc 4. The Rev. J. A. Williams, a form pastor, will preach at 11 a.m. A picn lunch will follow. A dedication servi for the new parsonage will be held 2 p.m. conducted by the Rev. G. McKenzie, Jr., Elizabeth City Distri superintendent. Open house at the pa sonage will follow. All friends, form members and former pastors are invit to attend these services.

¶ Homecoming services are planned Mishop Springs United Methodi Church, Whiteville, on Sunday, Oct. at 11 a.m. Bishop William R. Canno will preach the homecoming sermo and then dedicate several memoria and gifts donated by members, fam lies and friends of the church. Follow ing the service a picnic dinner will b served. All former members, form pastors, and friends are invited.

¶ Mrs. Jerry Vance (Nancy Clair Pearson has been selected to appe in the 1970 edition of Outstandi Young Women of America. A mem ber of Laurel Hill United Method Church, she is the daughter of M and Mrs. James A. Garner of Lau Hill. Mr. and Mrs. Pearson have o daughter, Nancy. Guidelines for s lection include unselfish service to ot ers, charitable activities, communi and civic and professional recogn tion.

¶ During the Southeastern Unite Methodist Ministers' Conference Lake Junaluska July 12-16, the distri

uperintendents' wives elected officers. fficers include Mrs. Charles Beaman, :., Thomasville, N. C. president; Mrs. hurman H. Vickery, Rock Hill, S. C., ice-president; Mrs. Wilbur Walton, Iontgomery, Ala., treasurer, and Mrs. larvey W. Ashby, Charlottesville, Va., ecretary.

Creedmoor United Methodist Church ill observe homecoming on Sunday, ept. 27. Rev. Harley Cecil, chaplain t Murdoch Center in Butner, will reach at 11 a.m. Rev. Charles H. ancaster is pastor.

¶ Homecoming was held at Rockford United Methodist Church, Mt. Airy, on last Sunday. The pastor, Rev. George M. Carver, preached, and special music was presented by the choir. A fellowship lunch followed the service.

¶ Rev. George W. Blount of Raleigh has been honored by the Masonic Order of North Carolina by having been appointed Grand Chaplain of the Grand Royal Arch Chapter of North Carolina. This appointment is for the year ending March, 1971.

uilding Completed At Mitchell's Chapel

The new fellowship hall-scout build- g of the Mitchell's Chapel United lethodist Church has just been com- leted at a cost of $25,031. This figure clude construction, furnishings and aving of the parking area and drive- ays.

Members of the building committee ere: Worth Reece, chairman; Gray loxley, treasurer; Mrs. Everett How- d, Mrs. Milford Spencer, Reford enton and Floyd Wagoner.

The split level structure contains itchen, rest room facilities and fellow- ip hall on the ground level. The lower level contains a meeting area for the church-sponsored Boy Scout Troop.

Homecoming at Mitchell's Chapel will be this Sunday, Sept. 27. The Rev. Richard J. Crowder, pastor of the Hickory Grove United Methodist Church in Charlotte, will preach. Following the service there will be dinner served on the grounds. Former members and friends are invited.

Mitchell's Chapel is located near Boonville in the North Wilkesboro District. The Rev. Derrell L. Parris is pastor.



Mitchell's Chapel Fellowship Hall-Scout Building

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A HOLY MEAL

by H. Eugene Peacock

October 4 is World Wide Communion Sunday. Our Lord issues an invitation to all his friends to have supper with him. He promises good fellowship, but he promises more than that. This is a very special supper he had with his disciples before he departed this life.

What makes this a very special supper is something Jesus did at that last supper he had with his disciples. He broke bread and shared it with his disciples and then he shared a cup of wine with them. He told them to do this often "in remembrance of me". Ever since then Christians have taken the broken bread to be representative of his broken body and the wine to be representative of his shed blood on the Cross of Calvary.

This Lord's Supper has come to be regarded as a sacrament. It is a holy meal through which those who come with a penitent spirit and receptive heart receive the blessing of the grace of God. This holy meal presents to us the deep graciousness of God's love as Jesus demonstrated it through his death on the cross. It is fitting that out of gratitude every Christian should accept the invitation to attend the supper. Something is amiss in our lives when we return the invitation unused.

World Wide Communion Sunday has special significance because it reminds us of the universality of our faith in Jesus Christ. It is also significant because it affords us an opportunity to express our tangible gratitude through an offering that supports churches that serve men and women in service, chaplains that serve our men and women in the armed services and the United Methodist Committee for Overseas Relief that aids distressed peoples in areas devastated by war or disease or natural calamities such as earthquakes and hurricanes.

Let us come to the Lord's table rejoicing in his goodness. Let us come with contrite hearts. Let us come confessing our sins. Let us come to receive forgiveness and renewal in Christ. Let us come with expressions of gratitude.

The Rev. Dr. Peacock is senior minister of First United Methodist Church, Charlotte.

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My Experience In The Baptism In The Holy Spirit

ANNA CRITCHER BENSON

Ministry Sunday In My Church

PEGGY H. SWARINGEN

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Our Heritage — Be Proud Of It

HORACE LEE McLAURIN

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Oct. 6- 9—Annual Meeting, Board of Christian Social Concerns, Lake Junaluska
Oct. 8-11—Sixth National Family Life Conference, Conrad Hilton, Chicago, Ill.
Oct. 2-4—National Conference for Conference Directors of Lay Leadership Training and Lay Speaking, Chicago, Ill.
Oct. 7-8—Semi-Annual Meeting, Commission on Chaplains and Related Ministries, Washington, D. C.
Oct. 13-14—Consultation for Chairmen of Conference Commissions of Enlistment, Nashville, Tenn.
Oct. 19-20—Annual Meeting, SEJ Council, Air Host Inn, Atlanta, Ga.
Oct. 21-30—Annual Meeting, Board of Missions, Hilton Hotel, Los Angeles, Calif.
Oct. 25-28—Conference Directors of Education, Nashville, Tenn.
Oct. 28-Nov. 1—Judicial Council

NORTH CAROLINA CONFERENCE

Oct. 3—Conference Youth Rally, Page Auditorium, Duke University, 10:30 a.m.
Oct. 4—New Bern Area Christian Workers' School, Centenary Church, New Bern, 3 p.m.
Oct. 5—Commission on Enlistment for Church Occupations, Methodist Bldg., 10 a.m.
Oct. 6-7—Conference Consultation "Leadership Strategy," Camp Chestnut Ridge
Sept. 29-30—Consultation on Conference Goals, Conference Program Council, .St. Paul Church, Goldsboro
Oct. 7—New Bern District Pension Plan Workshop, Centenary, 7:30 p.m.
Oct. 8—Wilmington District Pension Plan Workshop, Wesley Memorial, 7:30 p.m.
Oct. 12—Raleigh District Pension Plan Workshop, Hayes Barton, 7:30 p.m.
Oct. 13—Fayetteville District Pension Plan Workshop, Haymount, 7:30 p.m.
Oct. 14—Burlington District Pension Plan Workshop, Front Street, 7:30 p.m.
Oct. 15—Rocky Mount District Pension Plan Workshop, First Church, Rocky Mount 7:30 p.m.
Oct. 16—Elizabeth City District Pension Plan Workshop, First Church, Elizabeth City, 7:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Oct. 3-4—Spiritual Enrichment, WSCS and WSG, Lake Junaluska
Oct. 4—North Wilkesboro District Program Council and Workshop for Local Church Leaders, First Church, North Wilkesboro, 2:30 p.m.
Oct. 7-8—Advisory Committee, Church and Community Work, Hinton Center, Hayesville
Oct. 10—High Point District picnic, Camp Mount Shepherd, 11:30 a.m.
Oct. 10-11—Spiritual Enrichment, WSCS and WSG, Lake Junaluska
Oct. 15—Salisbury District Program Council, Epworth Church, Concord, 7:30 p. m.
Oct. 18—Dedication and Open House of Albemarle District parsonage.

My Experience In The Baptism In The Holy Spirit



by Anna Critcher Benson

There is great division in the church today over the Baptism in the Holy Spirit and the gifts of the Spirit, especially the gift of speaking in tongues. The devil is deceiving many by getting their eyes on tongues rather than on Jesus, Who is the Baptizer in the Holy Spirit. (Matt, 3:11; Mark 1:8; Luke 3:16, John 1:33).

There have been many articles written concerning the Baptism in the Holy Spirit and the gifts. My motive in writing is not to argue or to dispute. My desire is to share what Jesus has done for me. I am like the blind man in John 9:25 who said, "One thing I know, that, whereas, I was blind, now I see." I now see the value of the Baptism and the value of speaking in tongues.

I was saved for many years, but I knew that there had to be more to the Christan life than what I was experiencing. I knew I was saved, but Jesus was not very real. There were some victories, but my prayer life consisted mostly of asking for forgiveness and promising to do better. My life was very frustrating, spiritually speaking. Praise God! Jesus saw my dilemma and He also saw the desire to receive more of Him. God's doors began to open and I began to walk through them. I walked straight into the Word of God and Jesus revealed my need of the Baptism in the Holy Spirit. He showed me that tongues were a blessing that I needed in my everyday walk with Him. (I Cor. 14:-2, 4)

God opened the doors for me to go to a Camp Fartherest Out for a week. During that time I spent many hours in prayer and meditation. God showed me through His Word that I needed **power** to witness and **power** to live victoriously. I saw this Power at work in the disciples in the Acts of the Apostles. I also saw that this Power was given on the day of Pentecost. My heart began to cry out to Jesus to baptize me in the Holy Spirit, that His Power might be manifested through me just as in the early disciples. On the last day of camp, Geraldine Con-

A Methodist minister's daughter, Mrs. J. H. Benson was an educational assistant for several years and served at Fifth Avenue United Methodist Church in Wilmington, First Church in Morehead City and Jarvis Memorial in Greenville. She and her husband now live in Wilmington.

way, a Methodist and one of the speakers, asked if anyone needed anything from God. My hand shot straight up, and I stated my request to be Baptized in the Holy Spirit. Geraldine prayed a very simple prayer. She told me to accept my Baptism just as I had accepted my Salvation, by faith. I did not receive the gift of tongues at that time because of lack of teaching and lack of knowledge of the Word of God. Three months later I was sitting in my room alone praying. Suddenly my lips began to speak a language I had never learned in college or elsewhere. It took no effort on my part. It was spontaneous. I had complete control of my senses. I did not go into a trance, run up and down the wall, roll on the floor or swing from the chandelier. It was a beautiful experience, just Jesus and me. For the first time I could worship Jesus the way He was worthy to be worshipped and adored. My being was flooded with "joy unspeakable and full of glory." (I Peter 1:8b) I've never been the same since that day. Like Paul I can say, "I would that ye all spake with tongues." (I Cor. 15:5a).

What has the Baptism in the Holy Spirit and speaking in tongues done for me? First, let me make it clear that the Baptism has not made me perfect. I have **not** arrived spiritually. One of the exciting aspects of the Christian life is that there is no end to growth in Jesus. Meeting Jesus as the Baptizer in the Holy Spirit has opened a new door and a new direction of spiritual growth. There have been definite changes in me and I will state only a few.

1. There is a new boldness to witness and talk about Jesus. I am no longer embarrassed to speak the Name of Jesus or to share with others what He has done for me and what He can do for them. (Acts 1:8)

2. There is a new authority to pray in the Name of Jesus (John 15:16) and a new authority to minister in His Name. (Mark 16:17-18)

3. There is a freedom to praise Jesus aloud, as well as silently. My spirit has been set free to worship Him "in spirit and in truth." (John 4:24; Hebrews 13:15). My emotions have been set free to worship Jesus. (Psalm 47:1; Psalm 141:2; Psalm 150; I Timothy 2:8)

4. There is a daily renewal in my prayer life. Before the Baptism prayer became laborious at times. Now it is a time of joy, of intercession and of worship. (I Corinthians 14:15; Ephesians 5:17-20).

5. There is a new awareness of the truthfulness of God's Word. Scriptures that seemed farfetched are now very practical. All of God's Word has fallen into its rightful place in my thinking. (John 8:31-32; John 16:13)

6. There is a new love in my heart for Jesus. Out of His agape love within has been born a new love for my brothers and sisters in Christ. (I Corinthians 13; I John 3:11).

I have not written as an authority, but out of experience. Don't let someone else do your thinking for you, not even me. Paul said in I Corinthians 12:1, "Now concerning spiritual gifts, brethren, I would not have you ignorant." Jesus is the "same yesterday, today, and forever." (Hebrews 13:8) and "He is a rewarder of them that diligently seek Him." (Hebrews 11:6b).



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AN OFT-NEGLECTED CONCERN

A joint session of Congress is reserved for very special occasions. Such sessions usually bring out crowded galleries and full attendance of Senators and Congressmen.

But the latest joint session, held last week, seems to have been a rather lackluster affair. According to reports, only about half of the Senate was there, and perhaps a hundred house members were absent. The press galleries were sparsely populated.

The occasion for this joint session was to highlight the plight of some 1,500 American G.I.'s missing in action and believed held by North Vietnam. However, the net effect, it appears, was to discourage the families of the POW's and to dramatize the fact that the federal government and the American people in general are strangely indifferent about what is happening to these men.

We are a people who possess a large propensity for arousement where a group of people or even a single person has been mistreated. However, this propensity has not become apparent with reference to the plight of our POW's. There is strong evidence that American military personnel in the hands of the North Vietnamese have been undergoing cruel and inhumane treatment of a very extreme nature.

But these circumstances are seemingly being played down by governmental agencies, the communications media and church groups. There is no public outcry about this flagrant violation of accepted standards governing the treatment of POW's.

The issue here has no direct relationship to how we may feel about the U.S. involvement in the Southeast Asian war. If there are some who are transferring their abhorrence of the war in South Vietnam to cold-blooded indifference about what is happening to our POW's, their attitude must be considered as reprehensible. If there are some whose strategy is to keep quiet in the hope that the prisoners will thereby fare better, we doubt this probability.

An aroused world opinion would probably have more effect on North Vietnam policy than any other development. Such an arousement of public indignation will certainly never come about as long as the U. S. government and the American people take a relatively apathetic attitude.

In the meantime, the wives of military personnel reported missing in action do not know whether they have husbands or are widows. Parents and children are kept in anguished uncertainty about the status of loved ones. All of this because the government of North Vietnam will not even announce publicly the names of all prisoners of war whom they are holding.

For mutual support, and in order to try to get something done, the relatives of those missing in action have organized themselves into the "National League of Families o

American Prisoners and Missing in Southeast Asia." Many of them are growing restive and bitter about the situation. Some are beginning to feel that the general public couldn't care less.

The American people, as well as the federal goverment, need to stand by these POW's and their families. All that can be done should be done. This would probably mean the doing of much more than has been initiated in the past.

The churches, we believe, have a special mandate to offer to the families of POW's a loving ministry of sympathy and concern. What one person can do for another under circumstances like these is of course limited. But we should let them know that we continue to care; that we join them in prayer for the safety and well being of their loved ones; that we support them in their efforts to find out something about them, and to get them back home if they are still alive.

ON "GOING BACK" —

Sunday morning before last we had the opportunity to preach at Central Church, Shelby, where we were pastor some ten or twelve years ago. The experience of "going back", for a pastor, leaves him with mixed emotions. He finds that many things are the same; but many other things are different. He comes as an old timer to old haunts and to familiar faces; yet he comes also as a stranger.

The experience is one of rich pleasure, but his joy is inevitably intermixed with sadness. He is reminded of how time and sickness and death take their toll. But also, he is astonished at how richly and pleasantly new life springs up. One-time babies have become beautiful, strapping teen agers and the youths of that earlier day have taken on that certain look and shape which maturity and responsibility gives.

"Going back" is a happy time for a preacher, but also just a bit frightening. He sees in suddenly sharpened focus what life does to us—the good of it and the bad of it.

Most preachers, we suspect, come away from the experience blessed and benefitted. Reminded of their own ineptitudes, of their foolish blunders in that former habitat, they are humbled. This can be good. But also they are filled with pride to see what good things have been built upon foundations which they had some part in laying. This, too, is good.

In summary, we would conclude that it is good to "go back" — just once in a blue moon; not often. For what once was can never be again. Time moves on and we must move with it—even Methodist preachers. Really, this is the way life is for all of us.

COMMUNION

Stranger, you are hungry.
Come, I will give you bread.
You are lonely?
Sit down, we will break bread together.
We eat.
My Lord draws near.
My eyes open and I see
You are no stranger, but my brother.

Catherine Cameron Wilson.



Race Street young people and counselors are ready for action

Statesville Youth Clean Park

Instead of just talking about ecology, the youth of Race Street United Methodist Church in Statesville decided to take an active part in cleaning up the environment right where they lived.

This summer a group of Race Street UMYFers were on a Planning Retreat at Junaluska. In the course of their five days of searching and making plans for the year's activities, they felt that in addition to the service projects planned for the church, the UMYF ought to have a community project.

As a result, arrangements were made with Jack Springer, city recreation director, to clean up one of Statesville's city parks.

Their first effort was rained out. Undaunted, the youth rescheduled the project.

On Saturday, Sept. 19, at 10 A. M. the United Methodist young people and their counselors arrived at the designated park with rakes, brooms, clippers, and grass blades. Each brought a sack lunch. They worked hard, in the heat of the day, but by mid-afternoon, Caldwell Park in Statesville was as neat as a pin.

Rev. John H. Barnes, minister of Race Street, thinks the majority of youth today are to be commended rather than criticized. He says,

"In a time when young people receive a great deal of criticism for their opposition to the establishment, their lack of concern for their community and their rock festivals like the one we experienced this summer at Love Valley—it is good to know that we still have in our midst some of the finest youth we have ever had. They are concerned for their community, and want it to be a place to be proud of—so much so that they are willing to get out and do something about it!"

Mental Health Center Grows Out Of Citizens' Concern

MARBLE, N. C. — The Marble Mental Health Center will be dedicated Sunday, Oct. 4 during a 2 p.m. ceremony in this community located between Murphy and Andrews on U. S. Route 19.

The Center, housed in an old 13-room dwelling owned by the Waynesville United Methodist District Mission Society, is called "a monument to community concern for the plight of those suffering from mental illness."

Dr. H. A. Matthews, Franklin, president of the State of Franklin Health Council will preside over the event, which will feature participation by these persons:

Dr. Stanley Nale, Cullowhee, director of the Mental Health Center, Western Carolina University; Mrs. Cleo Moore, president of the "We Care Group" concerned with mental health; Father David Glockner, Andrews, priest for Holy Redeemer Roman Catholic Church; Rev. Harley Dickson, superintendent, Waynesville District, Western North Carolina Conference; Cary Hall, director of Region IV, U. S. Dept. of Health, Education and Welfare; and the Rev. John Burton, Hayesville, pastor of First United Methodist Church.

The Marble Mental Health Center is staffed by a full time psychiatric social worker, a part time supervisor, volunteers from the community who have been given special training, and by professional mental health workers who commute from the mental health center at Western Carolina University at Cullowhee.

The Center is offering individual and group psycho-therapy, and occupational and recreational therapy, and soon will be conducting a full range of comprehensive mental health treatment services to the mentally ill in Cherokee, Clay and Graham counties.

The idea for the Marble Mental Health Center began in 1967 with an outline of a mental health component in the first draft of a comprehensive health plan for the State of Franklin Health Council. Later, in 1969, the plan was further refined and submitted to the Appalachian Regional Commission for funding as a 202 Demonstration Project. The rejection of this application served as a challenge to the people of Cherokee, Clay and Graham counties to go it alone, to get the job done without outside help.

Under the leadership of Mrs. Cleo Moore, Fr. David Glockner and Sister Mary Jogues, a group of Cherokee and Clay County citizens met on Nov. 13, 1969 to form a mental health association which later adopted the name, "The We Care Group".

During a Jan. 19, 1970 meeting The We Care Group agreed to take special training for volunteers for mental health services under direction of the staff of the Mental Health Center at Cullowhee.

The Rev. John Burton suggested the possible use of the Marble Building, here in Marble, as a satellite center to the one at Cullowhee. Bill Upchurch, the Health Council's planning assistant, worked out an agreement with the Waynesville District Mission Sociey, which owned the building, for a one-dollar-a-year five year lease of the building.

Interns from Western Carolina University who were assigned to work with the Health Council were given the responsibility for organizing commu-

(Continued on page 31)



Educational and Activities Building, Central Church

Central, Shelby, Has Consecration Service

Central Church, Shelby, consecrated a new educational and activities building on Sunday evening, September 20. Bishop Earl G. Hunt, Jr. led in the ceremony after preaching to the congregation at the 7:30 p.m. worship service. He was assisted by the Gastonia district superintendent, Dr. Charles D. White, and by the pastor, Rev. Dwight B. Mullis.

Constructed and equipped at a cost of approximately $450,000, the new building contains a large fellowship hall and a chapel as well as church offices. Its class room space is adequate for the entire Church school.

A successful campaign to raise funds was carried out earlier in the pastorate of Mr. Mullis, with Joseph Whisenant as general chairman. Heading the Building Committee was Jack Palmer. Harold Wagoner, well known church architect of Philadelphia, designed the building and drew up the plans. John McClurd, AIA, a Shelby native and long-time member of the church, served as local architectural consultant.

Central Church has a key location "on the square" at the center of the city of Shelby. Several years ago the church faced the possibility of relocating and decided to maintain its central position in the life of the community. In doing so, it gave active support to the establishment of a new congregation, Aldersgate Church, in a residential suburb.

In spite of high land values, Central Church had the foresight to purchase adjoining property several years ago, thus, providing the space needed for the new educational building and for an off-street parking lot.

The Rev. Dwight Mullis, now in his fifth year as pastor, has led the church with dedicated wisdom, as it carried forward this significant expansion program.

Two-Conference Study of COCU Plan Announced

Leaders of United Methodism in North Carolina are to gather in Durham on Oct. 28-29 to initiate a study of the Plan of Union being offered by the Consultation on Church Union (COCU). The plan was received by the General Conference which met at St. Louis last spring. The General Conference recommended that the plan be studied by United Methodists.

In pursuance of this, the above-mentioned meeting has been scheduled. Called jointly by Bishop William R. Cannon of the North Carolina Conference and Bishop Earl G. Hunt, Jr. of the Western North Carolina Conference, it is to involve the following officials of the two conferences: Cabinet members, members of the commission on Ecumenical Affairs, and Program Council staff members.

The October 28-29 meeting, scheduled for Duke Memorial United Methodist Church in Durham, is to begin at 3 p.m. on Wednesday, and will conclude at 4 p.m. on the next day.

Resource leaders for the conference, in addition to the two bishops mentioned above are Dr. Robert W. Huston, general secretary of the Commission on Ecumenical Affairs, and Dr. Richard W. Cain, minister of First United Methodist Church, Phoenix, Arizona. Dr. Cain is a member of the United Methodist delegation of COCU.

The commissions on Ecumenical Affairs of the two annual conferences are giving leadership to this joint conference on the Plan of Union. It will be followed up in each conference by programs for study and evaluation, on the conference, district and local church levels.

Schedules for such a follow-up in the WNC conference have been announced by Mrs. L. E. Barnhardt, chairman of the conference commission on Ecumenical Affairs, and by Rev. James Ferree, associate director of the Program Council, who has staff responsibility in this area. The program is to be initiated with a training meeting for district leaders on Nov. 23-24 at Wesley Memorial Church, High Point. The Rev. William R. Brantley, associate director of the conference Program Council, will serve as coordinator for this meeting. Further details will be presented in future issues of the North Carolina Christian Advocate.



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Ministry Sunday In My Church

by Peggy H. Swaringen

The church was cool and inviting, the pews were filled with mute worshipers and the organ-piano prelude welcomed me joyously as I took my place with the choir and followed my minister into the sanctuary. I experienced a now familiar sensation, and sense of expectation and of well-being, because two years of joining this minister in worship had taught me to expect great things to happen in the meeting of God and man in worship. But this time, even I was little prepared for what took place . . . .

It was Ministry Sunday, another of those "special days" initiated and promoted through the conference program; a day in which, as at no other time, a pastor is supposed to find sufficient inspiration to challenge some promising young lad to become a minister. Fifty years in our church had not produced a single candidate for the ministry, so my skepticism at the prospect of Ministry Sunday being productive, was well-founded, or so I thought!

The pastoral prayer should have cued me to know that here was no ordinary Sunday worship service, because my pastor lifted his voice to God as I had never heard him before. He spoke with God calmly, earnestly pleading in words that tore at my heart and touched my scarred conscience to the point of actual pain. . . . . "Lift our masks, God," he said, "you know us the way we are; let us dare to know each other. . . . help us, God, to be honest!"

As the order of worship unfolded and each familiar part was performed, I readied myself for the sermon. Help him, God, I silently whispered in prayer, for I know he needs and depends on you so . . . . The sermon progressed; words and phrases, movement of hands and body, facial expression and the undertone of truth and sincerity surfaced beautifully in the drama of sound produced by his voice that was gravid with feeling and emotion. "I made my commitment without dramatics," he said, "I was fourteen at the time, not wanting nor planning then nor for some years to come, to become a minister. It was no field to enter from the standpoint of success; it paid little and demanded much. I made preparation to become a doctor, a lawyer or even a history teacher . . . . but here I am, a minister!"

Thank God, I whispered silently. ". . .A minister is where life is," he continued, "where decisions are made. He will rejoice with you at the birth of a child, share with you the happiness that comes with a wedding, experience with you the depression and desolation of illness and feel with you the anguish and emptiness of death. He will join you on cloud nine and walk with you through the valley of shadows . . . . he will care for you and stand with you as no other save the God whom he has dedicated his life to follow. And he will be encouraged when he helps someone find a deeper understanding of God and he will be strengthened when he can see faith practiced and superficial commitment become real and abiding. If you would dedicate your life to God, join me at His altar. . . ."

After this service, I believe we have

Mrs. Swaringen is a member of West End United Methodist Church, West End.

potential ministers in our church, and we have an awesome duty to them. At the conclusion of the service, my pastor spoke as he stood at the altar. "Don't desert them now," he spoke in solemn and measured words, "this is just the beginning. You will need to encourage them, let them know that you care and that you will stand with them to offer help when and where they need you."

The church is archaic, not relevant, and it belongs to another age. It has outlived its usefulness; it is too self-seeking and self-satisfied and we should bury it out of respect. This is just some of the criticism the church receives today. However, it gives me great pleasure to be able to say that I find the church, while not perfect, still vital and of everlasting significance and value to life. I believe this Ministry Sunday observance strengthens my belief in the task of the church for this age.. ". . . . . I might have become a lawyer, a doctor or a teacher," he said, "but I became a minister." Thank God, I whispered again, thank God!

BLAKE BOOKS DONATED

Friends of the Library of North Carolina Wesleyan College, Rocky Mount, has announced the donation of a book collection of substantial value to the college library by Mrs. Mary Eaton Blake, widow of the late Methodist bishop, Edgar Blake, who died in 1943.

The books comprise the largest single collection ever given to the Wesleyan College library. More than one-half of the approximately 800 volumes in Bishop Blake's collection have publication dates in the 1920's, and almost all of the volumes are out of print.

The collection is a miscellaneous assortment, including theology, church history, Methodist history and doctrine, sociology, international politics, history, biography and travel. A special book plate will be placed in the inside front cover of each volume added to the library's circulated collection.



YOUTH GIVE CHECK

Mary Jane Hook, president of the Mebane United Methodist Church Senior High Youth Fellowship, presents a check for $366.74 to the minister, Rev. Ralph I. Epps The money, to be used in helping to renovate the fellowship hall, was raised by a spaghetti supper sponsored by the young people under the guidance of Miss Terry Self, a Methodist College senior. Pictured also are Susie Bullard, president of the Junior Highs, and Mr. and Mrs. Jimmy Thompson, youth counselors.

Hopewell Church Plans Centennial Celebration

Although the long and varied life of Hopewell United Methodist Church, located six miles west of Newton Grove, had its beginning under a brush arbor about 1845, the centennial has not been celebrated until now. It will be held in conjunction with Annual Homecoming on October 11.

After a period of time of worshipping under the arbor, a modest one-room church was built. Local residents and members contributed the trees for lumber and the labor for the building. For several years the church was served by local dedicated, consecrated men and circuit riders.

The first pastor assigned to the then "Newton Grove Mission" of the Wilmington District was D. A. Watkins in 1883. The presiding elder was W. H. Bobbitt and the bishop was John C. Keener. The first pastor's salary was $215 from a total collection of $265 collected from four churches on the Mission. During the years Hopewell has served with as many as seven churches on a charge, and at the present time it is on a two-point work. The sister church is Mt. Moriah United Methodist Church and is located in the Goldsboro District.

In 1927 two Sunday School rooms were added to the structure, one on either side of the church. In 1952 a remodeling program was begun which brought into being in and around the sanctuary: a choir loft, fellowship hall, kitchen, nursery, rest rooms, and eight classrooms. The building is equipped with central heat and air conditioning. A new and modern parsonage is located about one-half mile from the church. This rural church facility is now valued at above $75,000 with a $12,000 budget. There is a worship service each Sunday morning and an active Women's Society, Methodist Men's Club, and three M. Y. F. groups.

The Centennial-Homecoming Service will begin at 11:00 A. M. on Oct. 11, with the pastor, P. C. Yelverton, in charge. The Rev. M. W. Lawrence, a former district superintendent, will deliver the sermon. A picnic lunch and fellowship on the grounds about 12:30 will be followed by an afternoon session of singing by the Hopewell Choir and the Men of Madison, and viewing of some of the pertinent historical facts.



Hopewell United Methodist Church

WNC CONFERENCE PLANS COCU STUDY

The Fall Program Meeting of the WNC Conference Commission on Ecumenical Affairs will focus on the theme "The Methodists Are One People," according to announcement by Mrs. Leslie E. Barnhardt, commission chairman. It is scheduled to take place on Oct. 28 at Duke University, Durham, immediately following the close of the Duke Convocation and Pastors School, and immediately prior to the Joint Conference on the Plan of Union of COCU.

The meeting is scheduled to begin with lunch at 12:30 in the Graduate Center Dining Room and will conclude at 2:30. Dr. John H. Satterwhite of Wesley Theological Seminary, Washington, D.C., will present a position paper on the theme of our common heritage with emphasis upon factors that divide members of the Methodist family and steps that can unite us. He is a member of the African Methodist Episcopal Zion Church. A special panel of respondents will include Rev. Philip R. Counsin, pastor of St. Joseph's African Methodist Episcopal Church, Durham; Rev. Cleo McCoy of the Christian Methodist Episcopal Church, who is chaplain at A. & T. University in Greensboro; Dr. Richard W. Cain, pastor of First United Methodist Church of Phoenix, Arizona; and Dr. Lee F. Tuttle, executive secretary of the World Methodist Council who is a member of the WNC Conference.

WNC CONFERENCE TOPS IN MISSION GIVING

STATESVILLE — United Methodists of Western North Carolina topped 21 other United Methodist Annual Conferences in nine Southeastern states in monies given to Mission and optional benevolent causes during the first half of this year.

The Rev. H. Claude Young, Jr., of Statesville, director of the Area of Outreach and Service for the Western North Carolina Conference, said that during Jan. 1-June 30 of 1970 the 283,000 Conference members were first in these areas:

World Missions, giving $196 057, with Virginia United Methodists second and North Georgia United Methodists third; Fund for Reconciliation, giving $58,616, with Florida United Methodists second and Holston United Methodists third; and Fellowship of Suffering and Service (overseas emergency causes) $8,050, with Virginia second and South Carolina third.

The western North Carolina United Methodists finished second in three other areas of giving:

National Missions, giving $47,038, with Florida United Methodists first and Virginia third; United Methodist Committee for Overseas Relief (United Methodism's version of CARE), $33,541, with Florida first and Virginia third; and One Great Hour of Sharing (overseas and U.S. missions projects), $13,197, with Virginia first and Mississippi third.

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Kirkland: No 'Grass Roots Mind'

SYRACUSE, N. Y. (UMI) — One of the myths of our time is that there is such a thing as an identifiable "grass roots mind" that fits all situations and that the church should be a mere reflection of it, declared a New York church leader here September 16 during a four-day meeting of the United Methodist Program Council, chief coordinating unit of the denomination.

Speaking at a dinner meeting to which leaders of the Syracuse area were invited, the Rev. H. Burnham Kirkland, program director of the New York Conference, pointed to the differences between and among groups of people and said the Program Council at any level of the church should emphasize coordination, not correlation.

"The Program Council has the responsibility of being more than a haystack for gathering together dried out grass roots ideas," he said.

A former pastor, district superintendent, missionary, and board executive, Dr. Kirkland predicted that boards and agencies of the church as they are now known will cease to exist in the future. Expressing hope for continued flexibility, he said, "The Program Council at every level offers us a unique opportunity to concentrate our efforts, rally our resources, and become more effective channels for the communication of the good news in an age, while new, is still burdened with history's bad news."

Bishop W. Ralph Ward of the Syracuse Area presided as president over the meeting of the 115-member Council.

In addition to separate meetings of the three divisions of the Council, special attention was given in plenary sessions to certain concerns such as the 12 predominantly black colleges related to the denomination.

Presidents of four of the colleges and officials from the Division of Higher Education of the United Methodist Board of Education made a plea for "cooperation, interpretation, and understanding" of the entire church on behalf of the schools. An effort is being made to raise $1 million for scholarships, loans, and grants, and $4 million for operating expenses during each of the next two years.

Another focus of the Council was a progress report on a process of developing a Plan for Ministries in the 1972-76 quadrennium.

The Rev. Virgil Wesley Sexton, Dayton, Ohio, reported on numerous hearings, extensive data-gathering, and responses from 81 annual conferences in the U.S. Much of the data reported came from a tear-sheet in the March issue of **The Interpreter** which invited persons to express themselves on what should concern the church in the years ahead.

Authorization was also given by the Council for a new **Research Information Bulletin** to be edited by the Rev. Alan K. Waltz, a Council staff member from Dayton, Ohio. The bulletin will be issued approximately 12 times a year and will be circulated on a limited basis to denomination leaders and research personnel.

Announcement was made by the Division of Television, Radio and Film Communication of two major broadcast media campaigns for 1971 and 1972 to be conducted in cooperation with the United Presbyterian Church.

The first campaign will be a series of radio-TV spots which will illustrate the relevance of Jesus Christ as a vital life force in contemporary society. The second campaign will deal with "Survival in the Seventies."



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METHODIST NEWS ROUND-U

REHABILITATION BEGINS IN PERU

NEW YORK (UMI) — United Methodism's top relief official says emergency operations in Peru's terrible May earthquake that killed 70,000 and made 750,000 homeless are virtually over.

But that was only the beginning, as the United Methodist Committee for Overseas Relief moves into the massive rehabilitation phase, says the Rev. J. Harry Haines, New York, UMCOR executive secretary. Planned services by UMCOR, working through the ecumenical relief agency Church World Service, include "food for work" projects, repair of irrigation canals, feeding centers for mothers and children and school lunch programs.

An appeal to United Methodists for $500,000 as their share of the over-all relief-rehabilitation task has brought in $180,000 to date, Dr. Haines said, with gifts from the U. S., Finland, the Congo, Sweden, Norway, West Germany and,of course, Peru, where Methodists were asked to give the equivalent of two days' pay.

UN WORSHOPS PLANNED

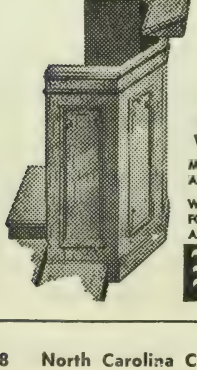
NEW YORK (UMI) — The different assumptions that people hold concerning American security and the bearin that Christian faith and ethics h upon these assumptions is the comm theme of six workshops to be he this autumn at the Church Center f the United Nations here.

Held primarily for persons involv in group or denominational leadersh the workshops will employ a labor tory method to help participants ev luate issues, encourage others to a sume responsibility and to help the help others become more proficient examining the emotional forces th influence behavior. They are sponsor by the National Council of Church s under the leadership of the Rev. Pa M. Dietterich, program director at t CCUN and a United Methodist mi ister.

PENSIONS PROGRAMS REVIEWE

CHICAGO, Ill. (UMI) — Compu techniques will make it possible about two years for the United Me odist Church to have a clear picture its responsibility for retirement benef for its 34,000 ministers, the denomin tion's General Board of Pensions w told here September 16.

The Rev. Claire C. Hoyt, general se retary of the board, said at the grou annual meeting that, while the fi figure cannot be determined acc ately now, it is already known that t present assets administered by t board are but a small percentage the total liability. In other business its annual meeting, the board review its various programs, voted a refund $100,000 to annual conferences pa cipating in the death benefit progra and credited 4 per cent earned int est and 2 per cent realized apprec tion to participating accounts.



Page

CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY

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WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO. ALBEMARLE, N. C.

'RIENDLY ATTITUDE TOWARD :HILE ASKED

NEW YORK (UMI) — U. S. missionaries of the United Methodist Church serving in Chile have asked ellow North Americans to maintain a friendly and cooperative attitude toward Chile in her new venture," now hat it appears the country may have he first democratically-elected, Marxst-oriented president in the Western emisphere.

Dr. Salvador Allende, 62-year-old eader of Chile's Socialist party, received the largest proportion of votes, 6.3 per cent, in the September 4 poplar election. However, since neither e nor his two opponents received a najority of the popular vote, the Chilan Congress has responsibility for secting the next president, in a vote cheduled for October 24.

The statement by the United Methdist missionaries was approved at a neeting in Santiago, Chile's capital. 'orecasting Dr. Allende's election by Congress, the missionaries urged the J. S. to "respect the right of self-dermination of the Chilean people."

BISHOP OPPOSES ACTION

JACKSON, Miss. (UMI) — Bishop Edward J. Pendergrass has gone on ecord opposing a recent action by the Mission Enterprise Loan and Investnent Committee (MELIC) of the Unitd Methodist Board of Missions which ave financial backing to Communications Improvement, Inc., a non-profit group which has been seeking temporary control of TV station WLBT in Jackson.

"I regret that MELIC saw fit to completely ignore my recommendations and took sides in a political contest for control of a commercial TV enterprise," the resident bishop of the Jackson Area stated. A representative of the Board of Missions visited Bishop Pendergrass in May to discuss the issue. Bishop Pendergrass recommended that the Board of Missions keep out of the legal contest for commercial television station WLBT.

"No church agency has any moral grounds for supporting one group in preference to other competing groups," the United Methodist leader said. "Administrators of the United Methodist Church in the Jackson Area carry no torch for any of these groups," he added. "Moreover," he said, "we do not believe the church should become a supporter of a competitive business enterprise."

METHODIST NEWS CAPSULES

Charles Brewster, managing editor of **new/World Outlook**, is one of four religious journalists to receive a Middle East writing fellowship from the Associated Church Press. The group will travel throughout the Middle East ,including Israel and Arab nations, to research the background of present Middle East tensions and prepare reports for the church press.

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

IF IT IS TO BE IT IS UP TO ME!!

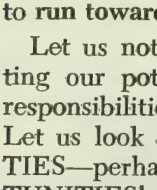
We are living at a time when the word PROBLEM is, perhaps the most overworked word in our vocabulary. "I've got a problem," we hear over and over. "I've got a problem child," many parents sadly declare.

The word PROBLEM should never be a part of the Christian's vocabulary. It is not found in the Bible—not once! The word OPPORTUNITY is. Check the Concordance.

It appears that our whole society is hung up on what it calls problems. Until these issues in life are baptized with a new name that connotes a more positive character, escape and "passing the buck" shall continue. The new word—the Christian word—is OPPORTUNITY.

OPPORTUNITY challenges and inspires courageous action. The word problem tends to depress and discourage personal involvement. It is our nature to **run from** problems and to **run toward** opportunities.

Let us not be guilty of self-destructing our potential by negating our responsibilities as thorny problems. Let us look at them as OPPORTUNITIES—perhaps thorny, but OPPORTUNITIES!


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If we have difficulties in finance let us make opportunities of them. If we have disagreements which alienate us from fellow members, make OPPORTUNITIES out of them! Nothing is beyond a solution if we look at it as an OPPORTUNITY. IF IT IS TO BE IT IS UP TO ME.

Dear God, Help us to recognize the opportunities open to us. Give us a positive attitude toward everything that challenges the best in us.

—Rev. Charles V. Bryant

ELIZABETH CITY SUB-DISTRICT MEETINGS

Cur-Cam, McBryde Church, Oct. 10:00 A. M.

Dare-Outer Banks, Hatteras Church, Oct. 6, 10:00 A.M.

Bertie-Hertford, Winton Church, Oct. 13, 10:00 A. M.

Washington-Tyrell, Creswell Church, Oct. 11, 2:30 P. M.

Perquimans-Chowan, Oak Grove, Oct. 20, 10:00 A.M.

Rev. Hank Wilkerson will be the featured speaker at all the meetings except Dare-Outer Banks. Rev. David L. Gould, pastor of Avon United Methodist Church, will be the speaker for the meeting at Hatteras Church. Rev. Mr. Wilkerson is in charge of the Circus Tent sponsored by the Ministerial Organization of the Elizabeth City District.

WOMEN'S NEWS

Western North Carolina Conference

MRS. JOHN C. WRIGHT

NEW UNIT AT BROOKS-HOWELL HOME TO BE DEDICATED

A new apartment building at Brooks-Howell Home for Retired Missionaries and Deaconesses in Asheville will be dedicated on Sunday, October 18, at P.M. in a ceremony that will attract several national executives, including Mrs. Wayne Harrington, Omaha, Nebraska, president of the Women's Division of the Board of Missions.

The apartments completed this summer have been named the Jones-Cadwallader Apartments in honor of Mrs. Charles N. Cadwallader of New Orleans, La., who contributed thousands of dollars toward the cost of the project.

At the same time the new building is presented for dedication, the first apartments completed three years ago will be named the Chandler-Burris Apartments and the Health Unit of the home will be named the Bancroft-Taylor Health Unit. The first is in honor of Mrs. E. D. Chandler, Asheville, who has been chairman of the building committee for each of the three buildings erected, and Miss Emma Burris, New York, former executive secretary of Medical Work of the National Division of the Board of Missions, under whose administration the entire project was completed. The Health Unit is named for the Bancroft-Taylor Retirement Home in New Jersey, recently closed by the National Division.

Miss Burris will deliver the main address at the dedication. Others taking part in the service include Dr. Wilson . Weldon, Nashville, Tenn., editor of **The Upper Room**, Mrs. Arthur Styron, member of the national Board of Missions, Mrs. W. Frank Redding, Jr., president of the Women's Society of the Western North Carolina Conference, Rev. W. Harold Groce, Asheville District superintendent, and Dr. Embree Blackard, former district superintendent.

Mrs. Porter Harris, Asheville, president of the Board of Directors of the Home, will preside at the service and Miss Reva McNabb, director of the home, will be the official to accept the keys of the building.

Invitations have been sent to many people throughout the conference to attend the dedication and open house at all buildings at the home after the formal ceremony.

MRS. PEARL STANLEY TO CONTINUE STUDIES

Mrs. Pearl Stanley, Church and Community Worker in Ashe County since April 1967, has asked for leave of absence from her work with the church and will continue her studies toward a sociology degree.

In a joint study made by the Program Council of the Western North Carolina Conference and the National Board of Missions Staff, a decision was made to phase out the Church and Community Work in Ashe County. The Board offered Mrs. Stanley work in four other areas, Tennessee, West Virginia, New Hampshire or Northern New York.

Mrs. Stanley is working on a college degree in order that she may become a



Mrs. Pearl Stanley

Deaconess in the United Methodist Church, and asked the Board of Missions for a leave of absence so that she might work in other employment in Ashe County while she finishes college.

"I have enjoyed serving as Churc and Community Worker for the pa 3½ years," she said. "I am very gratef for all considerations, personal kin ness and help given me. I apprecia the opportunity of association wi United Methodist leaders and lay pe sons on Conference, district and loc levels. I feel that the experience serving as Church and Communi Worker has meant much in my pe sonal enrichment and Christian grow and that from henceforth I can be more effective lay person."

Seven churches in Ashe County joi ed in a fellowship supper honori Mrs. Stanley on Sunday, Sept. 13, the Jefferson United Methodist Churc Many paid tribute to her fine work the area. Many other organizatio have expressed their appreciation her for her outstanding work . . . and the gratitude of the individu she has served is an ever wideni ripple that encircles the entire regio

She will assume her new work th fall.

Youth Sunday Held at Shiloh Methodist Church

The young people of Shiloh Methodist Church in the Burlington District conducted the Sunday School and Worship Services last Sunday, September 27. Each class was taught by a member of the MYF.

At the 11:00 A. M. service, the young people also had complete charge—they presided, read the Scripture, the responsive reading, led the prayers, occupied the choir, played the organ, did the ushering, received the offering, furnished special music, and one of their number, Scott Troxler, a senior at Weste High School, brought the morni message, "The Outstretched Han At the conclusion of his message, left the pulpit and knelt at the alt The church was well filled and pr tically everyone present came a knelt at the altar for re-dedication.

The pastor, Rev. S. J. Starnes, s that it was one of the most impr sive and inspiring services he has tended. He feels that as long as have fine dedicated young peo like these the future of the chu and religion is secure.

HERE and THERE

CUMENICITY IN PRACTICE

What strikes us as a pretty good illustration of ecumenicity in practice is he Asheville-Buncombe Cooperative hristian Ministry (ABCCM). Set up 1969 as "a cooperative endeavor of hristian churches in the Asheville rea" by May of this year thirty congregations from seven different deominations had become affiliated.

Among projects being undertaken by he ABCCM are: emergency relief, ounseling services, services to the ging, and ministry with youth. It is so concerned with promoting and ponsoring greater inter-church conct through living room dialogues, oint services of worship and other xpressions of Christian fellowship.

Each member congregation has two ymen plus its minister as representaves on an Assembly which meets very two months. There is a Board of irectors elected annually by the Assembly. Each member-church agrees to ake a quarterly contribution, but nds are also received from other ources. Something like half of the ember churches belong to the United Methodist connection.

Here is the ecumenical spirit, not kisting as a skeletal organization or as theory, but in action. It demonstrates hat Baptists, Presbyterians, Episcopaans, Congregationalists, Methodists nd many other denominations can nd will work together when there is ood reason to do so and when men ith vision and leadership get behind

---

PPORTUNITIES FOR ONTINUING EDUCATION

In a communication received last eek from Rev. John McWhorter, he mentioned something about the opportunities available to ministers for continuing education. This is a comparatively new area of concern for the United Methodist Church. It certainly makes sense in these times to assume that pastors as well as others should spend time regularly in updating their professional education. The General Conference of 1968 initiated a vigorous program of continuing education, and our two annual conferences in North Carolina are following up on this.

Brother McWhorter is chairman of a sub-committee of the Committee on Continuing Education of the WNC Conference. He points out that through this sub-committee grants of up to $100 may be received from the Continuing Education Fund of the conference. He should be contacted directly for further information about this.

He also stated that he had a number of copies of a booklet, Study Opportunities For Professional Church Workers, which lists hundreds of excellent opportunities for continuing education across the country.

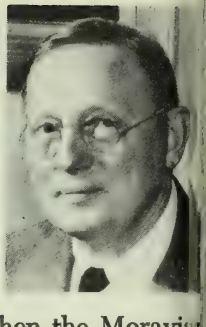
He goes on to say: "While our funds for continuing education this year are modest, we are very anxious that as many of our ministers as possible take advantage of this new situation. Who knows, this really could help our people to have better preaching and better pastors! And in these days, that's worth something, isn't it?"

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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR OCTOBER 11



NEW LIFE IN CHRIST

Background Scripture: Matthew 5:1-9; Luke 19:1-10; Romans 8:1-9; 2 Cor. 5:-17-21.

Lesson Scripture: 2 Corinthians 5:17-21; Matthew 5:3-9.

The first part of our lesson scripture is from Paul's second letter to the church at Corinth. In the New English Bible the entire section from the beginning of the letter through 6:13 is entitled "Personal Religion and the Ministry." This may mean that in order to make an effective witness all of us must have an "inner core" of personal experience. This does not necessarily mean that we have to be able to speak of this personal conviction in well-chosen words. There have been many saints within the fellowship of the faithful who perhaps lacked the gift of convincing and eloquent speech. However, they made good witnesses by their acts of love and mercy.

At the end of our last lesson we called attention to the fact that Paul used the phrase "In Christ" more than 150 times. How can we tell exactly what this expression meant to the apostle? Among other things it must have meant that Christ and His cause were the biggest things in Paul's life. What he said and what he did were outward expressions of a consuming devotion to the Lord Christ. It is reported that John Wesley, on his trip to Georgia, fell into conversation with a Moravian who asked Wesley this question: "Do you know Christ?" The reply was: "I know that he is the Savior of the world." Then the Moravi put the question again: "Yes, but you know **him?**"

In our lesson scripture we are to that one of the evidences of this "Ne Life in Christ" is that one who has s shares in the work of reconciliatio Just as "God was in Christ reconcili the world unto himself", so we wh are the ambassadors of God to th world must be "reconcilers." Who c point to a time in history when th kind of work was more needed th today? Needless to say, the ambassad is out to persuade, not to use the co pulsion of force. This does not me that all who share this task have be "super-salesman" using the late techniques of psychology. There a times when a brave and unselfish a in behalf of a person or a cause c have more influence than the be written speech. We don't rememb much of what the martyrs said, but y can never forget what they **did!**

The second selection in our Biblic material for this lesson is from t Sermon on the Mount. Some of o readers will have participated in t recent church-wide study of this gre est of all sermons. They will rec that the Beatitudes (Matthew 5:3-1 describe the traits of those who a members of the Kingdom of God. Th means they are not to be identified what they think, as much as by wh they feel and what they do. They ha the attitudes that lead them to perfo the work of mercy and love. They a

possessed by an incredible joy because they have discovered that the law of love will really work.

Looking briefly at the verses in Matthew 5:3-9 we see the following characteristics of those who live in the Kingdom (which has already come for them, though not for the whole world).

1. They are "poor in spirit", that is, they are without pride in their own righteousness. They make no claims of having arrived at spiritual perfection. They don't feel they know all the answers.

2. They are sensitive to the needs of the world. They don't "pass by on the other side." They are concerned. In this generation they are sometimes referred to by cynics as "bleeding hearts", or "do-gooders."

3. They are of a gentle spirit. Meekness means the ability to work successfully with others. They are capable of cooperation. They will inherit the earth.

4. They yearn for a good life and full life for all. They "hunger and thirst to see the right prevail." They will be filled with this loving, healthy and productive spirit. It will flow out from them to affect the lives of others.

5. They "show mercy", that is, they possess that incomparable virtue we know as compassion, which means "to suffer with."

6. They are the "pure in heart", that is, they are not "double-minded"; they don't think one way and speak another. They know, as did Plato, that "God cannot live with a lie in the soul."

7. They are peace-makers, and for this they are called "the children of God." Notice it says "peace-makers." They are the ones who live in such a way that they create a climate in which peace can live and grow. They not only believe: "live and let live" they believe more: "live and help live."

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The Bible Is Basic

by John M. Meares

The Bible is basic to our curriculum. Hosea, a contemporary of Amos and Isaiah, witnessed the personal, social, and national immorality of his time. He knew that the nations were separating into two groups, each dominated by hate and bitterness. He witnessed the injustice of the courts, the hunger of the unemployed, the sexual revolution with its denial of the Mosaic ideal, the corrupt political system, and the faithlessness of the average worshiper.

After considerable thought about the condition of his fellow men, Hosea concluded that there was one basic cause for it: "My people are destroyed for lack of knowledge (of God)." (Hosea 4:6a).

Hosea's use of the word know is significant in Christian education. To know is more than simply to get information about, it is to have intimate relationship with. Our curriculum resources seek to help adults not only know about God, but to have personal encounter and continuing relationships with him.

The invitation to relationship is disclosed in the Bible and the life of the church. In the Bible we learn of God's creative and redemptive actions. In the curriculum we seek the implications of this action for man in the whole field of relationships — God, man, nature, and history. These relationships are outlined clearly in the Bible, hence the significance of the Bible for curriculum.

We need to remind ourselves of the various vehicles by which the Word was carried. New ways of carrying t Word are offered in newer media our day. The Holy Spirit breaks wineskins—the new media are o new ways of expressing the old gosp

To say that God's revelation of hi self came to a standstill with the det mination of the books to be includ in the Bible, however, is to deny t God through Christ lives today a continues to reveal himself to man even as God spoke then, He spe to man today. As a leader in y church, give God a chance to sp through you to today's man. Ald with your Bible, study some of the derstandings of God to be found our current curriculum and other sources. You may discover so strange and wonderful words that free and help you relate to the n of history—that will make your lead ship valid.



TEACHER HONORED

Miss Eliza Mae Smith was honored S day morning, Sept. 13, *by the congre tion of First United Methodist Chu Siler City, for her forty years of ser as a worker and teacher in the Nurs Class of the church school. Rev. J. Bostick, pastor of First Church, is sh presenting an engraved silver bowl to M Smith on behalf of the membership. also was the guest of honor at a din in the Fellowship Hall following the vice.*

Letters
TO THE EDITOR

LIKES THE ADVOCATE

o the Editor:

The N. C. Christian Advocate is de-ghtful. I quote it many times. It is at p of my favorite religious publications. he new format is good.

Particularly do I want to praise Mr. oung's "The Church Was at Love Val-y." It was the theme for a Sunday eve-ng service at Anderson Street.

Thanks also for "Lines Written Beside e Ocean"; for Leroy Scott's idea of sing by hoarding life; well-written edi-rials; something good on the back cov-s; widely varied pictures; and the itin-aries of Earl Hunt and Billl Cannon—as ell as much interesting parish chit-chat!

When there is a deluge of bad news our magazine brings optimistic sunshine! hanks.

MARVIN S. KINCHEOLE, D.D.
Anderson Street UM Church
Bristol, Tennessee

ELDERLY NEED HELP

o the Editor:

In reading the Christian Advocate, I ave been "impressed" with all the money at is being spent to help "worthy uses". The last one that I read with mix-d emotions was the money spent at "Love alley" and the sign saying that "The nited Methodists Care".

Now let's look in another direction as "The United Methodists Care" angle. n elderly widow of a Methodist minister as turned down by Methodist Retire-ent Home because of her condition. Her pplication was sent in before her entry to the hospital so that it could be pro-ssed by the time she was discharged.



FINCH LECTURER

The Finch Lectures, scheduled Oct. 6 and 7 at High Point College, will be delivered by Rev. James M. Lawson, Jr., pastor of Centenary United Methodist Church of Memphis, Tenn. He is chairman of Black Methodists for Church Renewal and of the strategy committee of the Memphis chapter of the Southern Christian Leadership Council.

However, she developed bed sores in the hospital and as a result, after many skin grafts, she left the hospital unable to walk and needing trained care for the ulcered places.

I am convinced that every one is caring a great deal about today's youth, but what about the elderly in need?

Today and for the rest of her life this widow of a Methodist minister will have to remain in a nursing home. The fact that the Methodist Home was not set up to care for the ones who needed them so badly impresses me that instead of spending so much money for strangers, we should first take care of our own, especially Methodist ministers' widows.

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THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

For several weeks we have been talking about our church. The church is important in our lives. The Bible tells us that it was Jesus' custom to go to the synagogue on the Sabbath. It ought to be our custom to go to church every Sunday. The minister and the teachers help us know about God's plan for our lives. They help us learn how Jesus taught us to live. They help us discover ways that we can help people. Every church may not have bells to call us to church but the open doors invite each of us to become a part of those who are trying to follow God's plan.

On this page you will find how one little girl thinks about the church. Won't you let me know how you feel?

Aunt Cay

BILLY AND THE BELLS

"And are we going to church this morning, Grandmother?" asked Billy, who had been visiting her for nearly a week. This was Sunday morning, and Grandmother had promised that Billy might go with her to the big church on the corner, the vine-covered stone church, which they passed on the way to the stores.

Billy liked the big church. He liked the whispering vines on the walls. The little sparrows liked them, too, for always he could hear their twitt as they fluttered about. He liked t big bells in the steeple, the big be which Grandmother said would ri on Sunday to call the people church. He liked the arched doorw which seemed to invite him to co in.

"Yes, Billy, we are going to chur this morning," Grandmother answere "but you must try to remember to very quiet."

"Because is it God's house?" ask Billy.

"Because it is God's house, and b cause others there want to think abo the heavenly Father. They do not wa to be disturbed by little boys."

So Billy promised to be very st and marched along beside Gran mother to the big church.

Soon they were walking up its hi steps. There was a man at the to who shook hands with Grandmoth and said, "I am very glad to see y this morning." Billy took off his h and shook hands too. Then they we in through the arched doorway th had been inviting Billy all week. A as they walked down the thick-car eted aisle, behind the man who sho ed them where to sit, Billy heard t big bells pealing.

"Ding-dong! Come to church! Din dong! Don't be late!" they seemed say, and Billy was glad he was the

Beautiful organ music sounded as eople came to take their seats. Billy ought it said, "This is my heavenly ather's house! This is my heavenly ather's house!—and I must be very ill!" Then everyone stood up to sing song. It went like this: "Praise God om whom all blessings flow; Praise im all creatures here below." Billy as not sure just what it meant, but it ad a happy sound, and he tried to sing with the rest.

Billy wondered why all the lovely owers were there in front. He tried o think. "It is God's house—it is beause people want to make it look retty—I guess the flowers are glad o be here, too."

It was not easy to sit still all the me the minister was talking, beause Billy could not understand uch of what he said, so he leaned is head against Grandmother's arm nd did his best to keep quiet. He ould hear the sparrows outside twitering among the vines. He could see e beautiful glass windows. There ere pictures on them, made of colred glass. Billy thought how much righter those pictures were inside e church than outside, for he had oticed them yesterday as he went o the store with Grandmother. "It because I am in God's house," ought Billy.

The window nearest him was the ne he liked best, He knew the story bout that window. Mother had told im how Jesus loved little children, nd how one day, when he was busy lking to the men, some mothers rought their children to see him. Jesus ad not minded, though he was busy; stead he had been glad. Billy looked t the children in the picture, close round Jesus' knee, "I wish I could ave been one of them," he thought; ut it is almost the same being in the eavenly Father's house, I guess."

Almost before he knew it Billy was bowing his head with the rest and listening to the minister who was talking to the heavenly Father. Then the big bells were ringing again and it was time to go home. Billy shook hands at the door with the minister. "I like God's house," he said. "I want to come again."

All the way down the street the bells called after him. "Come again! Come again!" And Billy did.

Mary Odell

SOUNDS ALIKE

Some words that we use sound alike but are spelled differently and have different meanings. We only have to change one letter to make a different word. Select one word and change a letter to make a new word.

Cars travel on a — — — —.
When you went in the car, you — — — —.
A big brown animal — — — —.
To carry a load — — — —.
A story you tell is a — — — —.
The end of a horse is a — — — —.
A corridor in a school is a — — — —.
To pull a wagon is to — — — —.
The side of a dress is a — — — —.
To appear to be is to — — — —.

THE CHURCH

Heidi Celeste Warner is 7 years old and lives in Thomasville, North Carolina. Heidi says, "I think the church looks like a school. You can see it. The people make up the church. God is in the church. The church helps people."

ANSWERS FOR LAST WEEK:
School: burn; strong; eat; year. Store; Ford; Hornet; Organ; Door; Morning; Forty; Work; Tortoise; Orange; Cord; North.

CAROLINA BRIEFS

¶ William R. Henderson, WNC Conference lay leader, will be guest speaker on the Center--Pisgah Charge, Statesville District, on Laymen's Day, Oct. 11. He will speak at Pisgah at 9:45 a.m. and Center at 11 a.m.

¶ The Rev. and Mrs. Kelley R. Jones are happy to announce the birth of their son, Russell Adrian Jones, on Sept. 14. (He weighed 10 pounds and 6 ounces.) The Rev. Mr. Jones is pastor of Charwick UM Church, Charlotte.

¶ Dr. and Mrs. Morris L. Husted of Durham are planning a pre-Christmas trip to the Caribbean area. They will visit Trinidad, Barbados, Martinique, St. Vincent, Quaria and other West Indies places. They have previously made two trips to Europe. Dr. Husted is associate pastor of the Duke Memorial UM Church, Durham.

¶ Dr. DeWitt Trivette, a Methodist layman from Hickory, will speak at Central UM Church, Kings Mountain, October 11. A specialist in the Children's Clinic, he has been to Bolivia twice on medical missions.

¶ Homecoming will be celebrated at Bethany UM Church, Durham, Oct. 11. Rev. John Cline of Front Street UM Church, Burlington, and a former pastor of Bethany, will be the guest speaker. There will be dinner on the grounds following the morning service. All former pastors, members and friends are invited.

¶ Skyland UM Church, Skyland, will have homecoming Sunday, Oct. 11. Rev. Ed Houk, who served Skyland Church from 1956-61, will preach. A covered dish dinner will be served following the worship service.

¶ Epworth UM Church on the Clinto Circuit will have revival services Oc 11-15. Rev. Charles E. Sparks, pasto of Whiteville UM Church, will b guest minister.

¶ Homecoming is scheduled at Peac UM Church, Whiteville, Sunday, Oc 11. Rev. LaFon C. Vereen, executiv secretary of the N. C. Conferenc Board of Missions and Church Exter sion, will preach at 11 a.m. Followin the service a picnic lunch will be serv ed. All former members, former pa tors and friends are invited to be pre ent.

¶ Revival services were held at M Pleasant UM Church, near Tobacco ville, Sept. 13-18. Rev. Marion Fulp c Kannapolis was the guest preache Homecoming was observed Sept. 13.

¶ Rev. O. C. Loy has moved into th new parsonage on the Cid Charg His new address is Route No. Box 363A, Thomasville, N. C. 27360.

¶ Rosemary UM Church, Roanok Rapids, will observe annual Home coming Day, Sunday, Oct. 11, accord ing to the pastor, Lester P. Jackso The guest preacher at the 11 a.m service will be Rev. C. J. Andrew pastor of Hertford UM Church. M Andrews was pastor of the Rosemar Church some twenty years ago at th time the present sanctuary was bein built. All former pastors or pastor widows will be recognized during th service. The homecoming meal wi follow the morning worship service All former members of Rosemar Church are invited to attend.

¶ The District Missions Conference o the High Point District will be Oc 6 at Archdale UM Church from 7:3

) 9:30 p.m. Two of the mission study hemes for this year will be taught: How the Word Gets Around" and The Americas." Leaders for the conerence include Mrs. Roy Gladden, High Point; Mrs. Alice McLeod, High Point, the Rev. Kenneth Brown, Asheoro ,and Miss Jean Bowman of High Point. The Rev. Billy Stamey of Asheoro is district secretary of missions.

Vanceboro UM Church, Vanceboro, vill observe homecoming Sunday, Oct. 1. The Rev. A. P. Hill, a former pasor who is now at First Church, Morehead City, will preach at the 11 o'clock vorship service. All former pastors, riends and members are invited to ttend the service and the picnic to ollow. Rev. K. B. Wheeler is pastor.

Webb Avenue-Trinity United Methdist Church in Burlington will have omecoming services on Sunday, Oct. 1, at 11 a.m. The Rev. Grady L. Kinsy, a former pastor, will bring the ermon. A covered dish dinner will ollow in the church basement. The astor, Rev. Gayle Alexander, invites ll former pastors, members and riends of the church to share with hem in this experience.

Wingate UM Church, Wingate, has cheduled homecoming on Oct. 11, vith former pastor Harlan L. Creech, II, preaching at the 11 a.m. worship ervice. Rev. Mr. Creech, is at present ninister of the Fletcher United Methdist Church. All previous pastosr, ormer members, and residents of the ommunity are invited to the worship our and covered dish lunch.

Aldersgate UM Church in Chapel Hill observed its fifteenth anniversary ast Sunday. Rev. C. D. Barclift, suerintendent of the Durham District, reached at the morning worship serice.



PREACHING MISSION

Dr. Ernest A. Fitzgerald, pastor of Centenary UM Church in Winston-Salem, will be the guest preacher for the Houston Preaching Mission, which is held annually at Central UM Church, Concord. Services will be at 7:30 *each evening, October* 11-15. *Ministers of the WNC Conference have been invited to a luncheon Oct* 13, *at which Dr. Fitzgerald will speak.*

MENTAL HEALTH CENTER

(Continued from page 9)

nity groups and working with them. Training took place in the Murphy Power Board Building while remodeling was in process in the Marble Building.

Funds were obtained through the Mental Health Center to purchase supplies and building materials, and the Delta Zeta Sorority of Western Carolina University assisted in cleaning the Marble Building.

Psycho-therapy group treatment sessions were conducted for the first time in June of 1970 in the remodeled Marble Mental Health Center, and the search for additional professional staff began.

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Our Heritage— Be Proud Of It

by Horace Lee McLaurin

In 1880 Rev. W. H. Daniels wrote of Methodism, "It sweeps in the gale, glow with the fire, and speaks with the tongues of Pentecost."

Early Methodist were apostolic: nothing could stop them. They witnessed no like so many others, to gain and govern in the name of the Lord, but alway to give and to save.

Methodism, transplanted in 1760 in the new world within the hearts of a few humble emigrants who never dreamed of empire, soon became the great religious power of the land; not as one having dominion over its faith, but as a helper of its joys. Methodism never martyred a man for his opinions. Methodism arrived with no weapons other than Bibles, hymn books, disciplines, love feasts, classes and camp meetings.

The flame of Methodism grew in America in a strong-willed Irishman who built a log cabin-church in Maryland woods. In New York the flame was a young Irish German immigrant pushed into a lay pastorate by a strong-souled young Methodist woman. Up the Hudson at a fort it was a British redcoat who became the flaming soldier of Jesus Christ.

It was these apostles that struggled to build a house of worship filled with singing and praying in the hearts of men which would bring swift revival. Their faith made them invade the wilderness and face the Indians, mobs, magistrates, and evils of that day with the Gospel of Salvation. Let us thank God for so great a heritage and challenge.

The Rev. Mr. McLaurin is pastor of Fletcher's Chapel United Methodist Church, Durham.

NORTH CAROLINA
Christian Advocate

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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Oct. 8-11—Sixth National Family Life Conference, Conrad Hilton, Chicago, Ill.
Oct. 13-14—Consultation for Chairmen of Conference Commissions of Enlistment, Nashville, Tenn.
Oct. 19-20—Annual Meeting, SEJ Council, Air Host Inn, Atlanta, Ga.
Oct. 21-30—Annual Meeting, Board of Missions, Hilton Hotel, Los Angeles, Calif.
Oct. 25-28—Conference Directors of Education, Nashville, Tenn.
Oct. 28-Nov. 1—Judicial Council

NORTH CAROLINA CONFERENCE

Oct. 8—Wilmington District Pension Plan Workshop, Wesley Memorial, 7:30 p.m.
Oct. 10—Council on Children's Ministry, Methodist Building, 10 a.m.
Oct. 10—Council on Youth Ministry, Methodist Building, 9:30 a.m.
Oct. 12—Committee on Christian Educators, Methodist Bldg., 10:30 a.m.
Oct. 12—Raleigh District Pension Plan Workshop, Hayes Barton, 7:30 p.m.
Oct. 13—Fayetteville District Pension Plan Workshop, Haymount, 7:30 p.m.
Oct. 14—Board of Health and Welfare Ministries, Retirement Home, Durham, 10 a.m.
Oct. 14—Board of Trustees, High Point College, High Point
Oct. 14—Burlington District Pension Plan Workshop, Front Street, 7:30 p.m.
Oct. 15—Rocky Mount District Pension Plan Workshop, First Church, Rocky Mount 7:30 p.m.
Oct. 16—Elizabeth City District Pension Plan Workshop, First Church, Elizabeth City, 7:30 p.m.
Oct. 19—Goldsboro District Pension Plan Workshop, St. Paul Church, Goldsboro, 7:30 p.m.
Oct. 20—Sanford District Pension Plan Workshop, First Church, Rockingham, 7:30 p.m.
Oct. 20—Committee on Camps and Conferences, Methodist Building, 10 a.m.
Oct. 21—Durham District Pension Plan Workshop, Duke Memorial Church, Durham, 7:30 p.m.
Oct. 22—Greenville District Pension Plan Workshop, Jarvis Memorial Church, Greenville, 7:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Oct. 10—High Point District picnic, Camp Mount Shepherd, 11:30 a.m.
Oct. 10-11—Spiritual Enrichment, WSCS and WSG, Lake Junaluska
Oct. 15—Salisbury District Program Council, Epworth Church, Concord, 7:30 p. m.
Oct. 18—Dedication and Open House of Albemarle District parsonage.
Oct. 19—Statesville District, Camp Carolwood Board of Managers, First Church, Conover
Oct. 25—Albemarle District Local Church Leaders' Clinic, Wadesboro
Oct. 26-28—Duke Divinity School Convocation and N. C. Pastors' School, Duke University, Durham.

WHEN DO WE COP-OUT?

by J. Garland Winkler

Cop-out is an ugly, distasteful word to most of us. To most of us it brings to mind images and concepts that are distinctly un-American. The American dream has always had as its basis the concept that any man, with hard work and determination can improve himself financially and can in turn improve the society in which he lives.

Thus, for us, to cop-out implies a definite turning away from improvement of ourselves and our society. To cop-out seems to say to those of us who have not copped-out that our way of life is distasteful and unwanted. To say this about what we have struggled for all our lives is threatening and causes many of us to become extremely angry with those who seem to say this to us.

One of our favorite targets is the hippie. The hippie has undergone great criticism from us and from people who hold similar values because he has refused to engage in the kind of life we live, that is, he has refused to live a life that appears to have as its only purpose the earning of money.

Yet even this is not the crux of the matter. Not only has the hippie refused to participate in the economic system of the great American dream, but he has also refused to involve himself in improving the moral character of the nation which he so vehemently criticizes. For someone to chastise us is bad enough but for them to also refuse to do anything about it dramatically conflicts with our idea of the American as the rugged individualist —the John Wayne type.

So our judgment concerning the hippie philosophy is that it is a cop-out. The hippie has copped-out. He has refused to involve himself in bringing about a more just social order. He has refused to participate in resetting economic values. And there can be no mistake about it, the hippie is a cop-out. But at least he is honest about it. He cop-outs openly with no apology or regret.

Can we say the same thing? A cop-out does not have to be in the form of being a hippie, although many of us would like that way so no one would look too closely at us. We in our conventional clothes and middle-class homes have also participated in the cop-out.

We cop-out every time we refuse to make a definite decision concerning a moral issue in our community or nation. We cop-out every time we say "I'm sympathetic to your cause but I am in no position to help." We cop-out when we use red tape as an excuse to keep from helping someone. We cop-out when we perpetuate a system we know is immoral in the way it treats other persons. We cop-out when we hide behind our institutions instead of using them as they were originally intended—for the welfare of others.

Our middle-class cop-out of the cool suave, sophistication of meaningless committees is no less wrong or immoral than that of the hippie. Perhaps it may be worse, because our cop-out is something that make us pretend to be something we are not.

The Rev. Dr. Winkler is minister of First Church, Hendersonville.

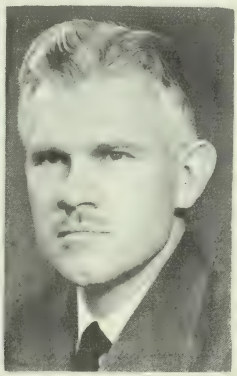
N. C. And New Zealand Churches Exchange Ministers

The Myers Park United Methodist Church, Charlotte, has entered into an exchange of ministers with the Takapuna Methodist Church, New Zealand for the next six weeks. The exchange began Sunday, Sept. 27.

For seven Sundays the Rev. Robert Thornley of Auckland will preach for the Sunday morning services at Myers Park Church and will lead a dialogue



THORNLEY



TUTTLE

group each Sunday evening. During the same period Dr. Robert G. Tuttle, minister of Myers Park, will be the exchange minister in the Takapuna Church in Auckland.

Mrs. Thornley accompanied her husband to Charlotte, and Mrs. Tuttle went to New Zealand with Dr. Tuttle. The exchanges are sponsored by the Methodist World Council, with headquarters at Lake Junaluska.

A graduate of the University of New Zealand , the Rev. Mr. Thornley has filled the office of President of the Methodist Church of New Zealand (one year), and that of President of the National Council of Churches in New Zaland (two years). Among his interests are ecumenical affairs, international and social issues, and the work of the local church.

Mrs. Thornley also is a New Zealand University graduate, with interest in inter-church action.

The Thornleys have three sons and two daughters.



RECEIVES AWARD

Chaplain (Col.) Joseph R. Andrews, Staff Chaplain, I Field Force Vietnam, receives the Legion of Merit from Lt. Gen. A. S. Collins, Jr. The presentation was made in ceremonies in Nha Trang, Sept. 18. The chaplain, a member of the WNC Conference, was reassigned from Europe to his present duty in Vietnam in June of this year. The award was made for "the outstanding performance of duty in consecutive positions of great importance," while assigned to Headquarters, U. S. Army Europe and Seventh Army from July 1957 to May 1970.

(US Army Photo)

The Coming Study Of COCU'S Plan Of Union

Even before it has commenced, we hear negative reaction to the up-coming study of the Plan of Union set forward by the Consultation on Church Union. Where this attitude is being taken it is unfortunate for several reasons.

In the first place, all that is called for is study. The General Conference, in receiving the document at St. Louis last spring, offered no evaluation of it. It did not examine it. It did not approve of it nor disapprove of it. It received the Plan of Union, and without expressing any opinion about its contents, it recommended that the United Methodist Church study it. That is all.

At this stage, anyone who makes more out of it than that is in our opinion out of line with what happened at St. Louis. If we are accurate about this, it cuts both ways. Those who imply that the Plan in its present form has the imprimature of the General Conference are, we believe, overstepping the reality of the situation. However, those who may disapprove of the Plan without having seen the document, much less having read and studied it, are certainly not following the recommendation of the General Conference.

There is a second reason why the Plan should be studied in good faith: it is before the United Methodist Church. We Methodists are a people who have at least some reputation for studying issues before making up our minds about them. To the extent that this is true about us, it is good. John Wesley was a man who set a strong precedent along this line. He went to great pains in arriving at the truth, in examining the facts, before taking a position on any important issue. We would certainly do well to emulate him in this respect.

Furthermore, we have nothing to fear from bringing proposals, theories and ideas into the open arena of truth and reality. If we are afraid to enter that arena we are in a bad way. We may need to reexamine the whole structure of our ideas and convictions.

Some of our people may fear that the higher echelons of the church wish to "steamroller" this Plan of Union through the ranks of local church membership. If any one, or any group, in the church has any such idea, it would be most unfortunate. To start with, such tactics would be a repudiation of the very concept of bona fide study and evaluation. Furthermore, we believe that such efforts would meet with the militant opposition of all fair-minded people. That kind of approach would be and should be vigorously opposed.

At this point, we have before us an important document. We have a mandate to study it and give it a fair evaluation. No one is being told that he must approve it in part or in toto. But neither ought we to reject it before becoming familiar with its proposals.

During the next several months we

will be given an opportunity to join with others in study of COCU's Plan of Union. We ardently hope that all United Methodists in North Carolina will join in this undertaking; that they will come to their own conclusions about the Plan; and that their conclusions will be properly made known and taken into account in the places where decisions are made.

Let's Move Out And Ahead!

Editor Alfred A. Knox of the **Arkansas Methodist,** in his September 24 issue, asks "Are we over-exposed to bad news?" He concludes that we are, with some supportive suggestions from Dr. Charles D. Whittle of the Board of Evangelism.

Of course, this point of view did not originate with either of the above gentlemen. The Apostle Paul lifted up the idea, for one, and flung it out in the face of trouble and disaster. Remember those memorable words in Romans 8 where Paul holds up tribulation, distress, persecution, famine, nakedness, peril and sword? He then declares "in all these things we are more than conquerors through him who loved us." He elaborates upon the theme in the succeeding verses.

But back to Knox and Whittle. They have both done us a favor by reminding us of something we should never forget: that if we are on God's side, we need not quake and quiver in fear; we need not cringe in terror; we need not give way to pessimism and dejection. In fact, to let that kind of spirit possess us is treason to Christ and a denial of the faith.

. But let Dr. Whittle say it. "The power of negative thinking is making us sick. If I were a pessimist I would say that all is lost, but I am an optimist because I believe in God. God is in the present and He is in the future." He so spoke this summer at the Jurisdictional Conference on Evangelism at Mount Sequoyah.

As Whittle warmed up to his subject he said that God had moved him to deliver this message: "Tell my people three things. Tell them: (1) We must get back into the Good News business. My people have had all the bad news they can possibly endure. (2) Tell my people that we must get back into the invitation business. It is fine to preach and teach and listen and serve, but we must invite persons to commit themselves to Jesus Christ and to follow Him. (3) Tell my people that we must get back into the prayer business. Jesus drew his strength for mission through prayer."

Having quoted Dr. Whittle by way of Dr. Knox thus far, let's go a bit further. Referring to Dr. Colin Morris's recent book entitled "Include Me Out!", Whittle declared, "Include me in. I am not fed up with the church; I am fed in the church. I know of no adequate substitute for the Church of Jesus Christ for me or my family or for society."

"We have spent ten years damning the church, talking about her failures, scolding her members, challenging her faith and burying her God."

But read further in the gospel according to Whittle: "I am growing weary of the arguments about pietism versus activism, or conservatism ver-

(Continued on page 19)

Sunday's Ceremony To Mark Whitaker's Chapel As Shrine

by William K. Quick

ENFIELD — Whitaker's Chapel, a simple, white clapboard structure which dates as a house of worship from 1740 will be recognized as a national Methodist Historic Shrine on October 11.

It was designated as the fifteenth national Methodist Shrine by the General Conference in St. Louis last April. The commemorative service is expected to draw some 300 persons, including representatives of the Southeastern Jurisdictional Commission on Archives and History. An eleven o'clock worship service will feature a sermon by Dr. John H. Ness, Jr., executive secretary of the National Commission on Archives and History. A picnic luncheon will follow this service, with the actual service of designation recognizing Whitaker's as a Shrine to follow at 2:00 p.m.

Six years ago a commemorative service marking the 136th anniversary of the founding of the North Carolina Conference of the Methodist Protestant Church saw the re-opening of the Chapel which had been closed in the mid-forties. The following year, through the generosity of the late J. Waldo Whitaker, the Chapel was restored. Under the auspices of the North Carolina Methodist Conference Historical Society regular monthly services have been held at Whitaker's. Annual homecoming services in June and Love Feasts in December have become a regular part of the worship schedule.

The host pastor for Whitaker's Chapel is the Rev. J. Edward Morrison, pastor of the West Halifax Methodist Charge.

Participants in the October 11th services include Mr. Morrison, Mayor B. D. Kimball and Mrs. R. B. Parker of Enfield, and the Rev. C. F. Grill of Scotland Neck. The presiding minister will be the Rev. William K. Quick, pastor of Trinity United Methodist Church, Durham, and president of the Conference Commission on Archives and History.

Others taking part in the day's activities include the Rev. Paul Carruth, Rocky Mount District superintendent, Dr. T. A. Collins, president of Wesleyan College, Mrs. T. Walter Tignor, a descendant of the Whitaker family, and the Rev. W. Alton Tew, pastor of Enfield Methodist Church.

The Chapel was first built as an Anglican place of worship in 1740 by John Whitaker. It became Methodist in 1776 or 1778. Bishop Francis Asbury visited the Chapel three times; the visits are recorded in his **Journal**. The Methodist "Reform Movement" was strong in Halifax Conty in the 1820's. In December, 1828, twenty-six Methodist preachers, laymen, and local preachers met in Whitaker's Chapel and organized the North Carolina Conference of the Methodist Protestant Church. This organization antedated the formation of the General Conference of the Methodist Protestant Church; it was the first Methodist Protestant Conference organized anywhere. The North Carolina Conference met in Whitaker's Chapel a total of six times. The present building was erected in 1850 and is well cared for. A cemetery dating from 1850 adjoins the church; a number of Methodist Protestant preachers are buried there. Prior to Methodis

unification in 1939, Whitaker's Chapel was regarded as the outstanding historical shrine of democratic Methodism in the United States. The present building is less than a quarter of a mile from the site where the original chapel was erected in 1740. Thus the General Conference designation came because the North Carolina Conference of the Methodist Protestant Church was organized in Whitaker's Chapel, because it was the first Methodist Protestant conference of any kind, even antedating the organization of the Methodist Protestant General Conference, because the present building has pilgrimage appeal, and because Whitaker's Chapel was long regarded as the main historical shrine of one of the branches of American Methodism which united in 1939 to form The Methodist Church.

Pamlico Parish Gets Church And Community Worker

The Section on Home Fields of the National Division of the Board of Missions of the United Methodist Church has announced the appointment of Miss Jennie Flood to serve as Church and Community Worker in the Pamlico Parish. For the past three years intense research and planning has taken place in Pamlico County, the results of which were forwarded to the National Board of Missions in New York and to various agencies of the North Carolina Conference. These results clearly indicated that the services of a Church and Community Worker were greatly needed in Pamlico County.

Miss Flood's primary responsibility will be that of coordinating church and community efforts and serving as Director of the Pamlico Community Assistance Corporation. Included in the program of the Pamlico Community Assistance Corporation is the operation of a Clothing Center; a Youth Center; a Youth Summer Recreation Program; the operation of an Information-Resource Center that provides information on and assistance in obtaining some eight hundred Federal Domestic Assistance Programs; the sponsoring of housing for low-income families, and providing assistance in the organizing of co-operatives.

Miss Flood is a native of Yulee, Fla., and a former public school teacher. She has been a worker under the National Division of the Board of Missions of the United Methodist Church since 1943 and is an ordained deaconess. She has her AB Degree in Elementary Education from Florida State University and MA Degree in Religious Education from Scarritt College. She has completed additional studies in the Field of Social Work at Candler School of Theology and Garrett Theological Seminary.

She brings with her considerable training and experience. Miss Flood has served the following appointments: as a teacher and worker in community development in Mobile, Alabama; as principal of McDonell French Mission School in Houma, Louisiana; coordinator of Church and Community Work, Church leadership training and Church community development and training of community leadership in McDowell County, West Virginia; teacher of Religion and Rural Sociology at Sue Bennett College in London, Kentucky.

(Continued on page 17)



Here are some of the ladies in their flower gardens. Blooms were still prolific. The healthy look of a wide variety of plants bespeaks the loving care with which they have been cultivated.

NO ROCKING CHAIR LADIES AT BROOKS-HOWELL!

by James C. Stokes

Some fifteen or so years ago the women of the Methodist Church decided that it was time to set up a fourth home for retired deaconesses and missionaries of the Woman's Division of Christian Service. It was at the Fourth Assembly of the Women's Society that the first funds were raised for this purpose.

Since two such homes were already located on the Pacific Coast, and one on the Atlantic, in New Jersey, it was decided to locate the new one at some inland spot. After exhaustive surveys, Asheville, N. C., was selected as the place for the new home. It was given the name Brooks-Howell in honor of two prominent leaders of Methodist women: Mrs. Frank G. Brooks, who was the current president of the Woman's Division of Christian Service; and Miss Mabel K. Howell, an Asheville resident, who as a professor of missions at Scarritt College for many years had been a great inspiration to a long and splendid line of deaconesses and missionaries.

So it came about that fourteen years ago a stately house on a five acre tract near the heart of beautiful Asheville became Brooks-Howell Home. Four years later a fine new building was ready for occupancy. It was dedicated on Nov. 5 of 1961 and immediately became the home for the 24 residents who then made up the "family". The old residence, now called Staff House, was turned over to staff personnel and for the use of guests.

Since then, as the needs arose, an additional ten-unit apartment building was constructed in 1966, and now Brooks-Howell is approaching the completion of still another addition.

This new addition to be named the Jones-Cadwallader Apartments in honor of Mrs. Charles W. Cadwallader of New Orleans, who contributed a ma

jor portion of the cost, is to be dedicated on Sunday, October 18 at 3 p.m. At the same time, the building completed in 1966 is to be named the Chandler-Burris Apartments in honor of Mrs. E. D. Chandler, of Asheville and Miss Emma Burris, former executive secretary of Medical Work of the National Division. Mrs. Chandler has been chairman of the building committee for construction of all three units which have been built.

The number of residents of the home has increased steadily until there are now eighty-one. None are under 65 years of age and some are pushing the hundred-year-mark. The average age is 77 years plus. They represent 2,927 years of glorious service as deaconesses and missionaries in this country and to the ends of the earth.

What are they doing at Brooks-Howell? Of course, they are "officially" retired, but this apparently means very little. They are an active, vivacious ,outgoing community of ladies who are very much involved in a beehive of activities in the home and far beyond its boundaries. They hold membership in thirteen of the Methodist churches of Asheville, and participate in a wide variety of religious and social service programs over a wide area.



Miss Reva McNabb became director of Brooks-Howell in 1961. *At that time it was predicted that "her delightful personality, her unselfish spirit, her sunny temperament and love of people make her especially suited for this new position." Time has substantiated this evaluation. A native of Britt, Iowa, Miss McNabb has been a teacher, director of religious education and deaconess. She was director of Frances Depauw Home in Los Angeles prior to taking her present position.*



Shown looking over a scrapbook in the library is Miss Clara Howard, who served for 41 1/2 *years in Korea. Behind her is a section of the well-filled magazine rack. The library is well furnished with books on a variety of subjects.*

Miss Reva McNabb, who has been director of the home for most of its existence, has well said: "When a deaconess or missionary retires she does not look for a rocking chair existence. She looks rather for a job in a place of need."

The types of service being rendered run all the way up and down the scale of human need. The Brooks-Howell people work in Church schools, in visitation programs, in all phases of the WSCS program—pray-

(Continued on page 26)

Gibsonville Church Has Dedication, Ground Breaking

Gibsonville United Methodists dedicated their church building and broke ground for a new parsonage Sunday, Sept. 27.

At the Service of Dedication, the Rev. J. James Miller of Charlotte preached on "The Reason for the Rocks" from Joshua 4:19-24. Dr. Julian A. Lindsey, Greensboro District superintendent, led the dedication service. Both ministers are former pastors. They were joined by the Rev. Karl H. Koestline of Clearwater, Fla., under whose leadership a building fund for the new church was begun in 1956. Mr. Koestline preached at the evening service on "Right Motive but Wrong Method," using I Chronicles 7:14 as his text.

Ground breaking for a new $40,000 parsonage was observed in the afternoon with Dr. Lindsey presiding. During Dr. Lindsey's pastorate, the Education Building was constructed. An official working program for construction of the new sanctuary was accomplished on Feb. 1, 1959, while the Rev. D. B. Alderman was pastor. Actual construction was begun Aug. 14, 1961, and the opening service was held May 6, 1962, all under the ministry of the Rev. Mr. Miller. Much of the remaining debt was paid off during the ministry of the Rev. W. W. Blanton who served from 1964-68. The debt was paid off in full in August of this year. The cost of the new sanctuary, including furnishings, amounted to $125,000.

B. C. Boyles, Jr., is the contractor for the new parsonage, which will be a two-story brick house located next



Taking part in the groundbreaking for the new parsonage are, first row, left to right Roger Duggins, president, Methodist Men; Harold Younger, chairman, Administrative Board; Mike Overman, youth representative; second row, left to right, Mrs. David Hix president, WSCS; Dr. Julian A. Lindsey, district superintendent; Jake Overman, chairman, Building Committee; Jerry Shepherd, chairman, Trustees; Jack Randolph, lay leader, and Rev. David Cowart, pastor.



Gibsonville United Methodist Church

to the church. On the second floor there will be four bedrooms and two baths. On the first floor there will be a living room, dining room, kitchen, breakfast room, study and/or bedroom with full bath, family room, and carport.

The Rev. David M. Cowart is the present pastor of the Gibsonville UM Church.

Long-Time Editor To Retire

NASHVILLE, Tenn. — Dr. Rowena Ferguson, a widely-known United Methodist journalist, will retire at the close of this year as editor of youth publications for the United Methodist Board of Education.

The Rev. Henry M. Bullock, general secretary of the Board's Division of Curriculum Resources, announced Dr. Ferguson's retirement and named as her successor the Rev. Harold L. Fair, at present associate editor of adult publications. Succeeding Mr. Fair will be the Rev. John P. Gilbert, a staff member in the department of adult publications.

Dr. Ferguson has spent all of her career as an editor of youth publications, having been for the last 12 years the executive editor of the department of youth publications in the division. She was associate editor in the department for a similar period.

"Dr. Ferguson has made one of the most significant and outstanding contributions to the United Methodist Church of any person in recent years," observed Dr. Bullock. "Her versatility as an author, her skill as an administrator and editor, and her sound judgment as a curriculum planner have brought her recognition in many circles, even beyond her own denomination."

Mr. Fair will become executive editor of youth publications January 1, continuing an editorial career in Methodist journalism that began in 1952. Mr. Gilbert, new associate editor of adult publications, is a ministerial member of the Minnesota Conference of the United Methodist Church.

Confirmation Laboratory For Burlington Area Pastors Held

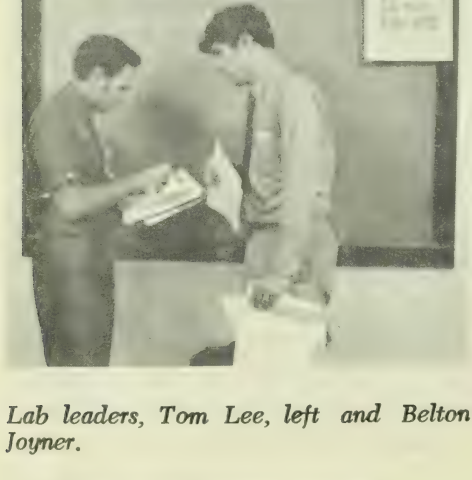
Twelve pastors from Burlington and Alamance County participated in a very successful Junior High Confirmation Education Laboratory Sept. 20-24, according to C. P. Morris, associate director—Nurture and Training, N. C. Conference Program Council. Sixteen Junior High boys and girls from several Burlington churches were enrolled for the one and one-half hour class sessions held each evening in the Davis Street United Methodist Church.

Rev. Thomas Lee, coordinator of Youth Ministries of the WNC Conference, and Rev. Belton Joyner, coordinator of Youth Ministries of the N. C. Conference, were the leaders. Rev. George Johnson, pastor of Faith United Methodist Church, served as the director, and Rev. Fred Falls, minister of education at Front Street United Methodist Church, was chairman of the planning committee.

The purpose of this laboratory enterprise was to give pastors the opportunity of planning for confirmation sessions with a confirmation class, using the new confirmation resources of the United Methodist Church; to observe and share in the leadership of the class sessions with boys and girls under the guidance of certified confirmation laboratory leaders; to evaluate those sessions; to discover ways of developing confirmation classes in their own churches, and to study in depth the meaning of baptism, confirmation and church membership.



One of three tables at supper meetings of Confirmation Laboratory.



Lab leaders, Tom Lee, left and Belton Joyner.

The pastors, who are known as leaders-in-training, were involved in sessions beginning at 3:30 p.m. and ending at 9:30 p.m. each day. They had supper with Junior High boys and girls at 6 p.m., participated in the one and one-half hour confirmation session followed by an evaluation session. These pastors are now planning to work together in teams of two to conduct confirmation sessions in their own churches.

This Confirmation Laboratory is one of many being sponsored by the Boards of Evangelism and Education and the

Program Council of the N. C. Conference over the next few years. One is now being planned for the pastors of the Rocky Mount area, January 24-28. Rev. J. Paul Carruth, district superintendent of the Rocky Mount District, and Rev. R. L. Bame, pastor of Saint James United Methodist Church of Tarboro are giving leadership in planning it. Other areas giving thought to planning such a Laboratory include Goldsboro, New Bern and Fayetteville.

Pastors interested in planning a Confirmation Laboratory in their area should get in touch with C. P. Morris, The Methodist Building, 1307 Glenwood Avenue, Raleigh, N. C. 27605.

Invitations Asked For 1976 General Conference

ATLANTA (UMI) — Are there any more bidders for the 1976 General Conference of the United Methodist Church?

If so, the commission charged with planning such conferences would welcome additional invitations from appropriate places. Such invitations must be in the commission's hands by Jan. 24, 1971.

While most of its meeting time here Sept. 24-25 was devoted to planning for the next General Conference, which will open in Atlanta April 16, 1972, the Commission on Entertainment and Program of the General Conference did hear reports from its subcommittees which have visited and conferred with leaders in three cities already bidding for the 1976 session.

Those three cities, listed in alphabetical order, are: Indianapolis, Ind., Milwaukee, Wisc., and Portland, Oregon. All three are still very much in the running and will receive further consideration when the commission meets here again February 25-26, 1971.

Meanwhile, if there are other applicants for the honor of entertaining the church's highest law-making body in 1976, the commission would be happy to hear from them.

A. G. Jefferson of Lynchburg, Va., who heads the 18-member commission, emphasized that an invitation must originate within a United Methodist group rather than solely from a civic group or a convention bureau.

"The participation of the bishop of the area, or at least his approval of the invitation, is of paramount importance," Mr. Jefferson said.

Obviously, there are many factors to be taken into account in planning for a General Conference which will have 1,000 delegates, plus other thousands of visitors and church officials. There must be adequate auditorium facilities, sufficient hotel and restaurant accommodations, and full cooperation of local church leaders.

These and other specifics are spelled out in a three-page memorandum, which the commission will gladly furnish interested communities.

Inquiries or invitations should be addressed to Mr. A. G. Jefferson, Chairman of the Commission on Entertainment and Program, Allied Arts Building, Lynchburg, Va. 24504.

Deadline for filing invitations for the 1976 General Conference has been set for Jan. 24, 1971, in order to give the commission a month to arrange on-the-scene inspection of convention facilities and contacts with local leadership before its next scheduled meeting here.

Every Church Should Have A Family Life Conference

by Pam Parrish

To say that a Family Life Conference is needed at every church, and that ours was a huge success, is an understatement.

First United Methodist Church, Waynesville, experienced a brilliant and inspiring three days with pastor-lecturer-writer-father-friend Dr. Charlie Shedd this last August 30, 31, and September 1. Dr. Shedd is the author of best-selling **Letters to Karen** (which deals with keeping love in marriage), **Letters to Philip** (on how to treat a woman), **The Stork is Dead**) (teen-age sex questions and problems), and most recently **Promises to Peter** (on bridging the gap from parent to child).

Before moving to Jekyll Island, a small island off the coast of Brunswick, Ga., Dr. Shedd was the pastor of Memorial Drive Presbyterian Church, a pastorate of 3,000. Because of the incresaing demands writing and lecturing brought, Dr. Shedd moved to Jekyll and a congregation of less than 100 where he could serve on the Christian Writers Council. His pastorate in Texas is exempliary of his other books **How to Develop a Tithing Church, How to Develop a Praying Church,** and **A Time for All Things;** Ten Affirmations for Christian Use of Time.

Charlie and Martha have five children: Philip and Karen who are now married with families; Paul, a college senior; Peter, a high school senior; and Timothy, age 12.

We invited First Baptist Church of Waynesville to be co-sponsors for this conference and an invitation was also extended to the neighboring churches of this area.

We began Sunday at 6:00 p.m. with the youth and a straightforward discussion on sex (**The Stork is Dead**). Dr. Shedd's approach was "Let's talk about what's **smart.**" As was the case in subsequent talks, Dr. Shedd began with an ice-breaking 15-20 minute talk which was followed with questions and answers. Each person was given a pencil and paper in order to submit his confidential question — no names please! This first meeting, as well as those that followed, was great — as was evidenced by the ovation Dr. Shedd received and the attendance of better than 300.

We ushered the youth out and the parents in at 8:00. The topic, of course, **Promises to Peter**—bridging the gap from parent to child. Again, a complete inspiration. Dr. Shedd received numerous calls for personal counseling which shows a real need for this man who can "hang loose" and cool himself enough to **really** help.

Monday morning was spent sharing Dr. Shedd with the junior high and high schools. The subject was sex and drugs .Here Dr. Shedd gave us some insight into his coming book which will deal with the drug problem today. We estimated over a thousand questions turned in at junior high, which again shows a true need for this kind of man's approach.

The early part of Monday afternoon was spent in personal counseling by appointments previously set up and at 3:30, he met for a general bull session

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Miss Parrish is educational assistant at First Church, Waynesville.

with interested youth who came to the church after school.

Monday evening began with a talk to married couples on husband-wife relationships. This was followed at 9:30 with an informal chat with the college students. This was held in the coffee room at a popular local restaurant. It was great and also provided immediate on-the-spot therapy for many.

We had a stewardship breakfast for church officials Tuesday morning and Dr. Shedd discussed how to turn a church on with active, dedicated members. This was truly a shot in the arm — especially for us who are professionally responsible for the work of our church.

Later in the morning Dr. Shedd talked to a group of mothers. After lunch, we cancelled an autograph party so that he could handle individual last minute counseling.

Dr. Shedd only travels seven days each month and with all of his obligations, we feel truly blessed to have had him with us. He is now in the process of writing four books. The next one to come out will deal with why kids do not use drugs. Dr. Shedd resides at 12 Captain Wylly Road, Jekyll Island, Georgia, where he is a member of the Christian Writers Council sponsored by the Lily Foundation.



PAMILCO PARISH GETS CHURCH

(Continued from page 9)

For the past nine years Miss Flood has been serving as coordinator of the Church and Community Program in Harlan County, Kentucky which consists of eight United Methodist churches. Her efforts there consisted of relating people, agencies and the church to one another so that individual and community needs could be met through mutual concern and action. Through her office in Harlan County she has promoted, shared concern and cooperated with ecumenical efforts. Her office there also served as an agency for meeting their need. She will begin her duties on October 15.

The Pamlico Parish consists of the Oriental United Methodist Charge, consisting of the following churches; Arapahoe, Oriental, Pamlico, and Reelsboro; and the Stonewall United Methodist Charge, with the following churches: Alliance, Bayboro, Stonewall, and Vandemere.

In addition to Miss Flood, other members of the Parish Staff are the Rev. H. Charles Davis, Parish Director and Minister of the Stonewall Charge; The Rev. James H. Coile, Minister of the Oriental Charge; The Rev. George Campbell, Associate Minister of the Stonewall Charge; The Rev. Ken Smith, Seminary Assistant assigned to the Oriental Charge; and Miss Yvonne Spencer, Parish Secretary.

The Pamlico Parish is located in the New Bern District of the North Carolina Conference.

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Fall Pulpit Schedule Announced For Duke Chapel

DURHAM — Two Methodist bishops, a college president, a Ford Foundation executive, and a group of Duke University theologians will occupy the Duke Chapel pulpit Sunday mornings this fall and winter, according to the schedule announced by Chaplain Howard C. Wilkinson, director of religious activities at Duke.

Bishop Earl G. Hunt, Jr. of the Charlotte Area of the United Methodist Church and his Raleigh counterpart, Bishop William R. Cannon will speak on Inaugural Sunday and on Founders Day, Oct. 18, and Dec. 13, respectively.

The Rev. Dr. Harold J. Ockenga, president of Massachuestt's Gordon College is the November 15 guest preacher.

With Chaplain Wilkinson and Dean of the Chapel James T. Cleland preaching regularly throughout the fall semester, the schedule also includes a number of Duke Divinity School faculty members as guest speakers.

The schedule follows: Oct. 11 — Dr. Samuel D. Cook, Ford Foundation, New York; Oct. 18, Bishop Hunt; Oct. 25, Chaplain Wilkinson, Nov. 1, Homecoming, Dean Cleland; Nov. 8, Parents Weekend, Rev. Dr. Thomas A. Langford, chairman of the department of religion at Duke; Nov. 15, Dr. Ockenga; Nov. 22, Thanksgiving Sunday, Rev. Dr. Franklin W. Young, director of the doctoral program in religion; Nov. 29, Dr. McMurry S. Richey, professor of theology and Christian nurture; Dec. 6, Dean Cleland; Dec. 13, Bishop Cannon; Dec. 20, Rev. Dr. Frank Baker, professor of English church history; Dec. 27, Rev. Elmer Hall, assistant chaplain to the university; Jan. 3, Rev. Dr. Harry B. Partin, assistant professor professor of religion; Jan. 10, Rev. Stephen F. Bayne, Jr., General Theological Seminary, New York; Jan. 17, Dean Cleland; Jan. 24, Chaplain Wilkinson; Jan. 31, Rev. Dr. Walter Beach, professor of Christian ethics.

Dr. Ferris To Be Finch Mission Preacher

Dr. Theodore Parker Ferris, rector since 1942 of Trinity Episcopal Church, Boston, will be the visiting preacher for the Finch Preaching Mission at Memorial United Methodist Church, Thomasville, Nov. 1-8.

Dr. Ferris has gained nationwide fame through his preaching and writing ministry and has been involved in the great movements of his denomination and of Protestantism. He is the author of nine books and wrote the exposition for the Book of the **Acts** of **the Apostles** in the **Interpreter's Bible**.

Widely known through his radio ministry, he has been a guest on the National Radio Pulpit, the Episcopal Hour, the TV Man to Man Program and during the Spring of 1970 was the Protestant Hour speaker for a period of thirteen weeks.

Dr. Ferris was a delegate to the First Assembly of the World Council of Churches, Amsterdam, Holland, 1948; and has been a delegate to five General Conventions of the Protestant Episcopal Church.

The Finch Preaching Mission originated in 1959 when Mrs. Doak Finch and the late Doak Finch set up a trust fund for its establishment. In the intervening years ministers of a variety of denominational backgrounds have served as Mission preachers. Dr. Ferris will be the first of his denomination to lead in the Preaching Mission.

JENKS NAMED FRESHMAN DEAN AT DUKE UNIVERSITY

DURHAM—A biblical historian who pecialized in Old Testament Studies nd who once held a Fulbright Fellowhip for studies in Semitic languages n Jerusalem, has been appointed Dean f Freshman at Duke University.

Prof. Alan W. Jenks, assistant professor of religion at Duke and for the ast two years assistant dean of Trinty College, will retain his administrative post in Trinity College, adding the reshman deanship to his other duties, ccording to Duke Provost John O. Blackburn.

Jenks is a graduate of the University of New Mexico, and took his bachlor of divinity degree at the Church Divinity School of the Pacific in 1959.

He holds a doctorate in theology rom Harvard University, which he reeived in 1965. The previous four ears he was a member of the Biblical listory Department faculty at nearby Vellesley College.

LET'S MOVE OUT AND AHEAD

(Continued from page 7)

us liberalism. This is about as silly s arguing about which is more imortant, to inhale or to exhale. Both re important if we are to continue to ve. Jesus was a pietist, if this means raying and studying the Scriptures. Ie was an activist, if this means to ut your faith into action. He was a beral, if this means to set free. And e was a conservative, if this means to hold on to the basic values."

So endeth the reading from a modrn translation of the Word.



LAYMEN'S DAY SPEAKER

Judge-nominee Seavy A. Carroll of Fayetteville will be the Laymen's Day speaker at Saint Luke UM Church, Laurinburg, Oct. 11. Mr. Carroll served two terms in Rhodesia as a United Methodist missionary. Lay leader at Saint Luke Church is Ralph J. Asbill, and W. M. Wells, Jr. is the pastor.

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WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

MISS BLACK SPEAKS IN HIGH POINT

Miss Mildred Black, missionary on furlough from Ganta, Liberia, spoke at the Ward Street United Methodist Church, High Point, on Sept. 20, first to the Elementary and Junior High classes, then at the 11 A.M. worship hour.

She thrilled the children as she greeted them with the Christian handshake in her native "loppa" costume.

She told of the evangelistic, industrial, medical and educational areas of Liberia. She described the beginning of the Ganta Mission, which was founded by Dr. George Harley and is a project of the Western North Carolina Conference. Dr. Harley's father was a pastor in this Conference, and once when taking money for missions, George said he did not have much money, but he could give himself. This began a glorious career in missions.

Miss Black mentioned the improvements in equipment at the station and the progress, especially in the field of adult literacy. The classes for wives of pastors in training are particularly helpful, she said. She told of her experiences in teaching English in the nursing school and of how anxious the people are to learn to speak English. She spoke of Church School classes at a leprosarium and of an emphasis throughout the mission to help parents become aware of the need to educate girl children.

She said that there are two seasons in Liberia — wet and dry! Part of her work, she said, was to assist i publishing the Ganta News, a missi paper.

— Mrs. B. H. Groce, District WS Chairman

SPEAKS AT OTHER CHURCHE

Miss Black spoke at many oth churches in the Conference during t month of September. On September the officers of the Charlotte Distr Women's Society entertained at a d ner at First United Methodist Chur Charlotte, in her honor. Mrs. W. Edmondson, district president, p sided over the after dinner sessio when Miss Black described her wo in Liberia.

SALISBURY DISTRICT EXECUTIVE MEET

A Mini-Mission Convo 1970 w planned by the Executive Committ of the Salisbury District Wome Society at a meeting held at Fi Church, China Grove.

They scheduled three area sessio each a miniature of the Mission C vo at Pfeiffer College. The first was Sept. 13 at Forest Hills Church, C cord; the second on Sept. 20 at Fi Church, Salisbury; the third on Se 27 at Jackson Park Church, Kan polis.

Mrs. John DeMarcus, district pr ident, announced that the Salisb District ranks sixth among the districts in the Conference in per ca ita giving to missions and in the nu

ber of members. She said that there are 3,257 members and the total mission pledge is $24,500 this year.

Ways of reaching women who are not members of societies or guilds were discussed and committees for the year appointed.

—Mrs. N. C. Strickland,
Dis. Ch. Public Relations

WINSTON-SALEM FORSYTH EXECUTIVE MEETING

Mrs. James Ringley, president of the Winston-Salem Forsyth District Women's Society, was hostess to the members of the executive committee recently at her home in Winston-Salem.

Plans were made to conduct two sessions of Officer Training Workshops for local officers. One was held on Sept. 10 at Maple Springs Church for local presidents, vice-presidents, chairmen of spiritual growth, missionary education and public relations. The other will be held on Oct. 15 at 7:30 P.M. at Wesley Memorial Church for local secretaries, treasurers and chairmen of Christian Social Relations, program materials and membership.

Mrs. J. T. Ingram is serving as interim chairmen of spiritual growth in the place of Mrs. Larry Wilkinson, resigned.

—Mrs. Jack Atkins, Dist. Ch. Pub. Rel.

GOOD NEWS

Dr. Wilson Weldon, editor of **The Upper Room,** will be the leader of the Spiritual Growth Retreats to be held at Lake Junaluska in October, 1971, for members of the Women's Society and Wesleyan Service Guild of the WNC Conference. Dr. Weldon writes, "I am looking forward to coming back to my people for this time."

CORRECTION

Dr. D. D. Holt, former president of Scarritt College, Nashville, Tenn., will take part on the program of the dedication of the new apartments at Brooks-Howell Home, Asheville, on October 18. Though error it was reported in last week's Women's News that Dr. Weldon would participate in the dedication.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

CONFERENCE EXECUTIVE MEETING

The fall meeting of the executive committee of the North Carolina Conference Women's Society of Christian Service was held at Highland United Methodist Church, Raleigh.

One of the highlights of the meeting was the presentation of our conference camping program presented by the Rev. Keith Glover.

Mrs. Fry presented tentative plans for our one day Annual Meeting to be held November 14, 1970 at St. Paul's United Methodist Church, Goldsboro, N. C. There will be no registration at this meeting—everyone is invited. The featured speakers will be Mrs. Carl King, and Mrs. C. H. Boyd, both members of the Board of Missions. Mrs. McGoogan will be in charge of the Pledge Service. Theme of the meeting will be "Risk and Reality."

INTEREST IN PEOPLE

You can make more friends in two months by becoming really interested

in other people, than you can in two years by trying to get other people interested in you. Which is just another way of saying that the way to make a friend is to be one.

ROBESON COUNTY CHURCH AND COMMUNITY CENTER

Rev. R. L. Mangum, director of the Robeson County Church and Communty Center, has asked me to please make the women of the N. C. Conference WSCS aware of the fact that the Center is in serious need of used clothing. They have a need for all types of clothing, but a particular need for children's clothes. Many families depend on the center for their children's school clothes.

From January 1st. through August 26, of this year the center has bee responsible for 502 families receivin 19,605 items of clothing.

Any clothing that you have may b mailed to Rev. Mr. Mangum, Rout #6, Box 505, Lumberton, N. C. 2835 or taken directly to the center in Pem broke.

ANNUAL MEETING
North Carolina Conference W.S.C.S.
St. Paul's United Methodist
Church, Goldsboro, N. C.
November 14, 1970
10:00 A. M. — 4 P. M.
Lunch served by Local Women—
No Pre-registration
Everyone Welcome

REV. AND MRS. R. M. POULK HONORED

Rev. and Mrs. Robert M. Poulk, Sr., were honored Sunday, September 27, at the church with a reception in observance of their twenty-fifth wedding anniversary. Hostesses for the occasion were members of Culbreth Memorial United Methodist Church, Fayetteville, where Mr. Poulk is pastor.

In the receiving line with the honorees were their children, Miss Patty Poulk, Steve Poulk, Fletcher Poul Mr. and Mrs. Robert M. Poulk, Jr. an Mrs. N. F. Eure, mother of Mr Poulk.

The table was covered with a whi net over taffeta cloth. Silver tape burned in five branch silver candel brum. The center branch was flanke with white pompoms, carnations an daisies and pink snapdragons flecke with silver. The four-tier cake w decorated with white scrolls, she border and pink rosebuds.

Members of Culbreth Memori United Methodist Church assisted i greeting the guests; serving the cak and punch, presiding in the gift roo registering the guests and saying goo byes.



Rev. and Mrs. Robert M. Poulk

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Lambeth Named Chairman Of Fund Drive For Black Colleges

CHARLOTTE — M. Tom Lambeth of Winston-Salem, former supervisor of the Methodist Children's Home at Winston-Salem, has been named chairman of the Race Relations Day fund drive for the Western North Carolina United Methodist Conference.

The United Methodists of western North Carolina will seek to gain $75,000 during the church year, ending May 31, 1971, for their share of a national goal of $4 million to assist 12 black colleges supported by the national denomination.

The Commission on Religion and Race for the Conference, holding its first full meeting here Sept. 25 and 26, approved the appointment of Mr. Lambeth, a leading layman of the denomination, who is a former president of the Association of Health and Welfare Agencies of the United Methodist Church. Nomination came from the Commission's Committee on Educational Loans and Scholarships.

The Rev. James E. McCallum of Charlotte is chairman for the Commission on Religion and Race, which is a part of the Conference Area of Special Ministries, headed by the Rev. James Ferree of Charlotte.

Among legislation approved by the Commission were these actions:

—Committee on Community Involvement to study the racial policies of the institutions of the Western North Carolina Conference in regard to the composition of their governing boards, their admission policies and the employment practices.

—Committee on Community Involvement to study the availability of various funds for programing in community involvement—both church and non-church.

—Programs and Convocations Committee to draw plans for training of sensitized task forces "to develop a feeling of trust in the local church setting" between members of the races who comprise the United Methodist Church in western North Carolina.

—Committee on Communication and Cooperation to secure fraternal delegates for meetings of United Methodists, C.M.E., A.M.E., and and A.M.E. Zion denominations.

—Committee on Communication and Cooperation suggested a pulpit exchange between the races which would involve the clergymen in pastoral duties beyond the guest appearance on Sunday morning.

—Executive committee to study how minority representation is handled by agencies of the Western North Carolina Conference and make recommendations during the annual meeting of the Conference, June 9-13, 1971, at Lake Junaluska.

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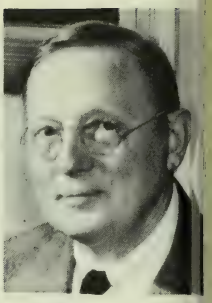
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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR OCTOBER 18



STUDYING THE BIBLE

Background Scripture: Nehemiah 8:1-8; Psalms 119:9-16; Acts 17:10-12; I Corinthians 12:31 through 14:1; 2 Timothy 1 and 2; 3:14-17.

Lesson Scripture: Psalms 119:9-16; 2 Timothy 3:14-17

This lesson is the first in a unit of five, the general theme of which is "Helps to a Maturing Faith." Besides this lesson on the study of the Bible we shall be discussing prayer, fellowship in the church, growing through worship, through giving, through training for service and through the disappointments and struggles that mark our daily existence.

A question frequently heard is this—is the Bible relevant? Nowadays it seems that everything is required to be "relevant"; but the odd thing is that most people who use the term in this way never go on to say to what this relevance applies. When this statement is heard next time, be sure to ask "Relevant to what?" The only reply you get may be a puzzled expression! Nothing can be relevant unless it is relevant to **something.** In this context the matter under consideration is whether the Bible is, or is not, relevant to human life—its meaning, its purpose and its destiny. The answer is that it is relevant in the most precise meaning of that term—that is, there is a close logical relationship between the Bible and our lives.

We can't even get started in a discussion of the Christian faith without considering the Bible. And, we might add, we can't discuss meaningfully our intellectual and cultural heritage without taking it into account. When a recent pope made the assertion that "we are all Semites" he was paying a tribute to the relevance of the Bible.

William Faulkner, in his speech accepting the Nobel Prize for literature was paying tribute to our Biblical heritage when he said of many current authors that "they have forgotten the problem of the human heart in conflict with itself which alone can make good writing because only that is worth writing about, worth the agony and the sweat." Faulkner then goes on to deplore the fact that much modern writing is "not of the hearts, but of the glands." Now the point is that the Bible **does** deal with the great questions of life, death and destiny—the things of the heart. The Psalms have been said to be "the mirror of the soul", and the same thing can be said of much of the rest of the Bible.

One cannot help wondering why the Bible is not more often read and studied. Is it because we are no longer religious people, and do not care any more for answers to the **"BIG"** questions? Or, could it be that we really care, but no longer believe the Bible has the answer to them? Or, once more, do we believe that the Bible has the answers, but we do not know how to go about finding them in it? The last statement is probably true of many

people. But do they know the present world of Biblical scholarship can help them find these answers? Never have so many good books been available for a helpful—even a revolutionary —understanding of the Book of Books. Your minister knows what these books are. He owns many of them. Ask him to help you.

Our scripture for this lesson is based on two selections, one from the Old Testament and one from the New. The 119th Psalm is the longest of all the Psalms, having a total of 176 verses, every one of which either mentions the name of God or refers to God. Its theme is love of the law, which is referred to in all but seven of its verses. We have all read expressions of sympathy for the poor Hebrews who were weighted down with mountains of legal baggage! Read and study the 119th psalm for a different view!

Our space is running out, but we must mention 2nd Timothy 3:14-17—our New Testament selection. Here we find a strong appeal to a young man to remember his religious heritage. It is interesting to observe that this young person is urged to remember both the teaching of his youth and those from whom he learned it; in this case "from your grandmother Lois and your mother Eunice" (2 Timothy 1:5).

It has been said that, in the final analysis, we "learn only from these we love." At least it is true that we learn from those who love the same things we love. A famous physicist was once asked how a physicist is made. His reply was: "Let him come and live with physicists, and learn to love physics." Could this be the way Christians are made? Let then come and live with Christians and they will come to love the things Christians love.



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IN MEMORIAM

MRS. JOHN HENRY PARRISH

Mrs. Leola Elkins Parrish, wife of the Reverend John Henry Parrish, pastor of the Calvary United Methodist Church, Fayetteville, died on Friday evening September 25, 1970. Funeral services were conducted at Calvary United Methodist Church on Sunday afternoon by Dr. Graham S. Eubank and the Reverend M. W. Warren. The burial was at Lafayette Memorial Park, Fayetteville.

Mrs. Parrish was born in Hope Mills, North Carolina on December 18, 1909, the daughter of Mr. and Mrs. Hiram Mont Elkins. The family moved to Fayetteville where she grew up and became a member of the Calvary United Methodist Church. She was married to John Henry Parrish on September 22, 1927. She leaves in addition to her husband, two sons Major Harold C. Parrish, Spokane, Washington and Billy H. Parrish, Chapel Hill, North Carolina; four grandchildren, two sisters and three brothers.

The Reverend Mr. Parrish became a minister in the North Carolina Conference of the Methodist Church in 1945. During these years Mrs. Parrish had been a wonderful wife and mother, a devout Christian, and a real friend to the many people she knew in the churches which her husband served as pastor. Brother Parrish has been a very effective minister since the beginning, but much of the credit is due Mrs. Parrish who was a very understanding wife and her commitment to her Lord and to her work with her minister husband never faltered.

She was a very cheerful person and always good company. Her works as a Christian in the home and church and community will live long in the lives of those who knew her best.

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NO ROCKING CHAIR LADIES

(Continued from page 11)

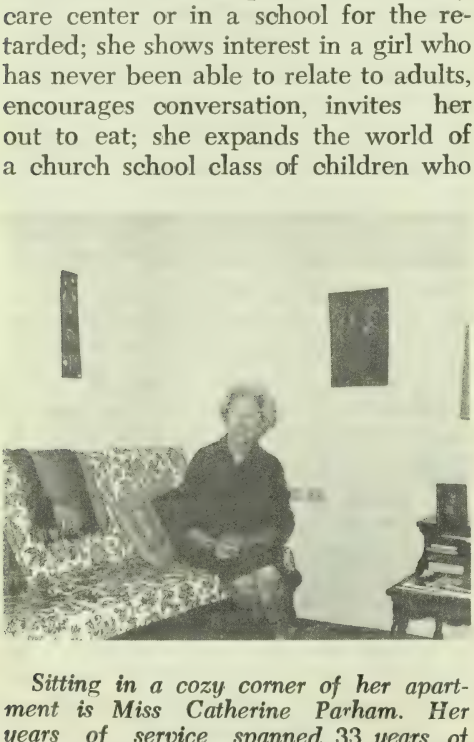
er groups, study groups, **et cetera.** They assist in office and secretarial work, in church libraries, in ecumenical programs.

Non-church involvements include work with the blind and the translation of books into Braille, tutoring of high school students, work in adult literacy programs. They give leadership in YWCA, WCTU, Red Cross, and many other service organizations.

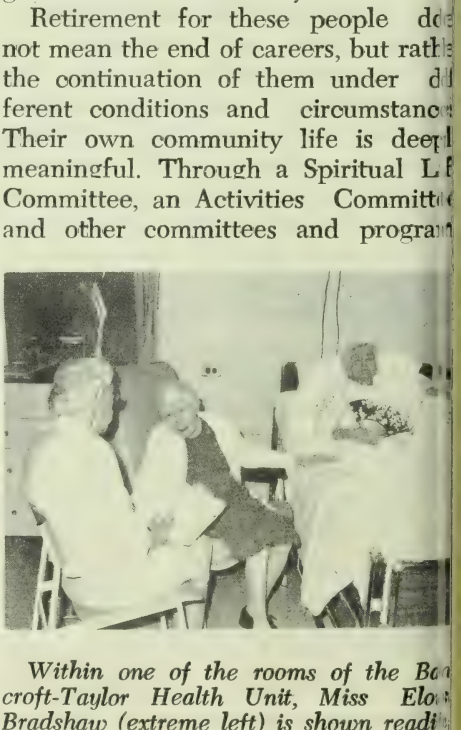
In her annual report of a year ago, Miss McNabb, in speaking of the typical resident, puts some flesh and blood on cold statistics in these words: "In a nearby school she helps the slow learners; she works part time in a day care center or in a school for the retarded; she shows interest in a girl who has never been able to relate to adults, encourages conversation, invites her out to eat; she expands the world of a church school class of children who come from an underprivileged ar she may help foreign students to lea English, or make her apartment home away from home for you people from India who work or go school in this area. Some learn Brai and transcribe books for the blind read. Some are volunteers at R Cross, at the Refugee Shop a church offices."

But these versatile ladies stay bu at home as well. They help with t "housekeeping" chores of their esta lishment. They help care for the si and the weak in the infirmary. So of them grow beautiful flowers small garden plots, and in other wa help keep the buildings and t grounds clean and lovely.

Retirement for these people d not mean the end of careers, but rat the continuation of them under d ferent conditions and circumstanc Their own community life is dee meaningful. Through a Spiritual L Committee, an Activities Committ and other committees and progra



Sitting in a cozy corner of her apartment is Miss Catherine Parham. Her years of service spanned 33 years, of which 27 were spent in the Belgian Congo. Almost all apartments are for single occupancy, and contain bedroom, living-room, combination kitchen-dining room area and bath. The living quarters are warm and liveable and reflect the personality and taste of each occupant.



Within one of the rooms of the Ba croft-Taylor Health Unit, Miss Elo Bradshaw (extreme left) is shown readi to Miss Mary Culler White who is n 95 years of age. Miss Bradshaw and M White both served in China for 42 yea Lying in the bed is Miss Anna Bell W liams, age 93. She is wearing a robe whi has just arrived from friends in Jap where she spent 40 years in missiona service.



Holding forth at the reception desk are Mrs. Esther Alexander, with 32 years service as a deaconess, and Miss Berta Engel (putting up mail), whose deaconess service covered 40 years.

they keep life at the home moving at a sprightly pace. The recreation facilities offer active games. The craft shop is a challenge to continue old hobbies or commence new ones, including painting, ceramics, basket weaving and other crafts as one's fancy may dictate. The well-stocked library and reading room is a favorite haunt.

The beauty parlor is an essential part of the establishment. Its presence



While the home is well staffed with help", the residents also lend assistance. The two helping with clean-up are Miss Esther Hulbert (35 years in Korea and Cuba) and Miss Mary Moore (23 years in the Congo).

belies any notion that these ladies are on their last legs!

Brooks-Howell is attractive with well designed buildings and attractive grounds. But its greatest asset is the spirit of those who live there, including the residents and the staff personnel.

What is the purpose of this jewel of a community? Miss McNabb has caught it when she says: "Surely its purpose is to help the residents 'live all of their lives'; to be an asset to the community; to have a happy Christian home life; and to maintain a maximum degree of health." That should be enough this side of heaven!

COCU STUDY MEETING POSTPONED

The two-conference meeting, scheduled Oct. 28-29 at Duke Memorial United Methodist Church in Durham, to study the proposed Plan of Union being offered by COCU has been postponed. The two North Carolina United Methodist bishops, Bishop William R. Cannon of the North Carolina Conference, and Bishop Earl G. Hunt, Jr., of the Western North Carolina Conference, said the meeting would probably be held in the autumn of 1971. The suggested change was made, according to the bishops, to allow time for the nine member denominations of COCU to engage in ecumenical study before the individual communions do their private study of the Plan of Union.

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THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

Have you ever tried to imagine what your life would have been like if you had lived in Palestine long ago at the time when Jesus was there? Would you have been one of his disciples, or just one in the crowds that saw him pass by? Would you have left everything to go and learn from him about God, the loving Father? Would your name have been mentioned in one of the stories of his life?

Today there are many people who just let Jesus pass by. During your whole life you will have friends and neighbors who don't see any value in going to church or learning to follow Jesus. They don't realize how important it is to let God help plan their life each day.

Each of us must answer the question, "What sort of a person am I" I hope you will choose to belong to God in a close personal way. This is a choice you have to make. You can be one of Jesus' friends, or you can just know about him and not really follow his way for life. Try to choose wisely.

Aunt Cay

A GROWING BOY

"Our Isaac is growing big," said Abraham one day to Sarah, his wife. "He can do things for himself."

"Yes," smiled Sarah proudly, as s watched her little boy playing with pet lamb. "Isaac is growing big."

"We must have a feast," said Ab ham. "We must celebrate becau Isaac is growing. We will invite the people in the other tents and ha a party."

Abraham was a rich man. He v chief of his tribe. He had led his peo from a city far across the desert to t new land. In the place they had l behind, the people worshipped t moon. "But the moon is not Go Abraham had said. "We must find land where we can worship the c true God and where the children our tribe will learn to worship hi So they had come to Canaan wh little Isaac was born. Abraham h many sheep and goats. He had cam and donkeys. He had fields of wh and barley. Sarah's tent was the m beautiful tent of the tribe. She h beautiful rugs and cushions; she h jars and bowls of brass and wood a clay.

Isaac was the only child of Abraha and Sarah, and his parents loved h dearly. They had watched him gr from a tiny baby to a bigger ba who could laugh and clap his han And now he was big enough to r and play, to feed his pet lamb a to help his mother grind the grain their bread.

"This shall be a great feast," continued Abraham. "Everything shall be of the best. Tomorrow we must begin to get ready."

What a busy time it was for Sarah and Abraham!

Sarah and her maids ground the grain for the flour very, very fine. They made it into little cakes, sweetened them with honey, and cooked them on hot stones.

Abraham killed lambs and goats and got the meat ready for roasting. The herdsmen milked the goats and camels and brought the milk to Abraham's tent in great skin bags. There were figs and good raisins and many other kinds of fruit.

At last the feast was ready. Then all the mothers and fathers and children from the other tents came to Isaac's party. They came to help Sarah and Abraham to be happy because Isaac was growing up. They all laughed and played and talked together. Then they sat down on the floor to eat. Sarah and the other women and girls and the very little boys sat in a circle by themselves. Abraham and the other men and the bigger boys sat in another circle. Isaac sat in the circle with his father. He felt big and important, for this was the first time he had ever been allowed to sit with his father and the other men on a feast day.

"I am getting big," said little Isaac proudly, and his father patted his head and everybody smiled at the sturdy little son of their chieftain.

When the feast was over and all the company had gone, Sarah put Isaac to bed, for he was a tired little boy. For a long time Sarah and Abraham watched their son sleeping quietly under the rug Sarah had woven with her own hands. They felt happy and thoughtful. They felt like talking to God. They bowed their heads and prayed.

"Thank you, God, for our little son," they said.

(Adapted.)

(continued next week)

AUTUMN

Acorns falling from the trees,
Leaves turning brown and red,
The days are growing shorter,
"It's Autumn," Mother said.

"Squirrels are hiding nuts they find,
We'll have to rake the leaves,
For soon the branches will be bare
On all the lovely trees."

RIDDLES

What goes on and on and has an eye in the middle?

Onion

What do you find only once in a room, but twice in every corner?

The letter "r"

ANSWER FOR LAST WEEK:
Road & rode; bear & bare; tale & tail; hall & haul; seam & seem.

ADD "TO"

Several words contain the word "to." Discover what they are by filling in the blanks. The clues may help you.

1. A seat — TO — —
2. A small particle — TO —
3. Part of your mouth TO — — —
4. A physician — — — TO —
5. A shop — TO — —
6. A month — — TO — — —
7. A car — — TO — — — — — —
8. An animal TO — —
9. Part of a coat — — — TO —
10. A heater — TO — —

CAROLINA BRIEFS

¶ The newly erected educational building of the Sandy Plains UM Church of Pembroke will be consecrated at the Annual Homecoming,, Sunday, Oct. 18. James K. Braboy, "S. C. Teacher of the Year" and former member of Sandy Plains, will deliver the message of the day. There will be dinner on the grounds and an afternoon "sing." Rev. Robert Mangum is pastor.

¶ Open House at the new parsonage will be held from 3 to 5 in the afternoon when Skyland UM Church has homecoming Sunday, Oct. 11. Rev. Ed Houk, a former pastor, will preach, and a covered dish luncheon will follow the morning worship service. All friends and former members are welcome.

¶ Chestnut Street UM Church, Lumberton will celebrate its 183rd Anniversary during Homecoming Sunday, Oct. 18. Rev. James H. Bailey, pastor, will preach at 11 a.m. A friendship dinner will follow in the garden of the newly-acquired church property. A coffee hour will be held from 9:00-9:45 a.m. All friends, former members, and former pastors of the church are invited to attend.

¶ The La Grange UM Church will observe homecoming Sunday, Oct. 18. The Rev. Ellis Bedsworth of New Bern, a former pastor, will preach at the 11 a.m. worship service. Following the service, dinner will be served on the church grounds. The pastor, the Rev. John T. Smith, and the congregation invite all former pastors, members and other friends to attend.

¶ Carr UM Church, Durham, will have homecoming, Sunday, Oct. 11, with the Rev. T. J. Whitehead, a former pastor, preaching at the worsh hour. Dinner will be served in t church fellowship hall. The past Rev. Robert F. Bundy. and the invi tion committee invite former membe friends, and others who have t with the church to attend.

¶ Calvary UM Church of Asheb will be host for a Lay Witness M sion team on the weekend of Oct. 25. Coordinator is W. C. (Lefty) Ho of Charlotte. In the host church, H Payne and Harris Sanders will se as co-chairmen. The Rev. Joe Dani is minister.

¶ Homecoming will be observed the Glenwood UM Church, Rockin ham, Sunday, Oct. 11. Revival servi will begin Sunday night at 7:30 a conclude on Friday night, Oct. Preacher for both the morning worsh service and the revival will be t Rev. Tommy Tyson, conference eva gelist. Dinner will be served on Su day immediately after the morni worship. All interested persons are vited to the homecoming and revi services.

¶ Homecoming will be held at Cok bury UM Church, Stedman, on Su day, Oct. 11, with the pastor, R John Roberts, preaching, at 11 a. Immediately following the worsh service, a picnic lunch will be spre on the church grounds. All form pastors, friends, and members are vited.

¶ The annual homecoming of the Ta ernacle UM Church on the Belgra Tabernacle Charge will be observ on Sunday, Oct. 18, at 11:30 a.m. T Rev. Julian W. Scott, pastor of t

ansdale-Black Creek Charge, Wil-
n, will preach. A picnic lunch will
spread following the worship ser-
e. Former pastors, members and
ends are invited.

Pleasant Garden UM Church in the
eensboro District, will have its an-
al homecoming Oct. 11. A picnic din-
r will be held following the worship
vice. Preacher at 11 a.m. and for the
ival services, to be held Sunday
ough Thursday night, will be the
v. Herbert Penry. The Rev. Mr.
nry is pastor of Mount Pleasant UM
urch, Greensboro, and district sec-
ary of evangelism. All former mini-
rs and friends are invited to the
mecoming and revival.

Mt. Sylvan UM Church, Durham,
ll be celebrating its 85th Anniver-
y on Homecoming Day, Oct. 11.
e Rev. Douglas L. Byrd, in his
enth year as minister of Mt. Sylvan,
ll preach at 11 a.m. A picnic lunch
ll follow. The Chancel Choir under
direction of J. Preston Andrews, Jr.,
ll present special music in the wor-
p service. Friends and former mem-
rs, former ministers, and visitors are
invited to join the congregation
this celebration.

Homecoming will be held at McGee
M Church, Clinton Circuit, October
with the Rev. Carl Barbee, pastor
Pittsboro UM Church, as speaker.

First UM Church, Lexington, will
ve an Adventure in Faith Oct. 16-18
th lay witnesses attending from over
southeast.

Homecoming will be observed at
rdova UM Church, Sunday, Oct.
The Rev. D. A. Clarke of Ba-
ma, a retired member of the N. C.
nference, will preach at the morn-
worship service, which will be
lowed by a picnic lunch in the Fel-



The Rev. Troy J. Barrett, pastor of Jarvis Memorial UM Church, Greenville, will preach at the homecoming service of Broadway UM Church, Sunday Oct. 11, *at* 11 *a.m. The Barretts served the Broadway, Memphis, Morris Chapel and Poplar Springs churches from* 1949-52. *The town of Broadway is observing its centennial year the week of October* 10-17.

lowship Hall. Former pastors, former members and friends of Cordova Church are invited to join the congregation in this celebration.

¶ Homecoming will be held at Camp Ground UM Church, Fayetteville, Sunday, Oct. 11. The Rev. Harvey B. Johnson, a native son of the church who is now assistant superintendent of the Methodist Retirement Home in Durham, will be the speaker. The new administrative unit, fellowship hall and kitchen are complete. The new Children's Building, including 11 classrooms, will be completed by January, 1971. Dinner will be served as a picnic on the grounds.

Bishop Earl G. Hunt, Jr., has authorized the appointment of the Rev. Frederick Anthony Robbins as pastor of the Dulins-Smith Grove Charge in the Thomasville District Oct. 1.

Charles G. Beaman, Jr.
District Supt.

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ALL THE WAY IN

by Cecil L. Heckard

A small boy returned home from a Sunday School that met simultaneously with the morning Worship Service and announced proudly to his parents: "I went into the big church this morning." "You didn't go all the way in, did you?" asked the father a little anxiously. To which the youthful adventurer answered, "Sure I did! How can you go just part way into church?"

Goethe said: "Wheresoever thou art, be wholly there." To adopt a familiar statement concerning the Christian, "It does not take much of a man to worship God, but it takes all there is of him." It is possible in a physical sense to be totally inside a house of worship, and yet only just part way in. That is why a devout and perceptive worshipper prayed: "Direct and unite my heart reverently to honor thy name." (Psalm 86) The period of preparation is to help us bring together—recollect—the scattered and fugitive elements of our personalities in concentration upon him whom we would know, enjoy, and serve.

Does this mean that we must strain and agitate ourselves, work ourselves up, as we say, in order to worship? On the contrary, we should enter quietly and, taking our places, offer silent prayer for those who minister and for all who worship, "Let me be ... in heart with those who revere ... name." (Psalm 86) To do so since ... should mean that we relax our tau... ed spirits and tense bodies in G... presence.

A widely used prayer used in pr... aration for worship that furnishes ... key whereby we can get all the ... into worship says: "O God, who m... est Thyself known in the stillm... make me to know Thy presence in ... sacred place; make me to be of ... company of those who have w... shipped here in spirit and in tr... through the voices of men, the ins... ments of praise, lift my heart to T... and make this congregation's wors... serve Thee in the world; and so ... Lord, use this worship, that leav... this place, we may go in thy stren... and in Thy joy and in thy love to t... our worship and service with ... through Jesus Christ our Lord, Am...

One valuable aid to preparation ... to realize as you enter to worship, t... in the simplest pattern of worship th... is a dual movement. There is both ... ascending and a descending mo... ment. The period of preparation, ... prelude, the call to worship, the pra... offered by the choirs and the cong... gation, the prayers, the offering ... gifts, these all represent the ascend... movement. The descending moveme... God coming down "our souls to me... includes the reading and preach... of the Word through Scripture ... sermon. When we are prepared to p... ticipate in both movements the ine... able result is that when we leave ... sanctuary we know that we have b... in "church", we have worshipped.

The Rev. Dr. Heckard is minister of First Church, Hickory.

NORTH CAROLINA
christian advocate
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STERLING SILVER MEDALS, in three sizes, have been struck to commemorate the 25th year of the United Nations. Each medal, depicting the famous statue, "Swords into Plowshares," against the U. N. facade, repeats the anniversary theme, "Peace, Justice and Progress," in the five official languages of the U. N. (See page 4 for the story of the UN at 25 by Ambassador Charles W. Yost.)

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NORTH CAROLINA
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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Oct. 19-20—Annual Meeting, SEJ Council, Air Host Inn, Atlanta, Ga.
Oct. 21-30—Annual Meeting, Board of Missions, Hilton Hotel, Los Angeles, Calif.
Oct. 25-28—Conference Directors of Education, Nashville, Tenn.
Oct. 28-Nov. 1—Judicial Council
Nov. 4-7—Christian Educators Fellowship, Sheraton Palace Hotel, San Francisco, Calif.
Nov. 6-8—SEJ Women's Societies of Christian Service and Wesleyan Service Guilds, Tupelo, Miss.
Nov. 13-15—Annual Meeting, General Board of the Laity, Chicago, Ill.

NORTH CAROLINA CONFERENCE

Oct. 15—Rocky Mount District Pension Plan Workshop, First Church, Rocky Mount 7:30 p.m.
Oct. 16—Elizabeth City District Pension Plan Workshop, First Church, Elizabeth City, 7:30 p.m.
Oct. 19—Goldsboro District Pension Plan Workshop, St. Paul Church, Goldsboro, 7:30 p.m.
Oct. 20—Sanford District Pension Plan Workshop, First Church, Rockingham, 7:30 p.m.
Oct. 20—Committee on Camps and Conferences, Methodist Building, 10 a.m.
Oct. 21—Durham District Pension Plan Workshop, Duke Memorial Church, Durham, 7:30 p.m.
Oct. 22—Greenville District Pension Plan Workshop, Jarvis Memorial Church, Greenville, 7:30 p.m.
Oct. 24—Conference Committee on Music Ministry, Methodist Bldg., 10 a.m.
Oct. 26—Bishops' Advisory Committee, Duke Endowment, 10 a.m.
Oct. 26-28—Convocation and Pastors' School, Duke University
Oct. 27—Trustees Meeting and Founder's Day, N. C. Wesleyan College, 11 A. M.
Oct. 29—Board of the Ministry, Raleigh

WESTERN NORTH CAROLINA CONFERENCE

Oct. 15—Salisbury District Program Council, Epworth Church, Concord, 7:30 p. m.
Oct. 18—Dedication and Open House of Albemarle District parsonage.
Oct. 19—Statesville District, Camp Carolwood Board of Managers, First Church, Conover
Oct. 25—Albemarle District Local Church Leaders' Clinic, Wadesboro
Oct. 25—Student Recruitment Celebration, Central Church, Asheville, 2:30
Oct. 25—Student Recruiutment Celebration, Myers Park Church, Charlotte, 2:30
Oct. 25—Student Recruitment Celebration, First Church, Lexington, 2:30
Oct. 25—Student Recruitment Celebration, Centenary Church, Winston-Salem
Oct. 25—Children's Mission Studies, Albemarle District, First Church, Wadesboro, 2:30 p.m.
Oct. 26-28—Duke Divinity School Convocation and N. C. Pastors' School, Duke University, Durham.

THE U. N. AT 25:

A Challenge To Its Members

By Ambassador Charles W. Yost
United States Representative to the United Nations

The United Nations at the age of 25 is a troubled organization, torn between disillusion and new resolve. Its mood reflects the troubles and perplexities of the family of nations which are its members and which, today as at its founding, hold the fate of the UN in their hands.

Those of us who remember the bright hopes in which the United Nations was born at the end of World War II, and the fervent determination which then prevailed "to save succeeding generations from the scourge of war," cannot fail to feel a pang of disappointment at the inadequacy of the UN to the dangers and challenges of today's world. It is little wonder that there is such a widespread inclination at the UN this year to observe the Twenty-fifth Anniversary not as a mere ceremonial affair but rather as an opportunity to strengthen and reinvigorate the organization.

To say "strengthen the UN" is easy enough; to do it is exceedingly difficult. President Truman, speaking at the signing of the Charter in San Francisco 25 years ago, put his finger on the problem when he said:

"We all have to recognize—no matter how great our strength—that we must deny ourselves the license to do always as we please. . . . That is the price which each nation will have to pay for world peace. Unless we are all willing to pay that price, no organization for world peace can accomplish its purpose."

Any review of the history of the United Nations during its first quarter century will confirm this truth. Its successes have been achieved precisely in those situations where the members most directly involved found the will to limit their individual freedom of action and to act together in support of the Charter.

When this common will was manifest, many important good results have been achieved. The UN provided the framework for a successful collective resistance to aggression against South Korea. Three times it helped to halt war in the Middle East and twice between India and Pakistan. It prevented the breakup of the Congo and thus averted a big-power clash in the heart of Africa. It has checked civil strife in Cyprus, where a UN peace force still stands guard today. In facing these emergencies the UN has assembled the first peacekeeping forces —the famous "blue helmets" — ever to fly the colors of a world organization. The presence of these impartial forces, and of UN observers along disputed borders, has done much to calm explosive situations and to keep local conflicts from mushrooming into dangerous confrontations between the major powers.

Much also has been accomplished in the cause of peace through the use of the UN as a center of quiet diplomacy

At least twice, in the Berlin blockade of 1950 and the Cuban missile crisis of 1962, discussions on the neutral ground of the UN have helped to avert a direct collision between the superpowers. Along with the occasionally bitter UN debates there is a constant flow of diplomatic exchange, often with the quiet and indispensable help of the Secretary General. In numerous cases this process has led to peacefully negotiated settlements of dangerous issues — including those over Trieste, West Iran, Alto Adige or South Tyrol, and, this past spring, over the island of Bahrein in the Persian Gulf.

By the same token, where key states were not willing to cooperate, the UN has experienced its most massive frustrations and tragic failures. It has been unable to contribute to peace in Vietnam, where two of the parties, North Vietnam and Communist China, oppose any UN involvement. In the Nigerian civil war the UN, by the wish of the African nations, was limited to supplying humanitarian relief. Against the Soviet Union's forcible suppression of dissent in Hungary and Czechoslovakia, neither the UN nor any of its leading members was prepared to go beyond debate and condemnation. And time after time in the Middle East, the UN's most painstaking efforts for peace have come to nothing because the parties to the conflict still cannot bring themselves to compromise their mutually incompatible aims.

A similar tale of mingled success and failure can be told of the UN's efforts in other spheres. It has helped to launch the most significant arms control agreements thus far negotiated—but arms races, both nuclear and conventional, still consume a tenth of the world's resources. It proclaimed a United Nations Development Decade in the 1960's and is about to proclaim a second; but the gulf between rich and poor nations still widens. It has championed human rights, nonracialism, and self-determination for colonial territories, and has welcomed 57 new members from the former colonial world; but the fulfillment of all these high principles remains a distant hope in parts of the world, notably in Southern Africa.

In less turbulent and fast-moving times, such a mixed record might be acceptable. Today it is not. The rush of technology, of transport and communications and push-button nuclear weapons, has made the phrase "one world" a daily reality for better or for worse. It is little wonder that so much heed has been paid to U Thant's famous warning a year ago, that the powers of the earth ". . . . have perhaps 10 years left in which to subordinate their ancient quarrels and launch a global partnership to curb the arms race, to improve the human environment, to defuse the population explosion, and to supply the required momentum to world development efforts."

The time seems to be fast approaching when all of us, the entire family of man, if we do not want to die together, must nerve ourselves to make the hard choices, even the unprecedented choices, that will enable us to live together.

There are those who argue that among these hard choices will be the amending of the United Nations Charter to confer on it the power to enforce its decisions. In the present state of evolution of world opinion such a step would hardly be possible; but neither is it necessary. For in the present Charter there is very great strength—if only the members will make use of it. The frailty of the UN arises less from the defects of the Charter than

(Continued on page 26)

EDITORIALS . . .

Our Best Hope For World Peace

World Order Sunday, October 18, has been set up within the United Methodist Church to emphasize the critical importance of strengthening the peace-keeping capabilities of the world. It is no accident that this annual observance comes on the Sunday before October 24. This latter date is the anniversary of the establishment of the United Nations organization in 1945.

At that time, in San Francisco, fifty-one nations of the world signed the charter affirming their determination to work together for world peace. Now, twenty-five years later, the number of member nations has more than doubled. During this quarter-century interlude there have been no world-wide wars, and numerous peace-keeping operations have been maintained.

The U.N. has worked valiantly to maintain peace, to negotiate differences, and to provide personnel for the maintenance of peace. But it has done much more than this. It has sponsored vast programs concerned with health and education; with economic and social betterment; with the elimination of ignorance and prejudice. Its budget has grown from about $50 million to well over half a billion dollars a year.

Of course, the U. N. is far fro perfect, and its record is marred l numerous failures. But its first twent five years have also been replete wi many distinguished successes. It h sponsored successful peace-keepi endeavors in Greece, Indonesia, Kas mir, Korea, Lebanon, Congo, We Irian, Yemen, and Cyprus, to name few.

It has waged a successful war again disease, hunger and ignorance places where these blights were e demic if not epidemic. Peace continu to be precarious; and disease, hung and ignorance continue to thrive many places. The task of building safe, sane and prosperous world is a most too great to contemplate.

This is all the more reason, we b lieve, why the U. N. should get o warm support rather than our co shoulder. It needs to be more unive sally recognized. Some of its structur need to be reorganized alo more democratic lines. Its military police powers need to be great strengthened. It needs better financi undergirding. But for here and now is our best hope for lasting wor peace and international order.

What About Chain Letters?

The chain letter fever seems to be making its rounds again. We had hoped that it would quickly die out, but there is evidence that it is persisting.

One such letter being circulated bears this opening caption: "Do y need an immediate $8,000 for yo church, your organization project personal ministry?" It continues, "A would you like to have (it), with

obligation, no protracted fund-raising campaigns, no bond program or high interest rates? What minister does not need $8,000.00 for a worthy project? And certainly, any minister would be willing to contribute $1.00 to the ministry of another man if this investment would bless his own ministry."

The letter describes the plan, and at the bottom it carries the names of four ministers. Here is the way the plan works: the recipient of the letter is to send $1 to the minister listed at the top; he then makes twenty copies of the letter, removing the top name from the list of four names and adding his own name as the fourth one. He mails the twenty copies to twenty "friends." After that all he has to do is wait for the dollar bills to come rolling in.

The originator of this particular project, according to the letter, is a "promoter" in Knoxville, Tenn., who admits that he received $7,330.00 from his first chain. After this success, he sent out three more chains and averaged $7,000 each. This was done, we are told, for the benefit of his church.

The letter states, "There is no gambling or fraud involved." But the facts would seem to belie this statement. Seven or eight thousand dollars for $1?! And nothing wrong about it? We can see plenty wrong about it! Moreover, the postal authorities can see plenty wrong about it.

Here is a recent statement from the General Counsel of the U. S. Post Office: "Chain letters which request money, bonds, books, or other items of value, and promise a substantial return to the remitter which is dependent upon the activities of those who follow in the chain, are regarded as nonmailable under the postal lottery and fraud laws."

The mailing of this type of chain letter is, according to the above, clearly fraudulent and illegal—in spite of what the letter says. But beyond this, what can be said about ministers who engage in this type of nefarious business? All that we can say is that they must have a high propensity for rationalization, and a low sensitivity on ethical issues.

We do not know personally of any Methodist minister or layman in North Carolina who is a party to this fraudulent chain letter scheme. But if there are such, we urge that in the light of the above information they stop the chain forthwith. Even the best of good ends cannot be used to justify wrong means.

What Suasion Can Do

Recent statistics indicate that since 1966 more than 13 million of our people have kicked the smoking habit.

We believe that this has largely come about because of the way in which all communications media and vast governmental resources have have been thrown into an effort to get at facts and then to convey them to the general public.

We would like to see the same efforts go into a nationwide campaign to bring out the facts about beverage alcohol. Just the facts, without distortion or concealment. There are signs that we are moving, if timidly, in this direction.

Whatever the issues may be, holding up truth and fact to the light of day, for all to see, is our most potent weapon. Liquor has too long moved among us protected by a strange aura of immunity. It deserves the same kind of scrutiny that tobacco has received in recent years.

PLANS MADE FOR 1972 GENERAL CONFERENCE

ATLANTA (UMI) — Plans for the United Methodist Church's 1972 General Conference were advanced during a busy session of its Commission on Entertainment and Program here Sept. 24-25.

The 18-member commission approved several program features of the 1972 Conference, named leaders to various posts and conferred at length with a large hard-working local committee.

A. G. Jefferson, Lynchburg, Va., presided at the two-day meeting, which also heard reports on the 1970 special session of the General Conference in St. Louis and considered invitations from three cities desiring to entertain the 1976 General Conference.

With the 1972 General Conference only about 18 months in the future, the general commission spent one morning in a briefing session with the Atlanta committee, which has as its chairman and executive director, the Rev. Gene Carroll.

Bishop John Owen Smith of the Atlanta Area greeted the joint gathering, emphasizing the significance of their service in planning for the conference.

The conference is scheduled for April 16-30, 1972, in Atlanta's Civic Center Exhibit Hall, with legislative committees and some related groups meeting in nearby hotels and churches.

The general commission approved plans for two special evening programs —a dramatic "Georgia Night" presentation and a World Methodist Night. The latter program will probably include recognition of overseas delegates, fraternal delegates, representatives from British Methodism and oth features.

Dr. J. Wesley Hole of Los Angel a long-time member of the comm sion, was present in his new role secretary of the General Conferenc The commission voted to send gree ings to Dr. Charles D. White and e press appreciation for his services General Conference secretary.

John D. Proctor, Nashville, ne president and publisher of the Met odist Publishing House, was nam publisher of the 1972 **Daily Christi Advocate**, which contains the full re ord of General Conference proceed ings. The Rev. Dr. Ewing T. Wayla Park Ridge, Ill., was renamed editor the **Daily Christian Advocate**, a po in which he has served since 1964. D Wayland is editorial director of ge eral church periodicals.

Dr. Carlton R. Young will ag serve as director of music for t conference. Dr. Young is a profess in Perkins School of Theology, So thern Methodist University, Dall and editor of the Methodist Hymn

The commission expressed its a proval of the Methodist Publishi House's plan to include an insert several Spanish hymn texts in t hymnals to be used at the Atlan Conference as a service to Spanis speaking delegates and guests. T hymns will be selected from a ne hymnal now being edited for Spanis speaking people.

Dr. R. Bryan Brawner of Evanst Ill., general secretary and treasurer the Council on World Service and I nance, reported on the 1970 Gene Conference, indicating that expens of holding that meeting will run cl to $600,000.

COCU STUDY POSTPONED

The training in the Western North Carolina Conference for district leaders who will head the Consultation on Church Union (COCU) study, scheduled Nov. 23 and 24 in High Point has been postponed, according to the Rev. James Ferree of Charlotte, director of the Area of Special Ministries for the Conference.

However, the Rev. Mr. Ferree said the planned meeting of the Commission on Ecumenical Affairs of the WNC Conference, set Oct. 28 in the Graduate Center Dining Room of Duke University, is still to be held.

That 12:30-2:30 p.m. meeting, with Mrs. Leslie Barnhardt of Charlotte as chairman, will feature Dr. John H. Satterwhite as speaker. He is from Wesley Theological Seminary and will present a paper on "Our Common Heritage: Factors that Divide Us and Steps to Unite Us."

The two-conference study scheduled Oct. 28-29 in Durham has also been postponed and will probably be held in the autumn of 1971.

The change in plans is being made made to allow time for interdenominational study before the denominational studies of the Proposed Plan of Union are made.

The Consultation on Church Union, which nationally is seeking to form a major Protestant church to be called the Church of Christ Uniting, has as participants:

The United Methodist Church, the AME Zion Church, the AME Church, the CME Church, the Episcopal Church, the Presbyterian Church in the U. S., the United Presbyterian Church in the U. S. A., the United Church of Christ, and the Christian Church (Disciples of Christ).

BREVARD COLLEGE GIVEN $100,000 FOR SCHOLARSHIPS

BREVARD—Mr. Allen H. Sims of Gastonia, chairman of the Board of Trustees of Brevard College, announced at the conclusion of the fall meeting of the trustees that Edwin L. Jones and his wife Annabel Lambeth Jones of Charlotte, had given Brevard College $100,000 for a Scholarship Endowment Fund. The earnings from this fund will be available for scholarships for students who have a need for assistance to attend the college. Luther H. Lawing of the college staff will administer the endowment fund.

Jones is a former chairman of the Board of Trustees of Brevard College and is chairman of the Board of Directors of J. A. Jones Construction Company. Since 1942 he has been a vigorous supporter of Brevard College.

In response to Mr. and Mrs. Jones' gift, the Board of Trustees pledged to raise an additional $200,000 in the near future for the general endowment of Brevard College.

Brevard College President Robert A. Davis stated: "This scholarship endowment will greatly strengthen the ability of Brevard College to meet the growing need of our students for financial assistance to attend college. I am very grateful for Mr. and Mrs. Jones' thoughtful concern for our current student generation."

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Duke Convocation, Pastors' School to Feature Outstanding Speakers

United Methodist ministers from across North Carolina will gather at Duke University October 26-28 for the Divinity School Convocation and North Carolina Pastors' School.

Dr. C. Eric Lincoln of New York City's Union Theological Seminary will deliver the four James A. Gray Lectures. Author of a number of recent books on black history and the Negro heritage in America, Dr. Lincoln is professor of sociology and religion at the Manhattan institution. He will speak on "The Black Church and Black Theology."

The 1970 Convocation Preacher will be the Bishop James Armstrong of the Dakotas Area of the United Methodist Church, who has the reputation of speaking from deep personal involvement in social and political issues of the day. He will preach on "The Church and Middle America," "The Church and Revolution," and "The Church and Authentic Ministry."

Dr. Richard W. Cain, minister of the First United Methodist Church, Phoenix, Ariz., has been chosen as the Frank S. Hickman Lecturer. A leade in United Methodist and ecumenica affairs, he will explore the topic "On Perspective: The Misery and Majest of Ministry," from the standpoint o the present and the future.

This year's Alumni Lecturer is Dr Claude R. Collins, conference pro gram director of the West Virgini Conference, and a 1939 graduate o the Duke Divinity School.

The two North Carolina bishops wil join Bishop Armstrong on the pro gram. Bishop Earl G. Hunt, Jr., of th Charlotte Area will led the Bishop' Hour as the opening event of th Convocation on Monday afternoon Oct. 26. He and Bishop William R Cannon of the Raleigh Area will b on the Bishops' Panel Tuesday after noon.

The program is sponsored jointly by The Divinity School of Duke Uni versity, The North Carolina Pastors School, and The Department of Mini sterial Education of The United Meth odist Church, General Board of Edu cation.

Bishop Deplores "National Religion"

LEESBURG, Fla. — Many Americans are putting love of country ahead of love of God, a United Methodist bishop said here.

"This national religion has its altar and on that altar stands the cross and the flag, but the flag stands just a bit taller," said Bishop James Armstrong, Aberdeen, South Dakota.

Bishop Armstrong, a former Florida and Indiana pastor who at 45 is his church's youngest bishop, administers the Dakotas episcopal area of the United Methodist Church.

He spoke here Oct. 2-4 at a weekend retreat of more than 500 Florida United Methodist laymen, held at the church's youth camp.

"Love of country sometimes blocks our view of Jesus Christ," Bishop Armstrong warned.

"More and more Americans are worshipping at the shrine of God and country, paying lip service to the universal fatherhood of God and yet bowing down before regional, sectional and nationalistic idols.

"Many of them feel that the flag's demands are more exacting and more legitimate than the demands of the Christian cross."

He said "this national religion has its own social gospel which considers collective security more important than individual freedom, stability more important than justice, and, when taken out of context, views the Bill of Rights and the Declaration of Independence as dangerous, if not subversive, doctrines."

Some of these same people, he said, "who used to turn purple at the mention of the names of Franklin D. Roosevelt and John F. Kennedy now insist that the first commandment is 'Thou shalt support the President.'"

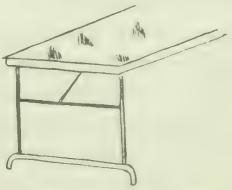
The church is also "often guilty of blocking our view of Christ," Bishop Armstrong said.

"We play too many ecclestical numbers games based on bigger budgets and how many members are on church rolls while ignoring people who have searching questions of 'why' and 'what for' in dealing with the problems of life."

For the real Christian, "Jesus Christ means more than either church or country because he knows that both church and country are under God's continuing judgment," he said.

"To live for Christ is to respond to him and let the chips fall where they will."






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THE SILENT MINORITY

by J. Clay Madison

In the recent Coaching Conference held at A & T University, the opening session was used to launch what we hope will be a Conference-wide study on "Racism and Social Revolution," a study which was adopted as one of our priorities by the recent Western North Carolina Annual Conference. In this opening session an attempt was made to produce an honest confrontation between the two races within the context of Christian acceptance and mutual goodwill, the assumption being that honest dialogue must precede the understanding and appreciation necessary for the building of bettter race relations and for the achievement of social justice.

The format by which we sought to achieve this confrontation was as follows:

Two task forces, one black and the other white, were asked to present each a thirty-minute position paper on "Racism and Social Revolution," speaking especially of white racism and the black response to it. They were asked to be brutally frank as each presented its own point of view. Those chosen to serve on these two task forces are among the finest leaders of our Annual Conference — educators, professional people and dedicated church men and women. A panel of reactors made up of six college students was given the responsibility of reacting to the position papers after they had been pr sented. These college students we chosen from leaders at A & T Unive sity, Bennett College, Greensboro Co lege and High Point College. Th were among the more articulate an thoughtful young people on our co lege campuses today. After the pre entation of the position papers and t statements by the college studen the entire audience was given an o portunity to enter into the dialogu in their effort to clarify issues and find those points at which there basic disagreement between the bla and white members of the Unite Methodist Church, and to expo where possible instances of injustice treatment and a lack of Christian fe lowship and community within wh should be the true fellowship of t church.

The two position papers were car fully prepared and well presente The young people were thoughtful an penetrating in their insights. Insof as time permitted, the members of t audience consisting of nearly thr hundred people, were free and open their participation, but the anticipate confrontation didn't really come o There were no eyeball-to-eyeb arguments as some of us had anticip ted. Many have expressed the feelin that perhaps the members of the ta forces, particularly of the black ta force, were just too polite to tell it li it is. The young people in their r action rather critically pointed out t likeness of the two position pape To them it was evidence of a lack honesty or of courage. But reall should that be the conclusion? I dou it. Oh, to be sure, the members of t two task forces were not trying to o fend each other or to offend the au ience, but I am confident that th would deny that they sought to eva the real issues. Rather, as they fac

Dr. Madison is director of the WNC Conference Program Council.

the real issues, they found themselves to be in fundamental agreement. The time has come in our history when people—certainly thoughtful people and people who read — know that the American Negro has not been given an equal opportunity with the whites. The long era of slavery and the post-slavery social developments have left a whole array of attitudes and assumptions defined as "Racism," which cannot be justified as Christian, democratic, or scientifically sound. Many of us are agreed that the injustices of society must be corrected now, and that tomorrow may be too late. At the same time, most of us realize that this issue is so complex that no one has all the answers. While no one knows all the answers, every dedicated Christian surely knows that while we await the discovery of the truth, we must act upon the truths which we already have. We must accept and utilize the partial answers which are already available to us.

What does this say to us? It says that there is a large segment of people within our society, and certainly within the Christian church, made up of both black and white, who are in fundamental agreement concerning the problems before us having to do with human relationships. Maybe this segment still represents a minority but it is a much larger minority than most people realize. It is not recognized because it has been silent. Members of this minority have not been aware of their kinship with each other because their basic assumptions and commitments have not been articulated clearly and stated positively. We have been so obsessed with our problems and have given so much emphasis to our points of difference that we have lost sight of large areas of understanding, concern and commitment which we share in common.

The members of this minority recognize and take seriously the wrongs of the past, but they also realize that the mistakes of history can never be completely corrected. A broken bone may heal but that does not wipe out the memory of the suffering which preceded the healing. Every day we move on to a new set of circumstances. The problems of "NOW" demand the best we can do and give. The mistakes of yesterday are not nearly so important as the need for correcting the injustices of today. The need for equal educational opportunities, the need for equal opportunities of employment, the right of all citizens alike to participate in the political process, the right of one man as well as any other to live where he can afford to buy or rent a home, the need for an inclusive fellowship within the church, giving each person a right to belong, to participate, to be appointed or elected to positions, to serve without regard to their race or color—these are problems which cry out for our attention today. Regardless of who is to blame for these problems existing, regardless of what the past has been, it is the solution of such problems now that really matters.

Most honest and thoughtful people are aware of these needs, but they are also aware that black people cannot solve them by themselves and neither can white people solve them by themselves. This must be a cooperative effort in which each individual and each group of individuals working together with common commitments seek to achieve that balance of justice and opportunity which Christian democracy demands. The point I am trying to make is that people who honestly want to live in a relationship of Christian goodwill toward all people, who want justice for all, are much closer to each other regardless of race than they are

(*Continued on page 27*)

FROM AIR TO SEA

by William R. Cannon

I was in Zurich, Switzerland, on Sunday, September 6, the day the four planes, Pan Am, TWA, Swiss Air, and El Al, were simultaneously hijacked, all on their way to New York. Immediately on arrival in Cairo, the Pan Am Jumbo Jet was blown up. El Al escaped. The other two planes, joined a day or two later by a BOAC plane, were blown up the following Saturday on their landing site in the Jordanian desert.

I did not hear about the Sunday hijackings on the day they took place, though one of the planes had taken off from the Zurich airport. Later, the next day, I was seated beside a Swiss veterinarian on a street car, and he casually brought up the subject. I thought that the hijackings were typical of those that had been happening back home and in some of the Iron Curtain countries and did not pursue the subject. It was not until Tuesday on the flight from Zurich to Vienna that I got the international edition of the New York Herald Tribune and learned that these hijackings were a new development, carefully planned and skillfully executed, in which the lives of innocent people were made pawns on the chessboard of political goals and nationalistic aspirations. I realized that there is no longer a neutral territory in the world. If war ever breaks out anywhere, its extent and effects are not confined to the place of its origin but are felt among places and persons that have no responsible relationship to the struggle at all but none the less can be made potential factors in its resolution.

Hostages and ransom demands are not new in warfare. King Louis IX of France was captured and held for ransom by the Moslems (Arabs then as now) during the Crusades of the thirteenth century. But Louis had invaded North Africa, had fought across Egypt, and was endangering the Moslem control of the Holy Land. At least he had gone to them and put himself in jeopardy. They had not come to France after him.

What the Arab terrorists and guerillas did on Sunday, September 6, might become a precedent. People not strong enough to effect their will in ordinary methods of warfare could none the less accomplish their goals in unconventional ways outside the sphere of battle. What if other disgruntled peoples decided to employ the plan? Anybody dissatisfied with the policies of the United States could strike with just a very few specially trained guerillas her air traffic in every part of the world.

Necessity is the mother of invention. Sooner or later the genius of the human spirit will come up with a method to control air piracy as it did sea piracy a few centuries ago. But until that happens many people will suffer, and perhaps die, under its ruthless sway.

I decided to travel by train from Vienna to Stuttgart, Germany. Then, I cut short my trip abroad by three days and delayed my arrival in New York by two days in order to substitute five days at sea for one day in the air. It was not that I like the sea that much. It was not that I especially needed the rest of a boat trip in order to cope with

This is the first of a series of articles by Bishop Cannon related to his travels in Europe. The others will appear over the next several weeks.

my work at home. It was simply a matter of ordinary precaution. I am not a Presbyterian. I am a Methodist. I believe in free will and that God helps those who help themselves.

The trip from Southampton to New York was by a French liner. The French are noted for their cuisine. But in September the sea can be rough and ugly. It was on this trip. I guess this was the penance I was required to pay. On Monday, the day I was due back in New York, I listened to the news over the ship's wireless. My plane had arrived safely. That made me disgusted with myself that I had changed plans. I still had two more nights and another full day at sea.

Early Wednesday we made our way into New York harbor. This was my first trans-Atlantic crossing by ship since 1953 and my first entrance by ship into New York harbor since 1950—twenty years ago.

It was still dark as we made our approach. I got up to see the Statue of Liberty lighted. The lights were not bright as I had expected. Indeed, they looked dim and flickering in the distance, almost as if they might go out. I thought this could be a parable. Liberty is no guarantee. The Declaration of Independence and the Constitution assert that it is an individual right. But even so, history, especially contemporary history, has not guaranteed it. There are more people in the world today without personal liberty than there are those who enjoy it. It cannot be preserved by license, by acts of violence, by unjust pressure and disruption of social functions by disgruntled groups. Its sole guarantee is moral discipline and spiritual rectitude. If the lights on the Statue of Liberty go out, then we will have put them out by complacency and self-indulgence. If they continue to shine and give encouragement and hope to the rest of mankind, then we will have refuelled them by hard work, concern for the legitimate needs of others, faith in God, and Christian love which God alone can engender.

ELEVEN PFEIFFER GRADUATES HONORED

MISENHEIMER — Eleven Pfeiffer College alumni have been selected for inclusion in the 1970 edition of "Outstanding Young Men of America." Chosen for the publication on the basis of their community and career achievements, they include the following:

Kenneth Goodson, Albemarle saving and loan executive, son of Bishop Kenneth Goodson; Joe Kluttz, Jr., Albemarle insurance executive; Robert Chamberlain, Atlantic City, insurance executive; William Edward Hughes, Glassboro, N. J., a public school educator;

Samuel H. Johnston, High Point personnel manager; Richard S. Darlington, Jr., Charlotte textile fiber sales consultant; Rev. Kirk McNeill, minister of education at First Methodist Church, Gastonia; Jimmy L. Ritchie, Richfield, N. C., Governor, N. C. Civitan District West;

Ronald Jenkins, Asheville savings and loan executive; Braxton Bailey, III, a banking executive in Clemons, and Webb Durham, Jr., Burlington textile executive.

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MISSION BOARD MEETS NEXT WEEK

NEW YORK (UMI) — Concerns of minority groups, issues raised by youth, reports on mission work, and determination of financial and other priorities are scheduled to be on the agenda of the United Methodist Board of Missions at its 1970 annual meeting October 21-30 at the Los Angeles Hilton Hotel. About 500 persons are expected to attend.

The Board of Missions is the largest agency of the 10,800,000-member United Methodist Church. With headquarters in New York City, it gives leadership in national mission and church work in the United States, and cooperates in mission with United Methodist and United Methodist-related churches in 53 countries overseas. Located in the Board is the national women's program of the denomination.

The Board has about 1,300 missionaries at work in Asia, Africa, Europe, and North and South America. There are more than 2,000 deaconesses and other home mission workers in the 50 states, Puerto Rico and the Virgin Islands.

Meeting concurrently with, and before, the sessions of the full Board of Missions will be its five major units: National Division, World Division, Women's Division, Joint Commission on Education and Cultivation, Joint Committee on Missionary Personnel.

President of the 145-member Board is Bishop Lloyd C. Wicke, episcopal leader of United Methodism's New York Area. The Rev. Dr. Tracey K. Jones, Jr., New York, is general secretary.

Issues related to black and other minority peoples have been prominent in meetings of the Board of Missions and its units for the last 18 months, and are expected to be high on the agenda at the Los Angeles sessions. Expected to receive special emphasis are concerns of Hispanic Americans. There are about 400 Spanish-speaking United Methodist congregations in Puerto Rico and on the U. S. mainland. A Caucus, MARCHA (Methodists Associated Representing the Cause of Hispanic Americans), has been formed, with the Rev. Dr. Elias Galvan of Los Angeles as president. MARCHA made a presentation to the special United Methodist General Conference in St. Louis last April. Also in April, the church's largest Spanish-speaking unit, the Rio Grande Conference, presented to the Board requests totalling $548,000 over a three-year period for scholarships and other causes.

Also on the Board's agenda in the area of minority concerns are to be reports on (1) a total of $1,850,000 allocated by the Board since October, 1969, for black and other minority economic development, education and anti-racism programs in the U.S. and overseas, and on (2) placing of more black and other minority persons in the Board's top executive echelons. Special emphasis may also be given to the concerns of American Indians and Asian Americans.

A Board Committee on the Involvement of Young People is expected to present issues of concern to youth, including an evaluation report on disposition by the Board of a major study presented in 1969 that was critical of the Board. Budgets for the Board and its units for 1971 will be determined, and with them program and fiscal priorities for the coming year.

STUDENT RECRUITMENT MEETINGS SLATED

CHARLOTTE — A series of Regional Student Recruitment Celebrations will be held Oct. 25 and Nov. 1 throughout the Western North Carolina Conference by the College Coordinating Council.

The advantages and opportunities of attending and receiving degrees from Brevard, Greensboro, High Point and Pfeiffer Colleges will be related at each of the Celebrations.

Here are the Celebrations scheduled, with the persons in charge of the particular event:

For October 25:

Region 1, 2:30 p.m. Central United Methodist Church, Asheville. Dr. Robert Davis, president of Brevard College, in charge. For students of the Asheville, Marion and Waynesville Districts.

Region 3, 2:30 p.m. Myers Park United Methodist Church, Charlotte. Dr. Jack Early, president of Pfeiffer College, in charge. For students of the Albemarle and Charlotte Districts.

Region 4, 2:30 p.m., First United Methodist Church, Lexington. Dr. Wendell Patton, president of High Point College, in charge. For students of the High Point, Salisbury and Thomasville Districts.

Region 5, 2:30 p.m., Centenary United Methodist Church, Winston-Salem. Dr. David Mobberley, president of Greensboro College, in charge. For students of the Greensboro, Winston-Salem Forsyth and Winston-Salem Northeast Districts.

For Nov. 1:

Region 2, 2:30 p.m., Race Street United Methodist Church, Statesville. Dr. James W. Fowler, Jr., Charlotte, director of the College Coordinating Council, in charge. For students of the Gastonia, North Wilkesboro and Statesville Districts.

ROSE HILL CHURCH TO MARK 75th YEAR

On Sunday, October 18, the Rose Hill United Methodist Church, Rose Hill, will celebrate its seventy-fifth anniversary and homecoming day.

Two ministers will speak at the morning worship service. Rev. P. O. Lee of Raeford, a former pastor who is now retired, will speak on "How God Has Blessed in the Past." Rev. Wilbur Teachey, pastor of Grace United Methodist Church in Clinton, will speak on the present and future of the church. Rose Hill is the Rev. Mr. Teachey's home church.

After the service, a picnic lunch will be served on the church grounds. At the afternoon program, beginning at two o'clock, copies of a **History of the Rose Hill United Methodist Church,** written by Mrs. L. A. Wilson, will be distributed, and highlights of the church's history will be presented.

Friends, former members and former pastors are invited.

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METHODIST NEWS ROUND-UP

LABOR GUIDELINES ISSUED

SAN ANTONIO, Texas (UMI)—Guidelines for administrators of United Methodist-related health and welfare agencies stressing the need for good employee relations and calling attention to official denominational policies on collective bargaining and other labor issues were adopted here Sept. 26 by the church's General Board of Health and Welfare Ministries.

While recognizing the right of employees to "bargain individually, collectively, with non-union third party representation or with union representation," the board stressed that nothing in the statement implied their encouragement for third party involvement. And, the guidelines emphasized that services provided patients and clients must be maintained without interruption.

In other actions during their annual meeting here, the board stepped-up its participation in Project Equality, allocated, $183,000 from its Kendall Fund to 13 groups serving minorities. authorized a memorial educational fund honoring a deceased Dallas, Texas, physician, reviewed continuing programs, accepted a change in organizational nomenclature and authorized a budget of $442,000 for operations in 1971, up almost $65,000 from 1970.

NEW BISHOP ELECTED

COPENHAGEN, Denmark (UMI) The Rev. Ole E. Borgen, secretary of the Geneva, Switzerland, office of the World Methodist Council was elected a bishop in the United Methodist Church by the Northern Europ Central Conference here Sept. 25.

Bishop Borgen's election came o the second ballot. He will succee the late Bishop Odd Hagen as leade of the Stockholm Area, which include Denmark, Norway, Sweden and Fi land. Prior to assuming the Genev post in November of 1969, Bisho Borgen was administrative assistant t the late Bishop Hagen.

The new bishop, 44, was born i Lillestrom, Norway, and was educate in Norway. He came to the U.S. fo higher education and received th B. A. from Greensboro Colleg Greensboro, N. C.; the B. D. fro Duke University Divinity School, Du ham, N. C., and the Ph. D. from Drew University, Madison, N. J.

Bishop Borgen was elected for lif rather than a six-year term.

MIDDLE EAST DISCUSSED BY NCC

PHOENIX, Ariz. (UMI) — Concer over the Middle East situation an ways and means to strengthen the Na tional Council of Churches' useful ness and effectiveness dominated dis cussions at the session of the organ ization's General Board here Septem ber 12-13.

The basic decision to restructure th National Council of Churches into new form of national ecumenica agency was made at its last triennia General Assembly in December. Sinc then a 15-member task force from de nominations in the council has work ed on four plans which were re-sub mitted here. Board members instruct ed the task force to continue studyin

nd refining their proposals, to solicit eactions to them from member de- ominations, and to design one tenta- ive model to be submitted to the oard at its next meeting in January.

Actions taken by the board on the Middle East included a statement ex- ressing gratification and support for J. S. initiatives in that area and call- ng attention to the plight of the Pale- tinian people. "Their voice, grievan- es and rights should have full place n the negotiating process," read the tatement.

ISHOP SHORT HONORED

LOUISVILLE, Ky. (UMI) — More han 500 persons were present here eptember 17 for a dinner marking the 0th anniversary of receipt of the first cense to preach by Bishop Roy H. hort, episcopal leader of the Louis- ille Area and long-time secretary of he Council of Bishops.

Presentations included a diamond- et ring in the design of the United Methodist episcopal shield, a copy of he local preacher's license framed in istoric woods, and a book of letters rom all the denomination's bishops nd members of Bishop Short's cabi- ets in the areas he has served. Bishop ames W. Henley of the Florida Area poke for the Southeastern Jurisdiction College of Bishops. Women of the Louisville Area presented Mrs. Short vith an antique ring.

ELIEF FUNDS ALLOCATED

GREENWICH, Conn. (UMI) — Concern about continued progress in s refugee resettlement program, not- ng of support for five relief rehabilita- ion projects in South Vietnam, and llocation of $604,000 marked a meet- ng of the United Methodist Commit- tee for Overseas Relief (UMCOR) here Sept. 21-22.

UMCOR also voted to explore pos- sible use of U. S. conscientious objec- tors in Bolivia, set some future priori- ties and heard financial reports that included encouraging notes and reports on an apparent decline in income. In a total of $604,000 in various allo- cations; UMCOR approved $338,000 in recurring grants through United Methodist and ecumenical channels, including $15,000 to Church World Service and $44,000 to the World Council of Churches. Also approved were special grants totaling $266,000.

METHODIST NEWS CAPSULES

Bishop Eleazar Guerra, 72, former head of the 33,000-member Methodist Church of Mexico, died September 14 at his home in Mexico City after an extended illness. First elected to the episcopacy in 1938, Bishop Guerra re- tired in 1962.

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E Welborn

Article 9, of the Standing Rules of the North Carolina Conference Women's Society of Christian Service, reads as follows:

Amendments may be made to standing rules at any annual meeting of the conference society, provided that the recommendation comes from the executive committee of the conference society and has been published in the **North Carolina Christian Advocate** at least thirty days prior to the annual meeting of the conference society.

Please be prepared to vote on the following amendment at the annual meeting Nov. 14, 1970.

Article 2. Section 3.

No officer or chairman shall hold the same office for more than four consecutive years. One year or less of an unexpired term shall not be considered a term. Officers shall take office January 1, following election.

ROCKY MOUNT DISTRICT

On the Indian Summer day of September 21, members of the Executive Committee of the Rocky Mount District made their way to Wilson, to 812 Trinity Drive where Mrs. Joyce Merce and Mrs. Betty Banks were co-hostesses for the fall meeting.

After enjoying delicious refreshments, we all settled down to the business at hand.

Mrs. Beulah High gave the treasurer's report. Thereafter, we decided to increase our pledge for 1971 by $500. Also we voted to give financial help to the establishment of the campsite under construction at Kerr Lake, as well as providing five camperships to be used at the discretion of Rev. Keith Glover.

Plans were made for our Annual District meeting which will be held in Weldon on October 15. The Annual Conference meeting was also announced as a combined meeting of the WSCS and Guild, and will be held in Goldsboro on November 14. Tentative plans were also started for our subdistrict meeting to be held in the spring.

Each person present was asked to state a specific goal for the district. These were drawn together with 3 being chosen. The goals are: (1) Promote WSCS as a part of the whole Church (2) Make a real effort to find ways to involve young women in our work and (3) Promote all magazines, especially **response**, to increase our awareness of the total program not only in WSCS but Church as a whole.

The President asked each Secretary or Chairman to correspond more with her local counterpart. With this in

ANNUAL MEETING
North Carolina Conference W.S.C.S.
St. Paul's United Methodist
Church, Goldsboro, N. C.
November 14, 1970
10:00 A. M. — 4 P. M.
Lunch served by Local Women—
No Pre-registration
Everyone Welcome

ind we voted to discontinue our ewsletter.

Prayer partners were chosen within ie committee, and we adjourned for a dutch luncheon at the Heart of Wilson Motel.

Mrs. Gerald Walston
Chairman, Public Relations
Rocky Mount District

Western North Carolina Conference

Mrs. John C. Wright

PRAYER FOR OUR RESIDENT AND OUR NATION

ur Heavenly Father:

We know the bonds of the fellowip of prayer are real — that at the rone of grace we are all united.

America needs Thy help in this time testing and uncertainty. Wilt Thou veal Thy will for her that she may alize her destiny and peace in Thy an?

Hasten the day when wars are end-l and we shall dwell together as others - building a better world in hy name.

We especially pray for our Presi-nt. "Judge and Jury, his is a constant rden of responsibility, the feeling of rpetual loneliness." May he not give ay to helplessness and feel for-ken—we may be indifferent, but we ow that Thou art not.

We are concerned that all our lead-s may know Thy will and have the iritual faith and courage to do it.

Impress upon the hearts and minds us all, as individuals, that until we e at peace with Thee we can be at ace with no one else.

In the name of Him who created all equal in His sight — and before hom all nations shall bow—our Lord d Redeemer. Amen.

The above prayer was written by rs. Allene Tally of Grace United ethodist Church, Winston-Salem, d was sent for the World Day of Prayer, with a copy mailed to the President of the United States.

Mrs. Tally received a card of thanks from the President for her thoughtfulness and devotion.



Mrs. Sally Lawson

METHODIST WOMAN HONORED

Mrs. Sally Lawson of St. Paul United Methodist Church, Winston-Salem, was honored by the women of her church at a meeting held in September for her many years of outstanding loyalty to the church and the Women's Society of Christian Service.

She has been a member of the society continuously since the early

1900's and she is now saying "Good Morning" to the age of eighty. She has held many offices during her sixty years of service.

When her fellow workers gave her a standing ovation, Mrs. Lawson expressed her gratitude to her Lord who guided her through her years of work and study.

Mrs. Lawson was the subject of a feature story in a recent issue of the Winston-Salem Sentinel. She is the oldest student in the Adult Basic Education Classes in the city, and is now enrolled in high school. She says, "Everybody ought to take advantage of this golden opportunity . . . It's NEVER too late to get an education."

—Mrs. Jack Atkins, Dis. Ch. Pub. Rel.

MOCKSVILLE WOMEN ENTERTAIN MISS BLACK

When Miss Mildred Black, missionary to Ganta, spoke at First United Methodist Church, Mocksville, in September, the Women's Societies of Davie County honored her at a supper at the church before her program. Later more than 100 gathered to hear Miss Black's talk on mission work and to see her color slides of Ganta.

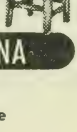
In the afternoon Mrs. B. C. Brock of Farmington gave a tea so that many might meet the missionary speaker. Miss Black was a guest of Rev. and Mrs. H. C. Sprinkle, Jr. while she was in Mocksville.

—Mrs. W. L. Pilcher,
Dis. Ch. Pub. Rel.

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GREENSBORO DISTRICT HONORS FORMER OFFICER

The Executive Committee of the Greensboro District paid tribute to the late Mrs. Walter Allred by making a contribution to the Guilrock United Methodist Camp in memory of their former coworker. Mrs. S. S. Clark, Jr., former district president, announced that a Memorial Book had been purchased by the district for the camp.

The members of the executive committee made plans for further donations to the camp at a meeting held in September at West Market Street Church.

Mrs. Robert Stamey, district president, read the goals for 1970-71, as they had been formulated by a committee designated for the project.

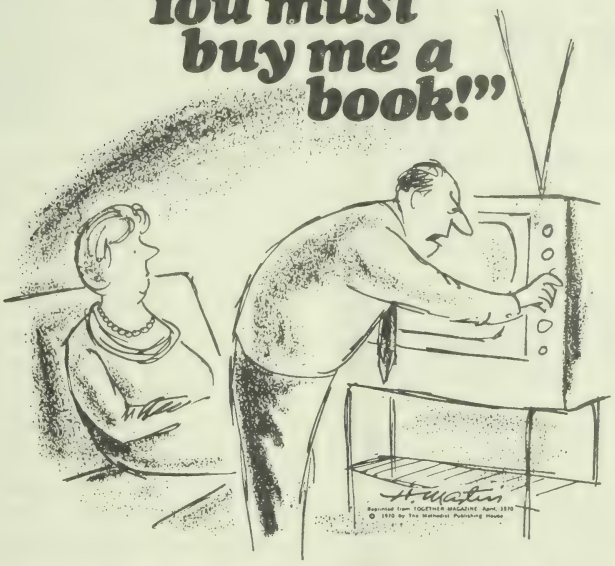
Plans were made for Program Training Sessions for local officers in the district. The group planned to join the members of West Market St. Church in a study of the Psalms in a morning class.

NEW DISTRICT PUBLICATION

The Newsletter from the Waynesville District Women's Society and Wesleyan Service Guild began its journey to all local societies in the district this month. "Tell it like it is" is the slogan of the new communication which is to go out each month.

Congratulations are due the Waynesville district officers. Miss Louise Ballard, president, wrote, "Real communication depends on the ability to **feel** what another feels, **see** what he sees."

"That does it, Martha. You must buy me a book!"



do something for yourself this fall — read some good Word books!

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Bruce Larson and Ralph Osborne
This is an intense, hopeful look at the emerging Church and the new goals and priorities necessary for a more personal, creative ministry. $3.95

PROMISES TO PETER Charlie W. Shedd
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COME, FILL THE CUP Lee Bryant
Frank and dramatic account of a young woman's personal experiences with alcohol, drugs, and sex, and her painful journey back to God. $4.95

AS FAR AS I CAN STEP Virginia Law
The author's honest and beautiful story of the painful yet creative process of relearning about herself and life in the five years following her husband's death. $3.95

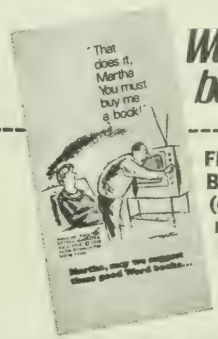
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FOR OCTOBER 25



Growing Through Prayer

Background Scripture: Luke 11:1-13; John 15:1-7

Lesson Scripture: Luke 11:1-10; John 15:7

Many reasons have been given for the practice of prayer. Some pray from habit, some only when "life caves in" on them; some pray because it's "on the program", others because they want something very badly and feel that prayer would be worth trying. So we might go on listing various causes, but the real cause is a simple one—we pray because we can't help it! We may be praying and not even realize it! In his justly famous book on prayer Dr. Fosdick has a chapter on "Prayer as Dominant Desire!" that is, our prayers, whether uttered or unexpressed, are either the voiced or silent desires of the soul.

In our lesson from Luke's Gospel we find the disciples of Jesus asking him to teach them to pray "as John taught his disciples to pray." We are told that it was a common practice for teachers of religion to give their disciples definite forms of prayer. Jesus responded to his followers' request by giving them what we know as "The Lord's Prayer." The version given in Luke is shorter, and probably older, than Matthew's (see Matthew 6:9-14). But the essential character of the prayer is the same, Matthew's version showing the marks of church usage in the closing words.

Looking a bit more closely at the prayer, we see that the first petition is for the Kingdom of God. There is an old saying of the rabbis that "a prayer that does not mention the Kingdom is no prayer at all." The next petition "Thy will be done on earth as it is in heaven", is another way of saying "Thy Kingdom come", for the condition required for its coming is that the will of God be done. Then comes the petition for bread sufficient for our daily need which is followed by the prayer for forgiveness. We see that the two main requirements for health and well-being are put close together. We have to have food if our bodies are to thrive; forgiveness, if we are to remain sane. Then the prayer closes with a petition for freedom from temptation. The New English Bible translates this petition: "Do not bring us to the test." Phillips puts it this way: "Keep us clear of temptation."

In the verses from Luke 11 that follow the Lord's Prayer there is a parable that emphasizes persistence in prayer. St. Monica, mother of St. Augustine, is said to have prayed so much for her wayward son that one of the bishops was led to remark: "The child of so many prayers can never be lost." Because he was not lost the church gained one of her greatest theologians.

Before we go further we perhaps need to remind ourselves that prayer is one of the most misunderstood words in the vocabulary of religion. For many, if not most, of us it means begging God to do something for us. But it really means letting God do His

ill **through us.** This means putting irselves at God's disposal, and being ed for His purposes. Jesus reminded that we are not heard for our "much eaking." The attitude we have in ayer is more important than our oice of words. We should be care- l to avoid the conclusion that the int of the story of "the friend at mid- ght" means if we "wear God out" th our petitions he will finally give and do what we want. This notion on the face of it, absurd. It reduces od to the human level. We are warn- against this in Psalms 50:21 where e divine voice says: "You thought I as just like yourself."

We have all heard that there are ally three answers to prayer: "Yes", o" and "Wait." So it comes about tience is a form of prayer. The Bible vises us to "wait on the Lord." Mil- n wrote: "Who best bears his mild yoke, they serve him best . . . . they also serve who only stand and wait."

We may conclude this discussion with the thought that the prayers of others may help us to pray, when we find praying difficult or impossible. If you should ever get to church early (and you should!) pick up your hymnal and notice how many of the hymns are really prayers set to music. The sympathetic reading of these will often induce in us the mood of prayer. Or we might turn to the back of the hymnal and begin to read in the psalms. They have been, through the centuries, the great storehouse of devotion for people all over the world. They have been described as "the mirror in which each man sees the motions of his own soul." Reading the prayers of the saints may not make a saint of you, but it may increase the meaning of your own private and personal devotions.



"SUMMER SING AND ICE CREAM SOCIAL"

e Youth Choir from Front Street UM Church, Burlington, took their annual summer usical program to The Methodist Retirement Home in Durham Sept. 13. Along with program, the choir, parents and friends took 18 gallons of homemade ice cream l pound cake to the Home, where it was shared by all in an afternoon of fun and lowship. Thirty-five junior high and senior school students participated in the pro- m, under the direction of Ruthann Greenawald, director of music at Front Street. usic was from the "Roaring 20's."

(Continued from page 5)

from a defect of will among the members to do what the Charter says. For example:

● In 25 years the members have still not put at the disposal of the Security Council the forces contemplated in the Charter, or indeed reliably available forces of any kind, to enable it to fulfill its primary responsibility for international peace and security.

● We have done far too little to assure that the General Assembly, with its broad powers of recommendation, would serve the UN's basic purpose "to be a center for harmonizing the actions of nations," rather than deteriorating as it so often has into an arena for sterile debate and bitter polemics.

● We have made too little use of that unique international command post and center of quiet diplomacy, the office of the Secretary General.

● We have withheld from the Economic and Social Council, and all the agencies that cooperate with it, the authority and resources they need if they are to cope adequately with the massive tasks of human welfare and development.

● We have allowed the world's supreme judicial organ, the International Court of Justice, to languish for want of business.

● We have all too often proved fatally reluctant to submit our differences to the processes of peaceful settlement which are the essence of the Charter, rather than to the obsolete judgment of arms.

Many proposals will doubtless be offered in the 25th General Assembly to remedy these and other weaknesses of the United Nations.

But will the nations summon the will to translate their bold words into bold actions? Or will they continue to treat the UN in the manner of a certain kind of churchgoer who observes the Sabbath punctiliously and sings the hymns in a lusty voice, but doesn't put much in the plate and, as soon as the service is over, continues to hate his brother?

The answer, especially in free societies such as ours, will depend ultimately on public opinion and those who lead it. Few voices have been more constructive in this regard than those of the Christian churches. The world still remembers the UN address of Pope Paul in 1965 with its impassioned appeal: "Never again war! War never again!" Similarly the Protestant churches, both here and abroad, have raised their influential voices to point out the growing interdependence of nations, the necessity of peace, and the need for a greatly strengthened United Nations. Never was their influence more needed than now.

Last May there assembled at the United Nations a "Conference on Human Survival," attended by eminent men and women from many nations and led by former Prime Minister Lester Pearson of Canada. In his report Mr. Pearson said: "It was clearly apparent in our discussion that the cause of man is tied to the cause of the United Nations and that the greatest service that can be performed for world peace is to aid in the fullest possible development of the United Nations within the shortest time possible."

I share that conviction, and hope and pray that the powers of the earth — not excluding the power of public opinion — will act in the light of it in the years immediately ahead.

THE SILENT MINORITY

(Continued from page 13)

to the extreme segregationists or separatists in either race. The white race has no right to be judged by its blind racists and the black race has no right to be judged by its embittered blacks. It is time for those who seek reconciliation, justice for all, community goodwill, to make common cause and quit acting and thinking as blacks or as whites. If we had the courage to stand up and be counted, this silent minority just might not be a minority after all.

If these assumptions are true, they become tremendously significant for the Church at large and for United Methodism in particular. Nothing is more evident in the current fragmented and hostile social scene than that the blacks and whites of our nation cannot continue on their separate but unequal ways. Decades ago thoughtful writers were warning us that we were traveling on a collision course, but it took the riots, the marches, the court actions, and many unnecessary deaths of the last fifteen years to shock us into a realization of the ugly truth. The proposition that the Church ought to be an inclusive fellowship is no longer just an option, it is the mandate of our time. Its own future depends upon its ability to deal with this issue in Christian love with all that this implies. Current history seems to be saying to us quite clearly that if the Church cannot achieve a fellowship in the Name of Christ that is open to all God's children, then perhaps God will seek another way to achieve His purpose.



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KING CHARGE PLANS SPECIAL SERVICES

The three churches of the King Charge in the Winston-Salem Northeast District are to have special services during the next month. They are Trinity, Antioch and Bethel. The guest ministers will be persons who have had personal ties with each church respectively.

Preaching at Trinity Church, Oct. 11 through 14 was Rev. John M. Hamm, who grew up in the Dalton-King community and answered the call to the ministry through the Trinity Church. Mr. Hamm is now pastor of Centenary UM Church at Chase City, Va.

The services at Antioch are scheduled for Oct. 18-21, and the guest preacher is to be Dr. Phillip Shore, Jr., now pastor of Memorial UM Church, Thomasville. Dr. Shore's father entered the Methodist ministry from the Antioch Church in 1910. He is now a resident of The Methodist Home in Charlotte.

Bethel Church is to have Dr. Joseph L. Griffin as its preacher for special services during Nov. 8-14. Now pastor of Emmanuel Lutheran Church, High Point, Dr. Griffin was influenced by Bethel Church through family and community ties during his boyhood.

The Rev. Coy L. Brown is pastor of the King Charge.

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THE CHILDREN'S PAGE

MRS. CATHARINE VICI

Dear Girls and Boys:

One of the reasons it is good for us to go to church and church school is that it helps us to know what is right. It gives us strength to do what is right. We help each other do what is right. How would you have acted in the following situation?

Some sixth grade boys were talking in the locker room after their basketball game. "Just wait till you get on the High school team," said Jimmy. "My brother is on it and they go trips to other towns. You should see the silverware he brought home from the restaurant where they ate after the game."

"You mean they gave away their silverware?" asked John.

"Oh, no, stupid," replied Jimmy. "The fellows just took it when the waitress wasn't looking."

"I don't think that's so smart," said John, remembering the discussion they had had on stealing in his church school class the week before.

"Oh, don't be a sissy," laughed Jimmy, unkindly.

Bill hesitated, wondering if he should say anything. He belonged to John's church school class. He, too, remembered last Sunday's lesson on stealing. But he hated to have Jimmy think he was a sissy. But then he said, "Being honest doesn't make you a sissy. Besides, I'll bet those fellows who took that silverware gave our high school a bad name in that town."

Aunt Cay

A GROWING BOY

(Continued from last week)

After his party, Isaac did not spend so much time in the tent with his mother. He went about with his father more and more. He went to see the sheep and goats. He went riding, sitting high up on a tall camel in front of his father. He saw the barley and wheat fields. He saw the little lambs and the frisky kids. He saw hills and springs, where water bubbled up from the gray rocks.

One day Isaac went to the tall jar where his mother kept the honey. Ever since he could remember there was honey in the jar. But there was none now.

"There is no honey," said Isaac.

"You are big enough now to hunt for the honey," said Abraham. "I will take you this very day and show you how."

So Isaac and his father set out to find some honey.

"Honey comes from bees," explained Abraham. "The bees hide the honey away in queer places. We have to hunt until we find it. Then we store it away in jars and eat it on our bread."

Isaac and his father climbed over the rocks and looked into every corner

and hole and crevice in the rocks, but there was no honey.

Just then there was a shout from Isaac. "I have found some," he cried joyfully. "Come, Father, and see."

"Fine," said Abraham, as he saw the combs of honey which Isaac had found among the rocks. "You are learning how to take care of yourself."

Then they searched in other rocks and in the trunks of old trees. By sunset their jars were full.

"Come, Son, it is time to start home," said the father. "Your mother will be looking for us."

Isaac and his father trudged over the hills to their tent home. Sarah was waiting in the tent door for them.

"Look, Mother," said Isaac, as he proudly pointed to the honey. "Look what we found in the rocks."

"Now you can have honey on your cakes for supper," said Sarah.

She poured out some fresh goat's milk. She put out the flat little wheat cakes. Isaac proudly brought a bowl of honey from the big jar, and the happy family sat down in the door of their tent to eat. Abraham said a "blessing." He thanked God for their good food and the strength He had given them to help work for it.

Later on the moon and the stars came out. Abraham and Sarah and Isaac looked at the beautiful night sky.

"Who put the stars in the sky?" asked Isaac. "Who put the moon there?"

"God," said Abraham. "In the beginning God created the heavens and the earth."

"I shall always love God," said Isaac.

(Adapted)

ANSWERS FOR LAST WEEK:

Stool; atom; tooth; doctor; store; October; automobile; toad; button; stove.

WE THANK THEE FOR THE BIBLE

O God, we sing our thanks to Thee
for stories that we know,
Of children in the Bible who
lived so long ago.
They worked and grew, they played
and shared
And for the younger children cared.
We thank Thee for our Bible friends
Who helped when there was need.
We thank Thee for the Bible,
The book we like to read.

Armilda B. Keiser

HALLOWE'EN

Some words can be made using the letters in the word "Hallowe'en." Can you tell what they are?

A rule — — —
A corridor — — — —
A greeting — — — — —
The present — — —
Healthy — — — —
To lend — — — —

Can you make some other words?

STATE RIDDLES

What state is a father?
Pa.

What state is a musical note?
La.

What state was important to Noah?
Ark.

What state doesn't feel so good?
Ill.

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CAROLINA BRIEFS

¶ Rev. G. R. McKenzie, Jr., Elizabeth City District superintendent, will visit two churches on the Aulander Charge this month. At 11 o'clock, Sunday morning, Oct. 18, Mr. McKenzie will preach at the worship service, of Colerain United Methodist Church in Colerain. Then, he will conduct a three-night preaching mission in the Aulander UM Church at Aulander Oct. 18 through Oct. 20. These services will be held at 8 p.m. The public is invited to the services at both churches. Rev. Virgil N. Moore is pastor of the Aulander Charge.

¶ Dr. Paul Hardin, III, president of Wofford College, will be the guest speaker for Laymen's Sunday at Wesley Memorial UM Church, High Point, October 18.

¶ A revival is planned at Prospect UM Church, Maxton, beginning on Sunday, Oct. 18, and continuing throughout the week. The annual homecoming will be held Sunday, Oct. 25. Guest speaker for both occasions will be the Rev. Harry Long, a member of the Oklahoma Indian Mission Conference, who is at present serving with the Skyline Urban Ministry in Oklahoma City. A noon meal will be served in the Fellowship Hall following the worship service on Oct. 25. All former pastors, former members and friends are invited to attend these services.

¶ Homecoming service is planned at the Mt. Zion UM Church, Elm City, Sunday, Oct. 18, at 10:30 a.m. Charles K. McAdams, treasurer of the North Carolina Conference, will speak. Following the service a picnic lunch will be served. All former members, former pastors and friends are invited.

¶ Homecoming will be held at Hallsboro UM Church in the Wilmington District, Sunday, Oct. 18. The Rev. Herman S. Winberry, pastor of First UM Church of Raeford, will preach at the eleven o'clock worship service. Dinner on the grounds will follow. All former pastors and friends are invited. Rev. Dennis A. Weaver is pastor at Hallsboro.

¶ Zebulon UM Church, Zebulon, will observe homecoming Oct. 25. Rev. Leon Russell, Raleigh District superintendent, will preach at 11 a.m., and noon meal will be served immediately following the service. Former pastors, former members and other friends of the church are invited to join the congregation in celebration. The Rev. R. S. Brodie is pastor at Zebulon.

¶ When St. James UM Church, Newport, has its revival Oct. 25-30, the Rev. Reginald W. Ponder, pastor of Steele Street Church in Sanford, will be the guest preacher. Services will be at 7:30 each evening.

¶ Shiloh UM Church on the Town Creek Charge in the Wilmington District will have homecoming Oct. 18. Rev. Daniel M. Forbes, pastor of the Chowan Charge, will preach at the 11 a.m. worship service. A picnic lunch will follow the worship service, and there will be a song service at 2 p.m.

¶ Trinity UM Church, Rockingham will have its homecoming Sunday, Oct. 18. Immediately after the morning worship hour, dinner will be served. The pastor, Rev. David M. Lewis

and the congregation invite all interested persons to attend.

¶ Bishop William R. Cannon is to be the preacher for revival services, Nov. 1 through Nov. 4 at Horne Memorial UM Church in Clayton. He will preach twice on Sunday, Nov. 1, and each evening thereafter through Wednesday. Nov. 1 also has been designated as Homecoming Day.

¶ Rev. Eddie Kilbourne of Atlanta will be in First UM Church of Maiden on Sunday, Nov. 1. He will preach at the 11 o'clock service and give a concert in the afternoon at 3 p.m. Youth from the area are invited to these two services.

¶ There will be a different preacher for each service during the revival at Davis Street UM Church, Burlington, Oct. 18-22. Ministers taking part are: Dr. Fred Paschal, Hendersonville, Sunday morning; Rev. Bill Gattis, Hebron Church, Mebane, Sunday evening, Rev. Nat Burgess, Whitney Cross Charge, Graham, Monday evening; Rev. Ervin Houser, Cedar Falls, Tuesday evening; Rev. Ralph Epps, Mebane Church, Mebane, Wednesday evening, and Rev. M. G. Wooten of Newport News, Va., Thursday evening.

¶ Smith UM Church, Roanoke Rapids, will have a Lay Witness Mission Oct. 30, 31 and Nov. 1. Charles McCullers will be the coordinator. The following witnesses will be there for the weekend: Mr. and Mrs. C. D. Baker, Raleigh; Miss Debbie Hatcher, Raleigh; Mr. and Mrs. Carl Gurley, Princeton; Mr. and Mrs. Elmer Capps, Princeton; Miss Jennie Miller, Chowan College; Ben F. Sutherland, Wilmington, and Mrs. Charles McCullers, Dunn.

¶ The Cooleemee United Methodist Church will observe Homecoming on October 18. The Reverend John Lowder, pastor of Love's United Methodist Church, will speak at the 11 o'clock morning worship service. A fellowship dinner will be served following the service.



HOME ON FURLOUGH

The Rev. Denver Stone, a United Methodist missionary for the past ten years in Malaysia, Indonesia and Singapore, is now home on furlough and working on his ThM degree at Duke Divinity School. He and his family plan to return to Singapore in July, 1971. *During his year of study at Duke, he is available for speaking engagements on weekends. His address is 7D, 1600 Anderson Street, Durham,* 27706, *phone* 489-3905. *Mr. Stone served in the Burlington District from* 1956-59.

¶ Homecoming will be celebrated at the Jenkins Memorial United Methodist Church of Raleigh, October 25. The Rev. Herbert M. Jamieson, Sr., of Coleridge, a former pastor of Jenkins Memorial, will be the guest preacher for the event. All former pastors and members are invited to attend the special service and the fellowship dinner.

¶ Muir's Chapel UM Church, Greensboro, will have a Lay Witness Mission, October 23-25, with Mitchell Speitzer of Charlotte as co-ordinator. Rev. Ivan A. Stephens is pastor of Muir's Chapel.

FENCE-BUILDING ATTITUDES

by George W. Rudisill

"Live in harmony with one another; do not be haughty, but associate with th lowly, never be conceited." Romans 12:16

Driving through the countryside the other day, I began to notice the va amount of fencing on our farms today. I saw barbed wire fences, electric fe ces, rail fences, poultry fences, hog wire fences, oak boarded fences painte white and in one man's yard, I saw a rock wall enclosure. You could tell that ce tain fences were designed to keep animals or children inside. Other fenc were apparently built to keep animals and people outside. I could even dete the use of running rose bushes to keep one family's yard safe from the childr living next door. There are fences almost everywhere today to protect everythi except stray dogs or to keep people away from everything except poison iv We have to face it — we are either a fenced out or fenced in generation an maybe, we are a little of both.

But if you think about it, the fences that really separate people are n always made out of metal, wood or rocks. How about the fence made out attitudes. Like other fences, you can see through the attitude barriers. A selfi person has as strong a fence around him as the largest bull in the Ole Nor State. Have you tried lately to get into the yard of a person filled with self pit Then we meet quite often with those persons who think they know everythi and to get into their life, you would have to pass through solid granite. Prid conceit, slovenliness and filthy thoughts are all popular fences on the surface life today. But a spirit of hate and jealousy will keep just about everything aw from you except decay and defeat.

There is something about the Christian life that runs counter to fenc Instead of trying to separate people, the Christian way of love tries to bring pe ple together. And there is always that nagging notion that everytime you encirc yourself with any fence, your world and your life becomes a little smaller. perhaps, the challenge of this century is to learn to live without fences separati people. How? St. Paul seemed to think it would take a lot of humbleness an patience and love.

The Rev. Mr. Rudisill is minister of First Church, Asheboro.

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NORTH CAROLINA
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Vol. 115 Greensboro, N. C., October 22, 1970 No. 41



"Dear to the heart of all Methodists" are institutions of higher education. College Day is being observed in the North Carolina Conference on Sunday, November 1. Colleges are buildings. But more importantly, they are youths learning and growing. Shown here are two Louisburg College students with one of the college's new modern dormitories in the background.

WHERE IT IS

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Oct. 21-30—Annual Meeting, Board of Missions, Hilton Hotel, Los Angeles, Calif.
Oct. 25-28—Conference Directors of Education, Nashville, Tenn.
Oct. 28-Nov. 1—Judicial Council
Nov. 4-7—Christian Educators Fellowship, Sheraton Palace Hotel, San Francisco, Calif.
Nov. 6-8—SEJ Women's Societies of Christian Service and Wesleyan Service Guilds, Tupelo, Miss.
Nov. 13-15—Annual Meeting, General Board of the Laity, Chicago, Ill.
Nov. 16—Executive Committee of Quadrennial Emphasis, Chicago, Ill.
Nov. 17-19—Council of Bishops, Portland, Oregon

NORTH CAROLINA CONFERENCE

Oct. 22—Greenville District Pension Plan Workshop, Jarvis Memorial Church, Greenville, 7:30 p.m.
Oct. 24—Conference Committee on Music Ministry, Methodist Bldg., 10 a.m.
Oct. 26—Bishops Advisory Committee, Duke Endowment, 10 a.m.
Oct. 26-28—Convocation and Pastors' School, Duke University
Oct. 27—Trustees Meeting and Founder's Day, N. C. Wesleyan College, 11 A. M.
Oct. 29—Board of the Ministry, Raleigh
Nov. 2—Bishops' Advisory Committee, Duke Endowment, 10:30 a.m.
Nov. 2—Consultation on "Liquor by the Drink," WNC/NC Conference
Nov. 2—Founder's Day and Board of Trustees Meeting, Methodist College, Fayetteville
Nov. 3—Commission on Worship, Holiday Inn, Selma, 10 a.m.
Nov. 4-5—Board of Education Planning Conference, Camp Chestnut Ridge
Nov. 9—Conference Commission on Christian Education and Campus Ministry, Methodist Building, Raleigh, 10:30 a.m.
Nov. 11—Board of Education, Methodist Building, Raleigh, 10:30 a.m.
Nov. 13—Board of Missions, Methodist Building, Raleigh, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Oct. 25—Albemarle District Local Church Leaders' Clinic, Wadesboro
Oct. 25—Student Recruitment Celebration, Central Church, Asheville, 2:30
Oct. 25—Student Recruitment Celebration, Myers Park Church, Charlotte, 2:30
Oct. 25—Student Recruitment Celebration, First Church, Lexington, 2:30
Oct. 25—Student Recruitment Celebration, Centenary Church, Winston-Salem
Oct. 25—Children's Mission Studies, Albemarle District, First Church, Wadesboro, 2:30 p.m.
Oct. 26-28—Duke Divinity School Convocation and N. C. Pastors' School, Duke University, Durham.
Nov. 1—Student Recruitment Celebration, Region 2, Race Street Church, Statesville, 2:30 p.m.
Nov. 1—Children's Mission Studies, Greensboro District, West Market Street Church, Greensboro, 3 p.m.

SITES OF ZWINGLI'S YOUTH

by William R. Cannon

Ulrich Zwingli was born just seven weeks after Martin Luther and was throughout his career a contemporary and, to a degree even, rival of the great German Reformer. But today one would hardly know it. There are monuments to Luther in practically every town in Saxony, even though this state is in East Germany behind the Iron Curtain; while Switzerland, a nominally Christian state, seems to have forgotten all about Zwingli, her first Reformation leader; and she enjoys the religious heritage he bequeathed to her without remembering whence it came.

I went on a tour of Reformation sites this summer. But I was so disappointed over what was shown me in Switzerland that I decided to return alone and explore for myself the towns and villages associated with the name and fame of Zwingli. I stayed in Zurich, where he spent the twelve climactic years of his life and ministry. Yet that was only my sleeping quarters. I used it as a center from which to go out daily to find those other places where he had lived and worked before he moved to Zurich and from it launched the German Swiss Reformation. He had been a Catholic priest in Glarus for six or seven years.

Glarus was the first place I went. There is nothing there now pertaining to Zwingli's time except the beautiful valley itself and the high mountains proclaiming the everlasting majesty of God and His constant providence, which Zwingli so assiduously proclaimed. The church in which he preached and celebrated mass has long since burned down. The church that now stands in its place is a nineteenth century structure that until recently has been used jointly by Catholics and Protestants. It is large. Zwingli in his day had a parish of more than two thousand souls. And he got it unfortunately through the political conniving of his uncle, just out of seminary before he was twenty-five years old. The town has named a street for him on one side of the church. The street on the other side is named for a Catholic saint.

Just a few miles from Glarus is Weesen, where Zwingli's uncle lived and served as priest. It is a tiny village on a lovely lake and is, I presume, about as it must have been in the sixteenth century. I photographed some nuns feeding swans on the lake. It was raining and I started trying to focus my camera under an umbrella. The nuns seemed to be enjoying the rain.

Weesen is the place where Zwingli was sent when he was five years old by his parents and entrusted to the care of his priestly uncle who educated him.

The birthplace of the Reformer is just about eight miles over the high mountains from this delightful little village on the lake. His parents made the trip always by walking. There is no public road, however, and I had to go quite a distance to get to Zwingli's birthplace. In fact, I had to change trains and then to take a bus high up into the hills.

Zwingli was born at Wildhaus. The house where his family lived still stands. I saw it in the late afternoon. It is a typical mountain chalet. A very

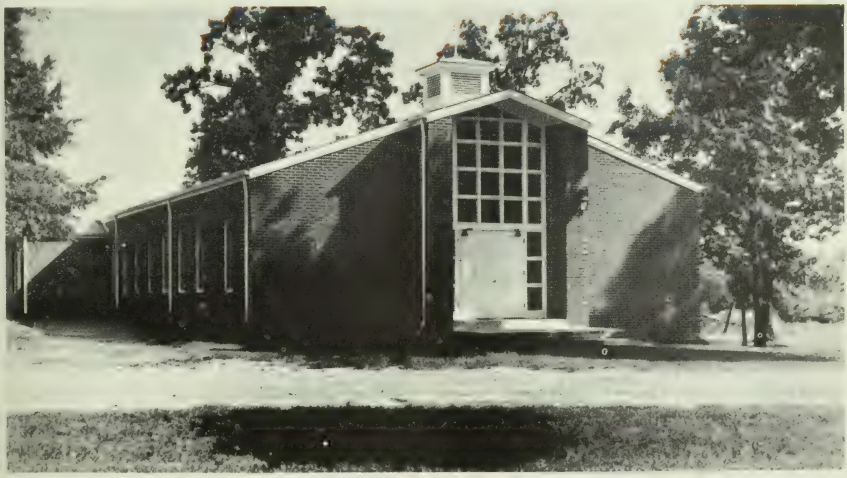
old man, now bent almost double with age and looking himself like a figure out of the past, is the care taker. The place resembles a log cabin. There are a parlor, small room, and dining room-kitchen combination on the ground floor. The sleeping quarters, divided into two rooms, are upstairs. Except for a kettle in the fireplace in the kitchen, none of the original furniture has been preserved. However, there are some pieces—table, chairs, Bible—from Zwingli's later home in Zurich.

I wondered how the family lived in that tiny place. Zwingli had, I believe, five brothers. One of them later became his assistant minister in Zurich. The rest were farmers. They were proud of their brother, and they always stood by him and defended him against the bitter incriminations of the Catholic populace in the days of the Reformation.

Zwingli was a stocky, well-built, hardy man. Work on his father's farm in the summers and the vigorous mountain air stood him in well for the physical and emotional hardships of his later career.

I had visited Glarus, Weesen, and Wildhaus all in the course of a single day, and I got back to Zurich to my comfortable hotel in time for eight o'clock dinner. I needed it, for I had been so excited by what I had seen that I had not taken time to eat anything since breakfast.

MARY'S GROVE DEDICATES BUILDING



Mary's Grove United Methodist Church of the Concord-Mary's Grove charge on the Gastonia District dedicated its new educational building Sept. 20.

Bishop Earl G. Hunt, Jr., led in the ceremony after preaching to the congregation. He was assisted by the Gastonia District superintendent, Dr. Charles D. White, and the pastor, Rev. H. Gwyn Clayton.

The new building cost $42,000, including equipment. It has a fellowship hall, kitchen, two rest rooms and six classrooms.

The building committee was D. C. Allen, chairman; Garland Martin, Reid Costner, Carol Ledford and Harvey Carpenter.

EDITORIAL

WHO WANTS OUT ANYWAY?

Dr. Carl Bates, currently president of the Southern Baptist Convention, and pastor of Charlotte's 2,500- member First Baptist Church, gave some very straight forward answers to inquiries about how churches could withdraw from the Southern Baptist Convention. He indicated that any of them and all of them were free to withdraw anytime they might choose. This is the way it has always been, he said.

In commenting on this, Marse Grant, editor of the Biblical Recorder observed, "This is a free country and any Baptist Church that wants to become 'independent' of such a program (the Cooperative Program) can do so. Strangely enough, our state convention and the SBC continue to grow faster than any large religious body in America, despite 'independent' churches of all denominations and faiths." To paraphrase, he gave a rundown of all that the Convention was doing through its Cooperative Program—quite an impressive list of projects, causes and institutions—then added the observation: who wants to withdraw from all of this?

We Methodists approach the task of Mission from the opposite position: we are a connectional church. No congregation is independent. We are all inter-related. Even all church property is held jointly by the denomination. However, within this framework, there is a large measure of vountarism and independence which is vested in the local congregation, and in district and annual conferences.

Local United Methodist congrega tions certainly are not as independen as those of our Baptist brethren. Th latter have full freedom to cut all con nectional relationships if they s choose. But here is the significant fact having this power, they almost al ways choose not to use it.

This is not a curious accident. It i based upon the fundamental realit that people who are in Christ woul rather work together with other Chris tians and be joined with them in com mon enterprises of witness and ser vice. Cooperative endeavor and fel lowship in life and service seems t be the Christian way.

In every denomination there ar congregations which sometimes tal about "pulling out". Some of them ar so organized—as with the Souther Baptists—that they could do this a most as easily as flipping off a tele vision set. But they very seldom do i

United Methodist Church membe sometimes look with envy at what the consider the greener pastures of th "free" congregations. But if we as co gregations had the power to becom independent churches, would we ac ually take the step? Not if the Soutl ern Baptists are an illustration.

Our denominational church relatio ships are really very similar to tho of family ties. A member of a fami clan could choose to withdraw and c all ties with the family. But peop very seldom do so. This is in spite f family feuds and quarrelsomeness mong kinsmen. They want to remain

part of the family because of something valuable which they share together.

Christians are like that. United Methodists are like that. They do some fussing and fighting. They disagree about a number of things. How could it be otherwise when we are such a large family—over ten million scattered from one end of this country to the other?

The United Methodist Church has had a proud heritage. But, more than this it has a present life and vitality which is worth being a part of. It has programs and institutions which are worthy of our loyal support. Moreover, it has within its folds some great local churches, where dedicated Christians are working together to show Christ to the world and to serve Him.

All of us, of course, are imperfect, and our institutions are imperfect. There is much wrong in the world and some of it is in the United Methodist Church. Where wrong exists, it should be challenged. Where weaknesses show up, they should be held up to the light of day.

But don't ever forget this: there is a great deal of good within and among the people called Methodists.

We are doing some magnificent things. We are a part of something that is beautiful and mighty; something which Christ loves and over which He yearns. Who wants to be separated from all of this?

VIRGINIA BISHOP REQUESTS RETIREMENT

RICHMOND, Va. (UMI)—Because of the poor health of both his wife and himself, Bishop Paul M. Herrick of the United Methodist Church's Richmond Area is requesting early retirement.

In a statement issued from his Richmond office, Bishop Herrick said, "I have requested immediate retirement and suggested that the date be no later than Dec. 31 of this year." He indicated he was taking this step upon the advice of their physicians.

Bishop Herrick, 72, is one of seven active bishops of the former Evangelical United Brethren Church, which united with the Methodist Church in 1968 to form the present United Methodist Church. He was elected a bishop in 1958 and served for 10 years as head of the EUB Church's Central Area with offices in Dayton, Ohio. Since 1968 he has been in charge of the Richmond Area.

If the Southeastern Jurisdiction College of Bishops elects to do so, it may add the supervision of the Richmond Area to the work of another active bishop in that jurisdiction until the 1972 Jurisdictional Conference. However, in some instances when a vacancy occurs during a quadrennium, a retired bishop may be reactivated and assigned to fill the vacancy. This would require approval by the full Council of Bishops, which will be meeting in Portland, Oregon, Nov. 17-19.



Bishop Paul M. Herrick

Youth Told Drugs, Racism, Militarism Are Top Issues

Two thousand youth at the 1970 North Carolina Conference Youth Rally heard David Harvin, youth associate for the Council on Youth Ministry for The United Methodist Church, challenge them to bring the strengths of today's youth culture to bear upon the Church's life in facing priority issues. The Rally—held on the campus of Duke University in Durham, October 3—developed the theme "We Are the Church Now—So What? Why Not? What Now?"

Harvin, a native of Laurinburg, pointed out at least three areas in which the national Council on Youth Ministry is trying to make a vital Christian witness: drugs, racism, and militarism.

On drugs he said "One of the things youth experiment in is drugs. This fact prompts on the part of Christian young people some kind of response. I do not advocate the use of drugs. The programs that the United Methodist Church sponsors and that the Council on Youth Ministry sponsors do not advocate young people taking drugs. Instead, there are projects and programs that hopefully will minister to people who are on drugs . . . that they can express through their life style some other form of expression besides using drugs . . . more productive than the use of drugs."

On racism Harvin reported that the national Council on Youth Ministry has structured itself to give full voice to minority groups within the church: blacks, Chicanos, Asian-Americans, etc. Half of the membership of the national Council on Youth Ministry is composed of minority youth. He called on the church at all levels to rid itself of tokenism and to work for appropriate enpowerment of minorities.

On militarism Harvin noted that the national Council on Youth Ministry feels "that there are other alternatives (to militarism) for dealing in diplomatic policy." He stated that "militarism conceptually, is part of an ethos, a part of a mind set in this country . . . and we are hoping that that kind of mind set in this country can be changed if we are ever going to really evolve into a world community . . . (We) advocate that we change from a position whereby our first priority is to deal in terms of armed strength, to making that a lower priority." One illustration of the Council on Youth Ministry's action in this regard is its acceptance of the draft card of a seminarian, supporting his act of not relating to the selective service system all the while holding him and themselves accountable for this action. Harvin has noted that this should not be interpreted to mean that the Council on Youth Ministry advocates breaking the law.

Other features of the Rally included music by Cherchez Vivre, a group of Canadian youth who sing folk songs with a Christian theme; greetings from Bishop William R. Cannon; a drama "The Witness," performed by youth from First United Methodist Church Rocky Mount; the film "This Solitude Through Which We Go Is I," portraying the Christian pavilion at Expo '67 and a contemporary-styled celebration in Duke Chapel. David Cordts, president of the Conference Committee on Youth Ministry, presided over the Rally. F. Belton Joyner, Jr., is coordinator of Youth Ministry and Camping for the Conference.

VICKREY TO CELEBRATE CENTENNIAL

Vickrey United Methodist Church in the High Point District will celebrate its one hundredth year of service during the week of Nov. 1-8. The centennial committee and the pastor, the Rev. Emmett E. Hiatt, Jr., have planned the following services for this observance.

The Rev. John R. Hamilton, North Wilkesboro District superintendent, will preach the memorial sermon and begin the centennial observance Sunday morning, Nov. 1. His father, the late Rev. A. M. Hamilton, was the first pastor of Vickrey Church at its present location.

Bishop Earl G. Hunt, Jr., of Charlotte will preach the concluding centennial sermon at 11 a.m. on Sunday, November 8.

Each evening during the week, Nov. 1-6, services are planned at which the following ministers will preach:

Sunday evening, Rev. Robert A. Foster; Monday, Rev. John A. Lowder; Tuesday, Rev. W. H. Yokeley; Wednesday, Rev. W. C. Anderson, Thursday, Rev. Emmett E. Hiatt, Jr., Friday, Rev. Jesse L. Johnson, Jr.

Vickrey Church dates its origin from 1870. At that time it was known as the Shady Grove Methodist Protestant Church. When A. L. Vickrey donated two acres of land at the corner of Kivett Drive Extension and Vickrey Chapel Road, the present church was built and named in his honor. The first service was conducted in the Vickrey Church in May, 1920, by the Rev. A. M. Hamilton.

The parsonage was built in 1954 under the pastorate of Rev. Robert A. Foster. The church fellowship hall, additional classrooms, and a kitchen were constructed in 1958, when the Rev. Herman C. Beck, was pastor. The church was remodeled in 1961, under the pastorate of Rev. Wade Rogers.

Former pastors, former members and friends of the congregation are invited to the service on Nov. 8 and to remain for the homecoming dinner at 1 p.m.

The centennial celebration will conclude with a historical program and a congregational hymn service on Sunday afternoon.

ALBEMARLE DISTRICT PLANS CLINIC

WADESBORO—A District Clinic for all United Methodist church leaders in the Albemarle District will be held Sunday afternoon, Oct. 25, at Wadesboro First United Methodist Church, from 2:30 to 5:00 p.m.

The purpose of this clinic-workshop is to acquaint and train the various members of the local churches who have responsibilities in the local church, the Administrative Board and the Council on Ministries.

The first session of the clinic will be a workshop period of one hour and fifteen minutes, a fifteen minute break, then a concluding second hour workshop. Eleven work groups will be held.

The clinic has been planned by the Albemarle District Program Council. There will be some resource materials available for purchase.

'SAVE THE FAMILY,' CONFERENCE IS TOLD

CHICAGO, Ill. (UMI) — The family as the basic unit of our society is sick but not beyond recovery.

That seemed to be the recognition and the affirmation expressed here October 8-11 by more than 1700 participants at the sixth national United Methodist Family Life Conference.

Bishop Earl G. Hunt, Jr. Charlotte, chairman of the denomination's General Family Life Committee which sponsored the conference, opened the meeting by declaring, "In our land of the much-married, the family has fallen on evil days."

Despite the problems facing families today he said matters can be helped. "In a day of sexual experimentation, the collapse of taboos, narcotic fantasy, new life styles, feminism, the eclipse of organized religion's influence is certain quarters, the generation gap, ethical confusion, we are here to wrest from the secular world its initiative in shaping human response to the moral revolution. . . . We are here to recover the Biblical doctrine of family relations from the distortion of confused and confusing theology."

The 1970 national Family Life Conference may be the last, according to several members of the General Committee who explained that lack of wide geographical representation and expense are two major factors. The last conference held in 1966 had 3,000 participants. Several regional family life conferences are being considered as alternatives to the quadrennial national meeting.

Speaking more like a mother than a politician, New York City's "Fighting Shirley" Chisholm, the nation's first black congresswoman, called for a "repair of family ideals, putting Christian generosity before racial prejudice, and good neighborliness before getting ahead of the Joneses."

During a time when the older generation is being challenged by the young, she said the game could be won only by accepting challenges and examining new ideas on their merits not by shutting one's mind and denouncing the young as radicals or cynical children.

She urged parents to find more time to "live with" their children and to exercise firm discipline. "We are shying away from the words 'nice' and 'good' as if they were subversive because once upon a time these words were used by our own parents."

Dr. Morris B. Abram, New York attorney, former president of Brandeis University, and father of five, told the participants that the intelligence of today's youth has been "wildly exaggerated."

He did praise today's youthful generation which has been able to discard the "accumulated baggage of prejudice which has impeded man's progress for ages."

Seeing the youth culture as a threat to structured education and political institutions, Dr. Abram said, "Here we are presented with a stance, not a program, and are asked to give up what we have without having the option of seeing what we are to get in return."

Nothing can be resolved, he said, unless order is restored. "Law and order has become a dirty phrase. It is not. It is rather the precondition of so-

ciety itself, though, there are other preconditions as well, including justice."

"Christian Families Face Up" was the theme of the conference and work groups with a variety of well-known personalities as leaders focused on such specifics as drug abuse, new technology, sex education, life styles, generation gap, and changing moral values.

During an opening night audio-visual presentation, Dr. Evelyn Millis Duvall, well known family life lecturer and writer, called for participants to "have faith in families."

"There is plenty to laugh about without ridiculing our families and homes. We must protest such ridicule for the same reasons we protest ethnic jokes and epithets."

During the same audio-visual presentation, entitled, "The Family Today," Dr. Alan Guttmacher, president of Planned Parenthood World Population called for greater efforts to help unwanted children from being born into today's already overpopulated world. "The fact is that birth control is still the privilege and right of these most sophisticated and affluent," he declared.

Instead of "Be ye plentiful", Dr. Guttmacher believes God would say today, "Be ye careful!"

Dr. James T. Laney, dean of Candler School of Theology, Atlanta, Ga., said the family today must be a setting for dialogue between generations. "The family constitutes the necessary linkage of the generations if we are not to become a culture of atomized individuals who are vulnerable to all of the excesses which accompany those who have no lasting ties."

"Who are the beautiful people?", asked the Rev. Robert A. Raines, Columbus, Ohio, during a closing two hour communion service.

"People are beautiful who are and do what is appropriate in its time. . . people who look, act, and talk like they really are."

All men, he said, need to have the beauty in them affirmed. "God likes you, like you are. God knows you are beautiful."

Honored during the conference were Dr. and Mrs. Edward Staples, Nashville, Tenn. Dr. Staples has been the staff executive of the United Methodist Board of Education serving as coordinator of the national family life conferences since their beginning in 1961.

Retired Bishop Hazen G. Werner, often considered the founder of the family life movement in the United Methodist Church, was also recognized for his leadership in this area.

TEN HIGH POINT COLLEGE ALUMNI HONORED

HIGH POINT—Ten alumni of High Point College have been selected for inclusion in the 1970 edition of *Outstanding Young Men of America.*

Included are Murphy M. Osborne, Jr., of Knoxville, Tenn.; J. L. Peterson, Jr., of Middlebury, Vt.; Robert L. Gathling of Raleigh; Robert E. Williams of Chatham, Va.

Keith D. Dodson of Greenville, S. C.; Charles R. Johnson of Raleigh, Robert A. Lloyd of Winston-Salem. Thomas A. Ferguson, of Fairfax, Va.

Also, Winfred E. Lindley of Alexandria, Va. and Donald Dwiggins of Winston-Salem.

This award is sponsored by leading men's civic and service organizations and recognizes and honors young men who are working toward excellence in their careers and community services.

Program Supplement

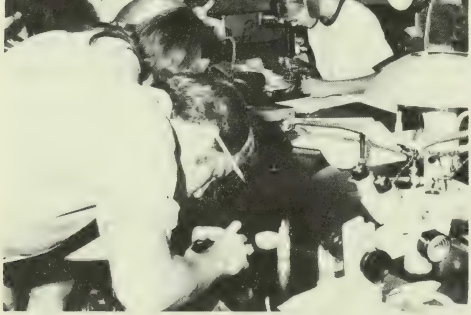
NORTH CAROLINA CONFERENCE

Vol. 2 October 22, 1970 No. 9

COLLEGE DAY TO BE OBSERVED NOVEMBER 1

by C. P. Morris
Associate Director-Nurture and Training

Sunday, November 1, 1970, has been designated as College Day in the North Carolina Annual Conference. On this day, each local church is requested to offer unto God prayers of thanksgiving for our Christian colleges and their students, teachers and adminstrators; call attention to the value of these institutions to the church and to society; inform our people about what these institutions have to offer; request that we encourage our youth to attend our church colleges; and call upon us all for continued financial support.



Professor and students in biology lab at High Point College.

This should be a great day of celebration and thanksgiving. We now have 2,255 more students attending our conference related colleges than we did in 1956, just 14 years ago. We have two accredited four-year co-educational liberal arts colleges and one fully accredited junior college located within the bounds of our conference. The operating budgets of these three institutions have increased from $148,250 (Louisburg College only) in 1956 to $525,000 in 1969-1970, an increase of 250 percent.

These colleges serve our conference in many ways in addition to providing educational opportunities for our youth. Their facilities are readily a-





Davis Memorial Library on the Methodist College campus in Fayetteville. Left, a music major uses the library facilities for research.

vilable for Annual Conference ses-
sns, youth assemblies and workshops,
smmer conferences for laymen and
pstors, and many other meetings.

Most of all, they provide a Chris-
tn atmosphere for the education of
cr youth. Bishop Earl G. Hunt, Jr.,
hs said: "The only ultimate justifica-
tn for the existence of these institu-
tns is that they be Christian in a
vy that differentiates them from all
cher kinds of institutions. They must
hve a uniqueness, a plus quality not
fnd anywhere else in the world of
education." We believe our college
administrators are striving to achieve this objective. They are all dedicated Christian men who love the Church and in whom we can have confidence.

These colleges are facing a severe challenge today with continued inflation and rising costs. It has been necessary to increase tuition fees and many students have been forced to go to our state institutions where low tuition fees are made possible by increased taxes. We believe a balance between public and private higher education is vital to a free society and a healthy higher education system. We must find ways of correcting the im-

(Continued on page 16)

A Message From Bishop Cannon

If our American way of life is to be preserved and enhanced by richer and nobler values, it is indispensable that more and more young people be educated through schools and colleges committed to the Christian faith and with a broad Christian perspective governing instruction.

Therefore, on College Day, November 1, I encourage Methodist people to send as many sons and daughters to Methodist colleges as possible.

Our schools and colleges need financial support. But more than any money we can give them, they need our confidence and an opportunity tc educate our youth.

On this special day of emphasis on colleges, I am pleased to commend the United Methodist colleges in the North Carolina Annual Conference and in the state at large. We are fortunate to have Duke University within our bounds. In addition, we have two four-year colleges, North Carolina Wesleyan and Methodist College, and we have a junior college, Louisburg, which has a long and proud history. These institutions should be dear to the heart of all Methodists in the North Carolina Conference.

William R. Cannon, Resident Bishop
Raleigh Area
The United Methodist Church



New co-ed dormitory at High Point College.





One of the new buildings on the campus of North Carolina Wesleyan at Rocky Mount. At left, a N. C. Wesleyan professor and students check resource material.

North Carolina Conference Church Colleges
- Fact Sheet -

	Greensboro College	High Point College	Methodist College	Wesleyan College	Louisburg College
ollment:					
956	467	884	-0-	-0-	335
970	603	1,103	823	627	785
ease	136	219	823	627	450

rand Total Additional Students 1956 to 1970: 2,255
rand Total Student Enrollment Fall 1970: 3,941

erence Sustaining Support:					
56	$19,288	$19,288	-0-	-0-	$61,900
970	16,736	16,736	$171,021	$171,021	125,520
+	$-2,552	$-2,552	$171,021	$171,021	$63,620

rand Total Sustaining Fund Increase 1956 to 1970: $400,558

ating Budget 1970-1971	$1,650,000	$2,126,000	$1,928,103	$1,650,000	$1,535,000

otal Operating Budgets for 1970-1971: $8,889,103

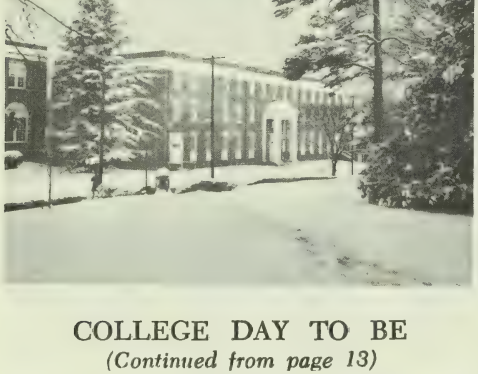
perty Value	$5,686,453	$7,381,801	$9,333,711	$6,560,000	$4,511,108

rand Total Property Value Conference Related Colleges: $33,473,073

btedness:					
iquidating	$650,000	$661,000	$3,460,000	$2,019,000	$1,267,717
on-Liquidating		395,000	958,597	985,248	56,500
l Indebtedness	$650,000	$1,056,000	$4,418,597	$3,004,248	$1,324,217

rand Total Indebtedness Conference Related Colleges: $10,453,062
l Contributed to College Crusade through 1969-1970: $4,227,328.34
ount Contributed in 1969-1970: $35,469.60





A Greensboro College art class in session in the Cowan Humanities Building

COLLEGE DAY TO BE

(Continued from page 13)

balance in student costs between our state and private institutions.

The cost crisis our colleges are facing is real and very painful but not hopeless. We may be forced to make some drastic changes and to accept some sacrifices but, if we believe in Christian higher education strongly enough, we will find a way.

"If one were to read the captions of many magazine articles about church colleges today, it would appear that the death knell is about to be struck." says Dr. D. Arthur Zook, former president of Kansas Wesleyan University. " We dare not take this forecast lightly, nor dare we avoid meeting the challenge of the alternative."

"Two things are evident—first, the mission of the church college must be kept clearly before us and that mission must continue to be its principal thrust. Second, the financial support needed to keep the church college viable and solvent must be secured."

MUSIC MINISTRY

ADVANCED CHORAL MUSIC WORKSHOP

Are you ready for some training in advanced choral techniques? You might be interested in the Advanced Choral Music Workshop at East Carolina University, Greenville, November 6-7. Nationally-known leaders will

(Continued on page 19)

CHILDREN'S MINISTRY

R. Keith Glover, Coordinator

NEW PARENT STUDIES

Quite often the question is asked, "How can parents become more creatively and helpfully involved in the ministries the church provides for their children?" Two new resources are available this fall in the Parent Guidebook series which offer help in this area:

1. *Stepping Out* (first and second graders)
2. *Worlds to Conquer* (third and fourth graders)

Others produced earlier in this series are:

3. *Into Parenthood* (for parents to be)
4. *A Baby Is For Loving* (for parents of infants)
5. *Hello Toddler* (for parents of "nursery toddlers")
6. *Into Childhood* (four years before first grade)
7. *Into Nursery I* (three years before first grade)
8. *Love That Kindergartner!* (one or two years before first grade)
9. *Kindergartner, Meet Your World* (one or two years before first grade)

A number of approaches to these studies could be taken. One possibility is that being undertaken by Highland Church, Raleigh, under the guidance of Mrs. Clifton Smith, DCE, and Mrs. James Auman. Parents of children in the Church School meet during the Church School hour on Sunday morning using the Parent Guidebooks as a basis for their study. These sessions help parents understand a child of a particular age and development level and his relationship to his expanding world.

The Parent Guidebooks may be ordered individually or as a set from Cokesbury, Fifth and Grace Streets, Richmond, Virginia 32316.

Information From Conference Secretary

I. CONFERENCE DIRECTORY

A. Corrections or additions:

Bond, H. Lawrence
Department of History, Appalachian State University, Boone, 28601 — Prof. Appalachian State University.

Jenkins, Theodore R.
Add Home Phone: 882-9071

B. Changes in Addresses:

Collier, T. J., Jr.,
3921 Langley Court, N. W., Apt. 565, Washington, D. C., 20016

Rudd, Robert J.,
2403 Berkley Road, Burlington 27215
Phone: 228-8591

C. New Appointments:

Durham District:
Pleasant Green—**James A. Noseworthy,** 5901 Craig Road, Box 9, Durham 27705

Fayetteville District:
Take Fairmont: Pleasant Grove and place with Pembroke: St. James, to be supplied by **James F. Cummings.**
Coats-Leslie—**P. Ray Phillips,** Box 388, Coats 27521 897-5679

Burlington:
Mt. Herman—**Auburn W. Lore**
W. R. Johnson — sick leave

Raleigh:
Henderson: White Memorial —

(Continued on page 18)

Douglas Lamb, 1612 Lynne Avenue, Henderson 27536 — Church Phone: 492-2542

Sanford:
Caledonia—**James Lawrence Hardee,** Rt. 3, Johns Road, Laurinburg, 28352 Home Phone 276-6858

D. Names to be deleted from Directory: Parham, Frank, Mulling, T. W., Oldaker, P. E. Horsley, Leroy, Cramer, T. W., Maddry, H. A., Jr.

MANUALS AVAILABLE FOR LOCAL CHURCH

At last help has come for various officers in the local church with the printing of manuals and guidelines for the following officers:

Handbook: Council on Ministries—65¢
Building the Team—65¢
Developing Ministries—65¢
Guidelines for Christian Social Concerns—35¢
Guidelines for Ecumenical Affairs—35¢
Guidelines for Education—35¢
Guidelines for Evangelism—35¢
Guidelines for Missions—35¢
Guidelines for Stewardship—35¢
Guidelines for Worship—35¢
Guidelines for Coordinator of Adult Ministries—35¢
Guidelines for Coordinator of Youth Ministries—35¢
Guidelines for Coordinator of Children's Ministries—35¢
Guidelines for Coordinator of Family Ministries—35¢

The above resources may be ordered from:

Cokebury
Fifth and Grace Streets
Richmond, Virginia 23216

Each pastor will be mailed a brochure concerning the above resources during *November* 1970.

YOUNG ADULT MINISTRY

DISCOUNT PRICE ON YOUNG ADULT MATERIALS

A special offer is being made on six resources for young adult ministry, $6.00 worth of materials for only $1.75. Order from Service Department, P. O. Box 871, Nashville, Tennessee 37202. Included in the offer are:

"Directions for a Young Adult Ministry"—report of three years of research

"Combined Report on Two Young Adult Consultations"—place of church in a changing culture

"Toward Understanding Older Youth-Young Adults"—contemporary literature and theory

"Toward a Ministry Among Older Youth-Young Adults"—effective ways and clues toward a future ministry

"Garden Apartments: Dallas"—courses of action

"Vocational School Students: Wilmington"—experimental ministry.

LOCAL CHURCH MINISTRY WITH YOUNG ADULTS

A lab experience in young adult ministry is scheduled for Raleigh, December 11-13. If you think you might be interested in having a young adult/adult team from your church participate, write F. Belton Joyner, Jr., 1307 Glenwood Avenue, Raleigh, N. C. 27605. The lab will concentrate on ministries that might emerge through a local church setting. Participants will come as teams of one young adult (18-30) and one adult (over 30) from local churches.

YOUTH MINISTRY

YOUTH MINISTRY RESOURCES ON ECOLOGY

Many youth groups are trying to make an effective Christian witness in the area of Conservation and ecology. Here are some organizations to provide resources for dealing with these issues:

ECOS, P. O. Box 1055, Chapel Hill, N. C. 27514

Conservation Council of North Carolina, 208 East Green Street, High Point, North Carolina 27260

Clear Air, Washington, D. C. 20201

Student Council on Pollution and Environment, P. O. Box 5071, Richmond, Virginia 23220

National Audubon Society, 1130 5th Avenue, New York, New York 10028

Sierra Club Carolinas Group, 1820 Bethabara Road, Winston - Salem, N. C. 27106

Committee for Environmental Information, 438 North Skinner Blvd., St. Louis, Missouri 63103

North Carolina Wildlife Resources Commission, P. O. Box 2919, Raleigh, N. C. 27602

Wildlife Society, 729 15th St., N. W., Washington, D. C. 20005

Board of Social Concerns, The United Methodist Church, 100 Maryland Ave., N. E., Washington, D. C. 20002

WHERE DOES UNICEF MONEY GO?

If your U.M.Y.F. plans to collect for UNICEF on Halloween, you might like to have more information on the goals and accomplishments of this Nobel Peace Prize winning organization. You can write the U. S. Committee for UNICEF, 331 East 38th St., New York, New York 10016. Some sample leaflets are available from Youth Ministry, 1307 Glenwood Avenue, Raleigh, N. C. 27605.

DEVOTIONAL MATERIAL FOR YOUTH

Youth from all across the country write for *Power,* a quarterly collection of resources "for meditation and reflection to encourage Christian living and witnessing in the world." This pocket-sized book can be ordered along with your regular curriculum order. *Power* is the cooperative effort of seven denominations including The United Methodist Church. Some churches distribute it to all local youth and mail it to "away-from-home" youth.

MUSIC MINISTRY

(Continued from page 16)

be providing leadership. You can get more information by writing Dr. Charles Moore, School of Music, East Carolina University, Greenville, North Carolina. The Conference Committee on Music Ministry has accepted this Workshop in lieu of an additional conference-wide effort this fall.

YOUTH MUSIC RESOURCES

The United Methodist Church has published "Raise a Jubilee!", a resource of ministry in music with youth. Because of the carefully written background articles, most musicians will find a broader use of the book. It can be ordered from Cokebury as a separate item or as part of the regular curriculum order. The cost is $4.25.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

CONFERENCE EXECUTIVE COMMITTEE SETS NEW GOALS

The Executive Committee of the Women's Society of Christian Service of the Western North Carolina Conference set new goals for the coming year at a meeting held at Lambuth Inn, Lake Junaluska, on October 2-3.

Mrs. W. Frank Redding, Jr., Conference president, said in her opening statement, "We have a very urgent need for better communication. We need to organize new societies and guilds and increase the membership in our organization. We should try to reach the unreached women in our Conference and challenge them with the PURPOSE of our society."

She urged the women to take a closer look at their pledge to missions, saying, "44% of every dollar the Board of Missions has for its program is contributed by women."

Mrs. Redding summarized certain outstanding facts revealed in the last reports made by local societies, Sept. 1. She said that, according to other compilations there are about 1,000 societies in the Western North Carolina Conference, yet she had received reports from only 678 of these societies. Other sources have revealed a membership of 50,000 Methodist women in the Conference, yet the reports from local presidents listed only 30,000 members in these evaluation reports, she said.

Mrs. Carl King, Charlotte, a member of the Board of Missions, stated that the recent news of mission pledge causes Methodist women to be deeply concerned, for there is a 31% decrease in giving to missions and she urged the women to work harder on increasing their mission pledge.

Mrs. Redding announced that the two members-at-large of the Conference Executive Committee, Mrs. James Price of Charlotte and Mrs. James E. Smith of Greensboro, had been assigned special responsibilities for the Conference. Mrs. Price will head a Task Group on Membership and Mrs. Smith will be a liaison officer for the Conference Society to events and organizations of an Ecumenical nature.

Two alternates were elected for the delegation to attend the meeting of the Southeastern Jurisdiction Society-Guild to be held in Tupelo, Miss. in November. They are Miss Fannie McCallum, Greensboro, and Mrs. C. C. Herbert, Jr., Charlotte. The six delegates designated by the By-Laws are Mrs. Frank Redding, Jr., President, Mrs. Ray Simpson, Jr., Vice-President, Mrs. Thomas D. Harrell, Jr., treasurer, Mrs. Odell Brown, Wesleyan Service Guild, Mrs. Julian Lindsey, Christian Social Relations, and Mrs. Paul Feezor, Missionary Education.

A special committee was appointed to study the salaries of Church and Community Workers in the Western North Carolina Conference and report at the next Executive meeting in

March. The committee includes Mrs. Thomas D. Harrell, Jr., Mrs. Charles Gidney, Chairman Advisory Committee on Church and Community Work, Mrs. John Wright, Public Relations, Mrs. E. D. Chandler, secretary-treasurer, SEJ Society Guild, and Mrs. Clarence C. Cranford, former Conference president.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

UNICEF AND YOU

How do we translate concern into hope for nearly one billion children? Most of us feel great compassion when we see pictures of hungry children or read accounts of their lack of medical services and educational opportunities. These illustrations stir in us a strong desire to "do something" yet many of us are not even aware of some of the things we CAN do. It is entirely fitting that as we observe the 25th Anniversary of the United Nations in October, we make plans for active involvement with one of its agencies, the United Nations Children's Fund, UNICEF.

UNICEF operates on a budget of $50 million a year and reaches nearly one billion children. This is equivalent to what we spend annually to operate ten large county school systems in North Carolina. UNICEF's income is from contributions and donations. Its main support comes from governments. In 1969, two-thirds of UNICEF's income came from VOLUNTARY contributions from 128 governments and one-third from other sources. Even though UNICEF is a United Nations related agency, it does not receive one penny from the UN budget. It is totally dependent upon donations from governments and private sources, projects and proceeds from Trick or Treat collection at Halloween and greeting card sales.

UNICEF aid goes to 112 developing countries only on invitation from these countries. More and more nations realize the urgency of preparing their children for the complex future which is rushing toward them with terrifying speed. To that end, the United Nations Children's Fund will be placing increased emphasis on projects which will improve the quality of these children's lives.

One of the major functions of UNICEF staff is to plan with recipient governments the most effective use of UNICEF aid within the context of the country's development plans. A large part of this aid is in the form of equipment or drugs for children's health services; equipment and paper for the local production of such items as textbooks, health and nutrition education materials; equipment to produce vaccines; workshop equipment for vocational training; and milk processing and weaning food production equipment.

UNICEF assists basic health programs in 94 countries and has helped equip more than 48,000 rural and urban health centers. In 1969, 32 mil-

lion children were protected against malaria with materials provided by UNICEF. Over 300 million children have been vaccinated against tuberculosis with UNICEF-supplied vaccine, about 180 million of them since 1960. Some 24 million children have been treated for yaws and over 40 million have been treated for trachoma, the greatest single cause of blindness.

In developing countries only one out of five children of primary school age finishes primary school. In assisting countries to raise the quality of the educational level of their children and to provide a closer link between schooling and adult life, UNICEF has helped equip 1,400 teacher-training schools, more than 47,000 associated primary schools and 900 pre-vocational training schools.

Malnutrition is one of the most widespread problems of children in developing countries. An estimated 32 million infants and children under 5 years of age suffer from severe protein-calorie malnutrition which does them irreversible physical and mental damage. UNICEF has helped 70 countries to improve diets of rural families by supplying equipment, supplies and training for local production of high protein foods, equipping 235 milk processing plants and distributing milk powder and vitamins through maternal and child health centers.

Each October brings a flurry of excitement and renewed interest as our children plan to go Trick or Treat collecting at Halloween. And some of us order our personal Christmas cards about time of the year. These are special events and very important, but there is also an opportunity to be active the year around through the sale of greeting cards, calendars, note cards, birthday cards and art prints. The illustrations are donated by artists all over the world. Where else could you buy beautiful greetings such as these at the same time you reach out to the world's children in need? The cards and other items can be sold locally on consignment. You don't have to invest anything but your time because you need not pay UNICEF until your cards are sold. Won't you translate your concern into hope now by writing for further information to Greeting Cards — Consignment, U. S. Committee for UNICEF, 331 East 38th Street, New York, New York 10016?

Mrs. Charles Dorsett, Chm.
Christian Social Relations

ANNUAL MEETING
North Carolina Conference W.S.C.S.
St. Paul's United Methodist Church, Goldsboro, N. C.
November 14, 1970
10:00 A. M. — 4 P. M.
Lunch served by Local Women—
No Pre-registration
Everyone Welcome

YOUTH REVIVAL THIS WEEKEND

A Youth Revival for the Upper Hominy Valley in Buncombe County will be held the week-end of October 23-25. It is sponsored by the Piney Mountain, Davis Chapel and Pisgah United Methodist Churches.

The revival will begin with the evening meal on Friday at 6:00 in the Fellowship Hall of Piney Mountain United Methodist Church.

This week-end adventure is filled with activities of great interest to all youth, such as fellowship singing, discussion groups, eating, viewing the movie "For Pete's Sake," witnessing and many other things.

William Blake will be the leader. A

(Continued on page 31)

Convocation, Pastors' School Set For Next Week At Duke

This year's Convocation and Pastors' School at Duke University will offer an even wider variety of interesting lectures, addresses and sermons. A new feature is the "Bishops' Panel" led by Bishops Cannon and Hunt. It will give attending ministers an opportunity to ply their leaders with questions and to engage in down-to-earth discussion.

The "Bishop's Hour" address at 4 p.m. on Monday, Oct. 26 will open the program. Bishop Earl G. Hunt, Jr. is the speaker. His topic (a la Chaucer!) is to be "And Gladly Lerne".

A continuing popular feature will be the Alumni Lecture, in which an eminent alumnus of Duke Divinity School who has been in the pastoral ministry will return. This year, the Rev. Dr. Claude R. Collins, Conference Program Director of the West Virginia Conference will bring the address. A graduate of Emory and Henry College, Dr. Collins received the B.D. degree at Duke in 1939. Subsequently Morris College conferred upon him the D.D. degree. Before taking his present post, he served as youth leader, pastor, district superintendent and Charleston (W. Va.) area administrative assistant. He has given leadership also through various boards and committees of the conference.



Dr. Claude R. Collins

The Convocation Preacher this year is Methodism's youngest bishop, James Armstrong of the Dakotas Area. He will preach in the Duke Chapel on Monday and Tuesday nights and on Wednesday morning.

The James A. Gray Lecturer is Dr. C. Eric Lincoln, Professor of Sociology and Religion at Union Theological Seminary, New York. He will give four lectures dealing with the Black Church and Black Theology.

Dr. Richard W. Cain, pastor of First United Methodist Church, Phoenix, Arizona will bring the Frank S. Hickman Lectures, using as his subject: "One Perspective: The Misery and Majesty of Ministry."

"GOD IS NOT DEAD"

Time for Silent Majority to Speak for its Heritage



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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR NOVEMBER 1

LIVING IN CHRISTIAN FELLOWSHIP

Background Scripture: Acts 2:44-47; Galatians 6:1-10; Ephesians 2:19-22; Colossians 3:12-17; I John 1.

Lesson Scripture: Galatians 6:1-10

In this lesson we are to consider another of the helps toward a maturing faith. The main question is this: does the fellowship in our church (that is, our particular local church) contribute toward a maturing faith? It has been said that "nothing is **real**, until it's **local**." For best results from this discussion we shall need to keep our attention upon this one aspect of church life. While there are millions of reasons that are given for having nothing to do with the church, the one we are interested in now is that of whether or not people enjoy being with "church people."

Fellowship has been defined as "companionship", "friendly association", "a mutual sharing of experience, activity, interests, etc." Do we really like to be with the people who make up the membership of our particular church? Some have said they attend church to worship God, and not to chat with a lot of other people about this or that. The writer recalls a church where the leaders became concerned about the lack of friendliness in their congregation. So they appointed a committee (isn't that what we always do?) to greet people at the door and to give them a warm smile and firm hand-shake. Sometime later an elderly lady of considerable social prominence in the community called the pastor and said: "Has it come to the time when a person can't get into our church without running the gauntlet of a lot of men with a vise-grip handshake? My hand still hurts from last Sunday's experience. I come to church to worship God, and I just don't see the value of this sort of thing!" The lesson of this incident suggests that there is more than one way of promoting good fellowship.

As a matter of fact, it is questionable whether Christian fellowship can be "whipped up" with a multitude of devices borrowed from civic clubs. It could be a mutual feeling that arises out of shared concerns. We love people who love the things that we love and these are the people we want to be with.

Can we learn from the New Testament what the source of true Christian fellowship is? The first of our references, Acts 2:42-47, says of the early Christians: "They were together and had all things in common." The phrase "all things" apparently included property; however, this arrangement evidently proved not to be wise. In any case, we hear no more of it in the New Testament. But they continued to eat together (the church supper is one of the oldest institutions in Christendom!) and to worship and pray together.

In Ephesians 2:19-22 membership in the church is magnified. It is assumed that it is the most important group one can belong to—"the household of

God." In Colossians 3:12-17 one may find listed some of the personal qualities that enhance the fellowship of the church—such traits as compassion, kindness, humility, patience, forgiveness, love and gratitude.

The main lesson scripture is from Galatians 6:1-10, sometimes referred to as the "charter of Christian liberty." The reader should now turn to this passage and read it; preferably in one of the new translations. Our scripture lesson is from the last chapter, and we need to know what went before. In the New English Bible the heading on every page of Galatians is "Faith and Freedom." One of Paul's main problems in preaching the doctrine of Christian freedom was that some of his hearers (or readers) would leap to the conclusion that they were, as Christians, free to do anything they liked. He had to convince them that Christian freedom is not so much from as for. In 5:13 he warns: You, my friends, were called to be free men; only do not turn your freedom into license for your lower nature, but be servants in love to one another" (NEB).

Among the points brought out in Galatians 6:1-10 are (1) We need not make the judgmental side of our faith paramount, but be sympathetic with those who miss the way (2) We must not compare ourselves with others, but with our own capabilities and (3) There is a moral law which works like the law of gravitation (it never fails) and it says: "We reap what we sow." We forget this at our peril.

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MT. HOLLY CHURCH STARTS FINANCIAL CRUSADE

First United Methodist Church of Mount Holly began a financial crusade on Oct. 11 to raise $100,000 over the next three years for the construction of a new sanctuary. Rev. Rollin Gibbs, director of Field Service and Finance for the WNC Conference, will lead the drive.

The building program at First Church began in 1954 with the construction of a new parsonage, costing $22,650. In 1960 construction was begun on the education building, and this was completed at a cost of $350,000. In a crusade three years ago approximately $100,000 was contributed toward the sanctuary building fund.

J. P. Smith is crusade chairman, and the Rev. Sherill Biggers is pastor.

IN MEMORIAM

MRS. IRENE DAWKINS WHITLOCK

As we at Cordova United Methodist Church review our W.S.C.S. year that has just ended, we pause to pay tribute to one of our beloved former members, Mrs. Irene Dawkins Whitlock, who passed away April 10, 1970.

She was the teacher for many years of the Ella Blake Sunday School Class. When the W.S.C.S. was born out of the Ladies Missionary Society she was our second president. In fact she held many offices in our organization.

Sorrow was one of her constant companions but never was her faith in God daunted. Even though she moved from our midst six years before her death she was always thought of as belonging to Cordova United Methodist Church and to our Women's Society. She was dedicated to doing God's will.

We thank God for letting us know and work with "Miss Irene" for so many years.

Mrs. Luther M. Diggs, Sr.,
President

CUSHMAN RESIGNS AT DUKE

Dean Robert E. Cushman of the Duke University Divinity School has resigned effective at the close of this academic year. He came to the Duke Divinity School in 1945 as a professor of systematic theology, (a position he still holds) and has served in the capacity of dean for the past twelve years. He has been granted sabbatical leave for the 1971-72 academic year.

President Terry Sanford, in announcing the resignation, praised Cushman as "a distinguished scholar and teacher who has rendered great service to the Divinity School, the university, and to Methodism." Bishop William R. Cannon of the Raleigh area called Dr. Cushman's resignation "distressing and disappointing". He said that Dean Cushman "has had an outstanding administration. His services have been international in scope and no dean or president of a Methodist seminary in America has contributed more."

Dr. Gerald McCullough who heads the department of the ministry of the United Methodist Church called the resignation "a loss to Duke, to his colleagues in theological education, to the United Methodist Church, and to ecumenical Christianity in our time."

During his deanship, Dr. Cushman was twice elected to the presidency of the Association of Methodist Theological Schools. He succeeded in bringing top scholars to the Duke school and was instrumental in advancing theological education. He was responsible also for setting up a long range plan for the capital expansion of the school to provide for future growth. The plan calls for a complete renovation of existing facilities, a seven-fold expansion of the Divinity School library and the building of a new three-story educational wing now under way. Also to be provided is a chapel and additional conference areas.

Dean Cushman has been a delegate from the North Carolina Conference to the General Conference of the United Methodist Church since 1964, and has served for a decade on the church's Commission on Ecumenical Affairs. During the mid-sixties he was an official Methodist observer at Vatican Council II at Rome. In recent years he has been involved in numerous high-level theological and Methodist affairs, through which he has made a signal contribution to Christendom and to the United Methodist Church.

PFEIFFER COLLEGE PRESIDENT RESIGNS

MISENHEIMER—Dr. Jack J. Early has announced his resignation as president of Pfeiffer College effective February 1, 1971. He assumed the presidency on July 1, 1969.

The 45 year old educator has accepted a newly created position as the Executive Director for Educational Affairs, The American Bankers Association, Washington, D. C.

He terms his new position as "a challenge of a life-time in an area in which I have had a growing interest and see as an opportunity for great service both to our free enterprise and American educational system on a

national level."

Pfeiffer Trustee Board Chairman Arthur P. Harris, President, City Chevrolet Company, Charlotte, said "the Executive Committee of the Board of Trustees accepted Dr. Early's resignation with regret. We sincerely urged him to reconsider his decision but without success."

Mr. Harris in his statement said "during this transition period, the college trustees will need the support and aid of the entire campus community, our alumni, parents of Pfeiffer students, and friends of the college.

"We are pleased that Raymond A. Jones, Jr., Charlotte, Vice-Chairman of our Trustee Board and the committee chairman who headed the search for a successor to former President Dr. J. Lem Stokes, II, has again agreed to serve as head of a committee to seek a new president.

"His committee will work with trustees along with faculty, students and alumni advisory committees in their search. We expect to proceed rapidly but not with undue haste in this search," Mr. Harris said.

The Broad Scope

AMISH WORKERS GAIN POINT

A religious sect which does not believe in strikes and boycotts had some of its members relieved from paying union dues recently. Several workers of the Amish faith, who were employed at a building products plant in Sugar Creek, Ohio were told that they could retain their jobs and still not pay union dues to the United Steelworkers' local. In lieu of union dues, they are being allowed to contribute to a recognized charity an amount equal to their dues.

Amish people, it appears, have religious scruples against union participation because of organized labor's strike and boycott activities.

EX-PILOT BECOMES BENEFACTOR

A 54 year old man, Fred Hargesheimer, is taking a year off to teach in New Guinea. It all happened when he was pilot of a P-38 photo reconnaisance plane during World War II. Shot down over New Guinea, he was rescued by natives near a Japanese outpost, and nursed back to health from near death. After nine months, he was picked up by a U. S. submarine.

Since then, out of gratitude, he has built a school and a health center in the village of Nantambu in New Guinea. Now he will return there to teach mathematics. Commenting upon his motivations, he remarked, "We all seek a purpose beyond just living comfortably. . . It's funny but that guy who shot me down did me a great favor."

GRAHAM URGES OBEDIENCE TO THE LAW

Billy Graham has made five spot announcements for television use in the South, in which he urges parents to obey the law on school integration.

In evaluating the situation in the South, he declared, "In my judgment, the people of the South are not opposed to school integration but to long bus trips for their children." He pointed out that he knew of children in Charlotte who were now being bussed 18 miles.

THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

Next Sunday, the last Sunday in October, is a special day in the church. It is called Reformation Sunday. It is a time when we remember men who started the Protestant Church.

John Huss was one of these men. He was a teacher and a preacher. He believed that truth came straight from the Bible to a person. The leaders of the church feared Huss. When he would not take back what he said, he was burned at the stake. Zwingli, Calvin, Tyndale and Knox also suffered to change the church. Perhaps the greatest of all was Martin Luther. Luther made a list of the things he thought were wrong with the church. There were ninety-five items called theses. People began to listen to what Luther had to say. The church was changed.

We celebrate Reformation Sunday on the last Sunday in October because it was on the eve of All Saint's Day, October 31, 1517, that Luther nailed the theses on the church door.

Aunt Cay

A REAL FRIEND

"Jane, we have a new family in our neighborhood," said mother. "What do you think we should do to make them feel welcome and know that we want them for our friends."

"Are there any children in the family?" asked Jane.

"Yes, a boy, ten, and twin girls just your age," replied mother. "They moved into the Smith house down the street. They came from Arizona."

Jane thought seriously for a moment-very seriously indeed, for a seven-year-old. A big question came into her mind. "What does it mean to be a friend?" This is what I must be to these people if I want them for my friends.

First of all I could go over and see the twins. I'll tell them my name and find out what they like to do best. I can invite them to come over and play with me tomorrow morning. I'll plan to do things I know they enjoy doing. Perhaps mother would make a picnic for us in the back yard. Tomorrow will be Saturday and I can invite then to go to church school with us on Sunday. Perhaps the whole family will come along. They could meet other neighbors and make lots of friends.

Jane shared her thoughts and plans with mother. Then she said, "Let's thank God for sending these new friends to us and ask Him to help me be a real friend to the new neighbors." And they did.

WORD SQUARES

A word square is a puzzle in which the words are the same across and down. Complete these squares by using a word that is a drink, a parent, and a child.

———	———	———
—R E	—N E	—A I
—E W	—E S	—R T

RIDDLES

What becomes higher when the head is removed? A pillow

Why do bees hum? Because they don't know the words.

ANSWERS FOR LAST WEEK:
Law; hall; hello; now; well; loan.

Housing Allowance For Retired Ministers

Upon recommendation by the Board of Pensions, the 1970 session of the Western North Carolina Annual Conference of The United Methodist Church adopted a resolution which provides for the designation of a portion of the pension income of retired members of the conference to be considered a housing allowance which may be excluded from gross income for both State and Federal tax purposes.

At the request of the Board of Pensions this matter was referred for study by local counselors and tax consultants who found "that payments to a retired clergyman in recognition of past services as a clergyman which are designated as rental allowance may be excluded from income by him to the extent that he actually expends the money received for housing." Authority for this given in the Internal Revenue Service Code, Sections 107 (1) and 107 (2).

The retired minister must be able to prove that the portion of payments, not to exceed $2,400.00, claimed to be non-taxable have, in fact, been used to pay rent or to provide a home as stipulated in the resolution.

For the benefit of retired ministers in the Western North Carolina Conference, the resolution as it was adopted is printed here in full:

WHEREAS, the Western North Carolina Conference of the United Methodist Church seeks to provide suitable housing for ministers who have previously served the Conference, and

WHEREAS, the most practical method of providing suitable housing is by means of a rental allowance.

NOW, THEREFORE, BE IT RESOLVED, that the sum of $2,400.00 per year, is a reasonable rental allowance and therefore the first $2,400.00 paid to a retired minister each year by the Western North Carolina Conference of the United Methodist Church is hereby declared and designated to be the payment of a rental allowance, such rental allowance being intended to compensate such minister for the cost of renting or otherwise providing a home for himself and his family and such amount to include, without limitation, principal and interest payments on home mortgages, rental payments, utilities, real estate and related taxes and assessment, insurance, repairs, maintenance and upkeep, and similar expenses directly related to the providing of a home.

The chairman of the Board of Pensions is Mr. Robin Hood, Box 190, Marion, North Carolina 28752, and the secretary is Rev. John R. Sills, Box 663, Eden, North Carolina 27288. Inquiries concerning this or other matters related to pensions may be sent to either of these men.

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CAROLINA BRIEFS

¶ Enfield UM Church will observe homecoming Sunday, Nov. 1. Rev. P. F. Newton of Graham, a former pastor, will preach at the eleven o'clock hour. A picnic dinner will be served following the worship service. All former pastors, former members and nonresident members are invited back for the occasion.

¶ Harold V. Jenson from Wesley Memorial UM Church in High Point will be coordinator for the Adventure in Faith program scheduled Oct. 23-25 at Boulevard UM Church, Stateville.

¶ Rev. J. Paul Edwards, pastor of First UM Church, Rocky Mount, will be guest preacher for the homecoming observance at the Roseboro UM Church, Sunday, Oct. 25. The Rev. Mr. Edwards is a former pastor of the church. A picnic dinner will follow on the church lawn. Former members and friends are invited. Rev. Kenneth B. Sexton is pastor.

¶ Sunday, Nov. 1, will be an eventful day at Harmony UM Church, Concord. At the 11 a.m. homecoming service, Rev. Johnny Hawkins, a former pastor, will preach. A covered dish luncheon in the fellowship hall will follow. At 2 p.m. Dr. Melton Harbin, Salisbury District superintendent, will lead in a service of dedication for the educational building. All former pastors, members and other friends are invited to attend.

¶ Homecoming services will be observed Oct. 25 at Trinity UM Church, Red Springs. Rev. Russell S. Harrison, pastor of Trinity, will preach at the morning worship service. A picnic dinner will follow. All former ministers and their families, all former members and friends of Trinity are invited. This also will be the eighty-first anniversary of the church.

¶ William R. Henderson of High Point who is WNC Conference lay leader will be the speaker when Morris Chapel UM Church, Kernersville, has Laymen's Day Nov. 1.

¶ Mrs. Geraldine Conway of Lucasville, Ohio, will be at First UM Church, Havelock, October 26 and 27 to help make plans for her later visit to First Church from Nov. 13-22. Accompanying Mrs. Conway will be Mike Dawson, who has had a world-wide ministry to young people involved in the narcotics problem. Mr. Dawson, a former night club entertainer, also will be at First Church in November.

¶ Lemons Spring UM Church will have its annual homecoming Oct. 25. Rev. Carlos P. Womack, of Southern Pines, who was pastor of the church in the late forties, will preach at 11 a.m. Picnic lunch will be served after the morning service. Rev. J.W. Davis present pastor, invites past pastors, former members and friends of the church to attend. Starting Sunday night at 7:30 the Rev. Tom Conway of Sanford will preach for the revival at Lemon Springs. The public is invited.

¶ Central UM Church of East Laurinburg is having a Lay Witness Mission Friday through Sunday. "Red" Lutterloh is coordinator, and local general chairman is Wayne Freeman. The public is invited to attend the 7:30 meetings on Friday and Saturday nights.

¶ The 60 Plus banquet will be held at Bethlehem UM Church, Climax, Sunday, Oct. 25. The pastor, Rev. Robert M. Hardee, will speak. This has been annual affair for many years.

¶ Brogdon UM church, Dudley, will observe homecoming Sunday, Nov. 1. Rev. Jean L. Hood, first pastor of the church who is now serving the Hookerton-Rainbow Charge, will preach at the 11 a.m. worship service. Following the service a picnic lunch will be spread on the church grounds. During the afternoon various choirs and singing groups will present an informal song service. The pastor, Rev. T. H. House, and congregation invite all former pastors, members and friends to attend.

¶ Three homecomings have been held on the Oxford UM Circuit in the Durham District as follows: Hermon Church, Sept. 13, with Rev. B. L. McCullen of Vanceboro, a former pastor, as guest speaker; Marrows Chapel Church, Sept. 20, with Rev. P. D. Midgett, III, of Newport, a former pastor, as guest speaker; Salem Church, Sept. 27, with Rev. O. L. Hathaway, conference director of Gifts and Wills, as guest speaker. Each homecoming was well attended.

Youth Revival

(Continued from page 22)

recent graduate of Asbury College, he is director of Christian Education at First United Methodist Church in Lincolnton.

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LOUISBURG HAS PARENT'S DAY

LOUISBURG—Louisburg celebrated its annual Parents' Day October 10. The president, Dr. Cecil W. Robbins extended greetings to an audience of some 500 parents, faculty members, and students.

The day's events included a parents' meeting in the auditorium, a luncheon in the Benjamin N. Duke Union, parent-teacher visitation and a parent-faculty tea in the Fine Arts Building.

Dr. Norman A. Wiggins, president of Campbell College at Buies Creek, spoke on "The Role of the Church-Related College in the Seventies."

Dr. Wiggins recognized the long history of Louisburg College since 1787 and its importance as a Christian college. He expressed concern over the indebtedness of private colleges and the substantial decrease in the percentage of gifts to the private institution, stressing that the assistance of the state in the survival of the private institution is vital for the welfare of the state itself. Pointing out that it costs the taxpayer $1,000 to $1,200 annually for each student enrolled in a public institution, he said private institutions are saving the North Carolina taxpayer $25,000,000 to $28,000,000 annually in instructional costs.

Dr. Wiggins recommended a realistic program of scholarship assistance based on the need to preserve the system of private colleges. He concluded by pointing out that good schools are basic to a good society.

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ON DEALING WITH ALCOHOL AND DRUGS



by Charles E. Shannon

We remember as youngsters that there was much magic in a magnet. We pushed nails, or other objects of iron, toward it to see at just what point its pull would snap the approaching object to itself. But the moment we discovered that point, it was too late to pull back. We found that we had to stop somewhere short of the magnet's effective field if we didn't want the pull to be completed.

There are things in life like that. Sometimes we make unsafe assumptions. We might assume that we are strong enough to come close to something and still pull away from it when we want to. We might assume that we are strong enough to swim against the undertow, that we are strong enough to free ourselves from the whirlpool.

Sometimes we seem to be even as the foolish child who pushes his finger toward the whirling fan blade. What makes him do it we do not always know: curiosity, ignorance, sheer foolishness, the spirit of adventure? Call it what we will, the fact remains that if a person proceeds too far in any dangerous direction, he is going to find the point at which he is too close.

We might assume that we can sample forbidden things with safety, that we can expose ourselves to danger and not be in danger, that we can approach unsafe situations and draw away when we want to; but history and experience and a long list of disappointed and troubled people have proved that it simply isn't so.

These ideas all apply to our dealing with beverage alcohol and habit-forming drugs. What we can avoid should be avoided altogether.

The Rev. Dr. Shannon is minister of First Church, Gastonia.

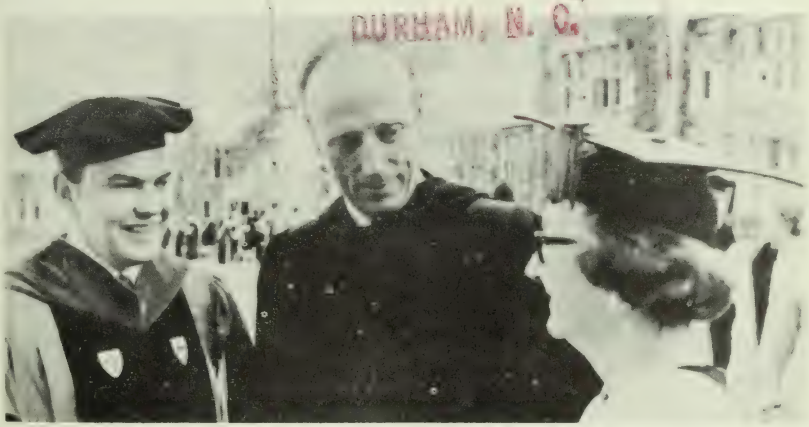
NORTH CAROLINA
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Vol. 115 Greensboro, N. C., October 29, 1970 No. 42



Dr. David G. Mobberley as he delivered his inaugural response after being installed as president of Greensboro College by Bland W. Worley, chairman of the board of trustees.

Scenes from Recent Inaugurations of Presidents

DURHAM, N. C.



At left is the Rev. Dr. Gerald H. Anderson during inaugural ceremonies at which he became the sixth president of Scarritt College in Nashville. Shown with him are the Rev. Dr. Tracey K. Jones, general secretary of the UM Board of Missions, and Mrs. Wayne W. Harrington, president of the Board of Mission's Women's Division.

The Rev. Professor James H. Phillips, university marshall, left, and Charles B. Wade, chairman of the board of trustees, adjust the chain of office about the shoulders of Duke University President Terry Sanford at the moment of his investiture as sixth president of the Methodist-related institution in Durham, N. C. (Duke Photo by Thad Sparks.)



WHERE IT IS

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Nov. 4-7—Christian Educators Fellowship, Sheraton Palace Hotel, San Francisco, Calif.
Nov. 6-8—SEJ Women's Societies of Christian Service and Wesleyan Service Guilds, Tupelo, Miss.
Nov. 13-15—Annual Meeting, General Board of the Laity, Chicago, Ill.
Nov. 16—Executive Committee of Quadrennial Emphasis, Chicago, Ill.
Nov. 17-19—Council of Bishops, Portland, Oregon

NORTH CAROLINA CONFERENCE

Nov. 2—Bishops' Advisory Committee, Duke Endowment, 10:30 a.m.
Nov. 2—Consultation on "Liquor by the Drink," WNC/NC Conference
Nov. 2—Founder's Day and Board of Trustees Meeting, Methodist College, Fayetteville
Nov. 3—Commission on Worship, Holiday Inn, Selma, 10 a.m.
Nov. 4-5—Board of Education Planning Conference, Camp Chestnut Ridge
Nov. 9—Conference Commission on Christian Education and Campus Ministry, Methodist Building, Raleigh, 10:30 a.m.
Nov. 11—Board of Education, Methodist Building, Raleigh, 10:30 a.m.
Nov. 13—Board of Missions, Methodist Building, Raleigh, 10 a.m.
Nov. 13—Board of Trustees, Louisburg College
Nov. 14—Board of the Laity, Methodist Building, Raleigh, 10 a.m.
Nov. 14—Board of Christian Social Concerns, Methodist Building, 10 a.m.
Nov. 14—WSCS and WSG Annual Meeting, St. Paul's, Goldsboro, 10 a.m.
Nov. 16—Regional Commission on Christian Higher Education and Campus Ministry, College Place Church, Greensboro, 1:30 p.m.
Nov. 22—Rocky Mount District Conference, First Church, Wilson, 2 p.m.
Nov. 30—Program Council Coordinating Committee, Methodist Building, 10 a.m.

WESTERN NORTH CAROLINA CONFERENCE

Nov. 1—Student Recruitment Celebration, Region 2, Race Street Church, Statesville, 2:30 p.m.
Nov. 1—Children's Mission Studies, Greensboro District, West Market Street Church, Greensboro, 3 p.m.
Nov. 2—North Wilkesboro District Ministers Meeting, First Church, North Wilkesboro, 10:30 a.m.
Nov. 9—Salisbury District Ministers and Wives luncheon, 10:30 a.m.
Nov. 9—Asheville District Ministers' Meeting, Central Church, Asheville, 10 a.m.
Nov. 10—WNC Conference Program Council, Hartzell Memorial, Hickory, 10 a.m.
Nov. 11—United Methodist Men, Asheville District, Prayer Breakfast, Downtowner Motel, 7 a.m.
Nov. 19—Salisbury District Program Council, First Church, China Grove, 7:30
Nov. 19—Conference Committee on Communication, Wesley Memorial, Statesville
Nov. 20-21—Testing and Guidance Clinic, Greensboro College, Greensboro

What shall we do about beverage alcohol? Christendom is sharply divide on the question. The United Methodist Church continues to advocate tot abstinence as a wise and wholesome policy, while also urging that alcoholics an problem drinkers be given the loving and skilled ministries of the church. Thes two articles starting on pages 4 and 5, representing divergent views, are offere for the careful scrutiny of our readers. We would be glad to receive your r actions and evaluations.

In next week's Advocate we plan to carry an editorial presenting our pos tion on this vital issue.

One For The (Right) Road

by Erman Bradley

November 8 will have a very special signficance in churches throughout United Methodism. It has been designated Drug and Alcohol Concerns Sunday. During that day, the traditional position of our church for total abstinence from the use of alcoholic beverages and from the abuse of other drugs will be lifted up. It will point up the subjects and challenge our members to firm fresh thinking. The emphasis will be observed not because it is traditional, but because it is right to do so.

Never in the history of the world has there been a greater need for unclouded minds and dedicated hearts than at this time. Never has the undermining threat of wider drug use been more real. Never has the position of the United Methodist Church been more relevant as the one for the right road. Never have there been more evidences of the destructive effects of drug use on the bodies, minds, and spirits of people.

Beverage alcohol still is the most widely used drug in our nation. There are those who profit from its sale an great pressure is being generated t add to the number of outlets. Prop onents of liquor-by-the-drink woul have the unthinking believe that mor outlets would promote better conro Newspapers, magazines, television an radio bombard the public with picture and statements that alcoholic bever ages have a place in the home an everywhere else. Hidden persuader are being used more and more.

One beer company has indicated tha one should drink a beer when he ha failed, or is frustrated, although thes words are not used in the ad. Usually the advertisements are as open as th one large beer distributor who has ad vertised bottles with customer's name on them. The company's current sloga is, "Every man should have a beer h can call his own."

Evidence of the physiological dam age of alcoholic beverages is contin uing to be secured. Of great interes is an article by Albert Q. Maisel en titled "Alcohol and Your Brain—Som News For Social Drinkers." An intro duction to the article in the June 197 **Reader's Digest** indicates: "Everyon

(Continued on page 10)

Mr. Bradley is Associate Minister of Myers Park Church, Charlotte.

The Greatest Treason

by William Donald Moore

In *Murder in the Cathedral,* T. S. Eliot has Archbishop Becket utter a line that has relevance for Alcohol and Drug Problems Sunday.

> The last temptation is the greatest treason:
> To do the right deed for the wrong reason.

To do the right deed, or the right thing, for the wrong reason points to a distortion in perception. Using the eye as a symbol Jesus sees distorted perception as the pathway to complete darkness.

> If your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! (St. Matthew 6:22-23)

Our basic premise is what we interpret to be the position of the Bible and the position of the great majority of the historic Christian Church both now and through the ages. This position is that the right thing can be either to drink or to abstain from alcoholic beverages. The Hebrew in the Old Testament looked upon the fruit of his vineyard - food and wine - as a good gift of Holy God. Like any other gift of God, wine was to be enjoyed and used responsibly; thus the Psalmist could write, "Wine maketh glad the heart of man." Freedom of choice was the supreme gift of God; therefore, the Hebrew could choose to drink or abstain. Although some Hebrew groups were abstainers, there is no evidence that abstinence is more acceptable to God than drinking. Drunkenness, the abuse of wine, however is explicitly condemned.

In the New Testament Jesus never uttered one word against the drinking of wine. Rather, one gets the picture that he entered fully into the religious and social life of the community in which wine was used in religious ritual and as a symbol of fellowship such as the wedding at Cana. Significantly one of the symbols that He chose to mediate Himself in the Last Supper was an alcoholic beverage. As in the Old Testament, only the abuse of wine is condemned.

Because of the attitudes toward alcohol that have been conditioned into most of us as Methodists (Bible-Belt Protestants generally), it is exceedingly difficult for most of us to perceive of the above paragraphs as Biblical.

The attitudes that have been associated with total abstinence over the years have said in effect: alcohol is evil, drinking is sin, total abstinence is the more Christian position, and overcoming an alcohol problem is simply a matter of will power. This is over-simplification, of course, but it is uncomfortably close to the real thing. If you have any question about it visit some AA groups in the Bible-Belt and listen to recovered alcoholics tell about the religious and cultural alcohol education that most of them received as children. One consistently hears a

(Continued on page 16)

The Rev. Mr. Moore is pastor of the Halifax United Methodist Church, Halifax.

EDITORIALS . . .

Awaiting Word From The Supreme Court

While in our nation's capitol recently, this editor happened to be glancing over that day's issue of the Washington Post. A front page story dealt with some of the current problems of the District of Columbia school system. One fact brought out—casually, not indignantly—was the steady change-over in recent years from a racially balanced school system to one that is now 95 per cent black.

What has happened? Only this: white families with school-aged children have fled from the Washington, D.C. school district. They have moved to suburban communities in contiguous sections of Virginia, Maryland and Pennsylvania. As more and more Negroes moved into Washington, more and more whites moved out.

At a time when the federal government was engaged in a vast program to eliminate segregated education over the country, the capitol city was quietly building and fortifying a segregated educational system. This was permitted because it was based upon housing patterns (de facto considerations) and not by law (de jure factors). But whatever the cause, the facts remain: public education in Washington, D. C. and in many of our metropolitan areas of the East and North are actually more racially segregated than Charlotte or Greensboro or Raleigh in North Carolina.

Yet the law, as it now stands permits racial segregation in the schools of Washington, D. C., while insisting that the schools of Charlotte must be racially balanced. The differences in treatment are based upon technicalities of the law and not upon moral and ethical factors. Washington's segregation is all right because it is based upon de facto circumstances; but Charlotte's is wrong because it was originally based upon de jure circumstances. So says the law—up to now. The situation cries out for clarification.

The Supreme Court is now studying this problem and is expected to come forth with some important interpretations. We hope that when the Supreme Court speaks, it will issue some interpretations which will apply to all types of segregation and which will apply to all sections of the country and not just to some.

Lost in the legal technicalities, heretofore, has been the fact that segregation is segregation is segregation. If segregated education is wrong for the children of Charlotte, then it is wrong for the children of Washington, D. C. If a black child cannot get an equal education in an all-black school in Atlanta, how can a black child get an equal education in an all-black school in Washington or Chicago or New York?

The vast majority of citizens in the South are willing to abide by the law of the land, even laws with which some of them may not personally agree. But some are disturbed by what appears to them as being a double standard in the application of the law.

The Supreme Court would render the nation a great service if it would

so interpret the requirements of the Constitution and of the Bill of Rights, as well as the laws more recently passed by Congress, so as to make the force of them to apply to all.

The situation is now chaotic. Federal courts have handed down differing decisions at different times and in different places. The Health, Education and Welfare people have reversed their position time after time. There should be no question about abiding by the laws of the land. But right now, there is much question about how the laws are to be interpreted. What constitutes a dual school system as opposed to a unitary system? When and where is segregated housing a legitimate factor in setting up the lines of school districts? To what extent is the neighborhood school concept fair and proper? What about pairing of schools to obtain racial balance? Which is more important in the overall picture, quality education for all or a detailed system of racially balanced schools?

These are questions much more easily asked than answered. We hope that the Supreme Court will give us some answers to them, and some additional guidelines for the future.

The Christian And His Citizenship

What are you doing next Tuesday? That is, besides the usual routine? How about going to the polls and voting? Doing this should not be a matter of convenience. It should be viewed as the fulfillment of a sacred obligation.

Of course, if you didn't take the time to register, forget it. But if you are registered, then by all means follow up by casting your ballot in our November 3 election.

We hear a lot these days about the rights of citizenship, and it is well to remember them. But it is just as important that we assume the responsibilities of citizenship. One of these responsibilities, surely, is to examine carefully the issues upon which we will be asked to vote; also, to find out all that we can about the candidates running for office.

This is a day when party affiliation means less and less. Many people today do not vote a "straight ticket." They try to lend their support to those whom they consider the best qualified for election regardless of party affiliation. We think this is good. We hope more and more people will do this—and let the chips fall where they will.

Finally, we would remind our Christian brethren that they hold dual citizenship. They are citizens of the Kingdom of God as well as citizens of the United States of America. Their Kingdom of God citizenship is inextricably bound up with their citizenship in this nation. They owe supreme allegiance to God. The United States, in its founding documents, recognizes this fact.

The Christian's obligation to obey God, to seek to know and fulfill His will, to give top priority to the interests of His Kingdom are to be placed first. But giving first place to God should never have the effect of downgrading his dedication to his country. Quite the contrary should be the case. The conscientious Christian will also be a conscientious citizen. May we all demonstrate it by what we do on next Tuesday.

A Tribute To Dean Robert Cushman

I have received the news of Dean Cushman's resignation from the deanship of the Duke Divinity School with regrets and a deep sense of sadness. For a decade Dean Cushman and I had worked together as deans of the two seminaries which at that time belonged to the Southeastern Jurisdiction. Indeed, we introduced the one-percent plan for the support of ministerial education to the Southeastern Jurisdiction, and together promoted it to the point that it later, in essence, was adopted by the General Conference as the basis of ministerial support throughout the entire church. He was untiring in his service to Duke Divinity School. Yet he was unselfish, too, since he realized that Duke could not properly fulfill her mission unless he put the interests of the ministry and The Methodist Church first.

Since I came to the North Carolina Conference I have continued to work joyously and in complete understanding with Dean Cushman, both as a member of the Board of Visitors of the Duke Divinity School and as the resident bishop of the North Carolina Conference of which he is a faithful and distinguished ministerial member. He and I have been intimate personal friends since our school days at Yale Divinity School. I admired him then for his scholarship and industry, and that admiration has increased and broadened over a span of thirty years.

No one has contributed any more to the progress of theological education in our generation than has Robert Earl Cushman. When he became dean, he was already an eminent theologian, and a remarkable teacher. He commanded the respect and devotion of all students who were privileged to sit at his feet. His mind was encyclopedic in its comprehension of theological issues, and he had the facility of probing to the depth any doctrinal problem in which he was engaged. These remarkable talents were not dulled or blunted during his decade of service as an administrator. Rather they were sharpened, for he brought his scholarly resources to bear on the practical issues of ministerial education and the affairs of the church. Never once did he surrender scholarship to the exigencies of the moment. Rather it was his love to raise the intellectual level of ministerial education, insisting that the minister equal the doctor, the lawyer and the scientist as a thinker and man of ideas in our society.

At the same time, Dean Cushman was aware of the spiritual and moral needs of people. He taught us that a minister must possess more than a mind. He must have a soul, as well as sensitive always to the basic requirements of his congregation as persons hungry for the gospel of everlasting life. He was a social prophet who never lost sight of his duties as a priest.

His contribution outside the school as an ecclesiastical statesman and Methodist churchman were remarkable. He was mighty in counsel and served on some of the most important committees and agencies of the United Methodist Church. His presidency of the Association of Methodist Theological Schools was the most successful that I have witnessed in all the years

that I have been related to that organization.

Those of us who know Bob Cushman intimately realize that only the pressure of untoward events upon his soul would have brought him to the decision to relinquish his deanship. We wish him peace and contentment as he resumes at the end of the academic year his professorial labors. Whoever follows him as dean at the Duke Divinity School will have a solid foundation on which to build and will find in him and the work he did there a reputation for excellence and service that very few of the sons of this world will ever have the hardihood to match.

William R. Cannon
Resident Bishop, Raleigh Area
The United Methodist Church.

FIRST CHURCH, HAVELOCK, SETS SPECIAL SERVICES

November is going to be an eventful month at First UM Church, Havelock. Special services have been planned for November 13 through November 22 with Mrs. Geraldine Conway as guest speaker.

Mrs. Conway, founder of Lucasville Mission in Lucasville, Ohio, has spoken in churches, schools, and colleges all over the world. Listed in **Who's Who of American Women** and **Who's Who of the Methodist Church,** Mrs. Conway has visited American troops in Vietnam on several occasions.

Michael Dawson, who works with youth involved in drug abuse and alcoholism, will accompany Mrs. Conway to Havelock. He is director of the Youth Program, "Let's Be Friends," and is a former night club entertainer.

The Hawaiians, a singing group, will arrive at First Church Nov. 22 and will be there through Nov. 25. Mark and Diane Yasuhara and Randy Hongo, who make up this musical group, have been traveling throughout the United States since 1969.

A homecoming turkey dinner, beginning at 1 p.m., is planned at the church, Sunday, Nov. 22. For this homecoming event Mrs. Conway, Mike Dawson and the Hawaiians will all be present.

PARENTS TO VISIT GC

GREENSBORO—Parents of Greensboro College students will have an opportunity to learn firsthand about campus life during a parents' weekend visit as guests of the college, October 31-November 1.

Open House Saturday afternoon, October 31, will afford time for the parents to view an art exhibit in Cowan Building, inspect the new greenhouse-animal complex addition to the Arts and Science Building, meet informally with faculty members and advisors and visit student rooms. An informal discussion and dialogue will be held in the Student Center that afternoon, followed by dinner in Greensboro Building.

A special performance of "The Constant Wife" will be staged in Lea Center Saturday night.

A worship service will be led in Finch Memorial Chapel Sunday morning, November 1, by Dr. Walter P. Weaver, college chaplain. This will be preceded by communion service in the chapel.

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ONE FOR THE (RIGHT) ROAD

(Continued from page 4)

knows that heavy drinking can cause physiological damage. Now, startling new evidence indicates that even the moderate imbiber may incur some loss of irreplaceable brain cells every time he drinks."

The article states that physiologists have long been mystified about the successive effects of alcohol on the brain. Over the last thirty years "increasing numbers of them have come to believe that alcohol acts indirectly upon the brain's various layers by depriving them of the oxygen essential for the functioning of their cells." The deprivation of oxygen experienced in aviators and mountain climbers "produces exactly the same sequence of effects as does alcohol." By studying the effect on the eye's capillaries of controlled amounts of alcohol and noting the sludging effect that hampered blood flow, Prof. Melvin H. Knisely and associates at the Medical University of South Carolina solved the mystery of how alcohol deprives the brain of oxygen. The sludging of the blood in the eye capillaries of students could be detected after they had consumed as little as one large glass of beer. The researchers discovered that what was detected in the eye was occurring throughout the body. Research has thus proved that alcoholic beverages cause capillary plugging with subsequent loss of blood circulation and the consequential death of cells. If drinking continues, millions of irreplaceable brain cells will be lost.

This recent evidence of the physiological damage to the body adds a new dimension to our understanding of the dangers of alcoholic beverages. Heretofore, the long term effects of drinking have been carefully catalogued. The gradual destruction of the biochemical laboratory—the liver — has been understood. Destruction of the liver tissue is a several—step process. First, there is irritation by alcohol. Second, there is invasion of the irritated tissue by fat. Finally, the fat is replaced by scar tissue. Because of the great reserve of liver tissue, damage effects do not show up as symptoms until much damage has occurred. A person can function fairly normally on a small part of his original liver tissue; however, should he ingest a toxic substance, it would take a damaged liver a long time to denature it.

The new evidence uncovered by research has closed the gap between the social drinker and the problem drinker. **It has shown that the social drinker has a problem from the beginning of his drinking.** Even without the classical signs of alcoholism, he is destroying his body which is the house of his mind and the holy temple of his spirit. The 1968 Discipline states on page 113 ". . . regarding beverage alcohol, the burden of proof would be upon the user to show that his action is consistent with the ideals of excellence of mind, purity of body, and responsible social behavior." There has been no relaxation whatsoever in the traditional Methodist view concerning the use of alcoholic beverages. Every Methodist is urged to maintain a tenderness of conscience and an active concern for God, self, and others. Any substance that makes a man less than his best self becomes a threat to him personally and weakens his witness. **There is no such thing as harmless drinking.**

Pride and egotism are at the beginning and throughout many drinking histories. Some persons would not think of refusing a drink for fear that they might be thought weak or "different." So much literature has been published about the psychological

aspects of alcoholism that many think that anyone who cannot drink or has a problem with his drinking must first be mentally unbalanced. The finger of responsibility is often taken off of the physical changes in the body caused by alcohol. Alcoholism has been examined so extensively by the discipline of psychology because the effect of alcohol is so varied. Its presence in a person can mimic any mental illness. Many who might be helped are afraid to admit that alcohol is a problem because thereby they think they would be declaring themselves abnormal.

The United Methodist Church proclaims a position of total abstinence from the use of alcoholic beverages. It makes no apology for this position because of evidence of the destructive effects of alcohol on a man's body, mind and spirit. At the same time that our Church calls for abstinence in this area, it calls for a total concern among its members. It calls for support of those positions, activities and programs that enhance life and its meaning. It actively supports programs of rehabilitation of the victims of alcohol and other drugs.

With over 6,000,000 alcoholics now and new crops being harvested all the time from the fields of social drinkers, there are many to receive our compassion. Every Methodist might consider carefully the need to be informed of the effects of alcoholic beverages, of other drugs and of those agencies that seek to rehabilitate the victims of these.

Alcohol is a drug. Along with our rededication to the drug-free way of life, let us reaffirm our willingness to speak out. When someone offers you just one, or one for the road, you can say, "No, thank you" and know that you are one for the right road. Your witness will remind others that you want to be all clear up ahead.



NEW PARSONAGE

Groundbreaking for a parsonage for the Sandy Plains United Methodist Church, Pembroke, was recently held. Holding the shovel is Mrs. Doretta Dimery, who donated the one-acre site for the parsonage. Her father also donated an acre site for the church building back in 1913. *The parsonage, to cost* $30,000, *is now under construction. From left to right are Mr. and Mrs. Foster Jacobs, Lloyd Dimery, Jr., Mrs. James H. McGirt, Harold Jacobs, Stanley Cummings, H. G. Brayboy, Mrs. Doretta Dimery, Mrs. Eugene Odom, L. H. Oxendine, Mrs. Ed Lowery, Rev. and Mrs. R. L. Mangum and son.*

Report From Boards and Agencies

Several general boards and agencies of the UMC held their fall meetings earlier this month. Here is a summary of their decisions and actions.

BOARD OF CHRISTIAN SOCIAL CONCERNS

Meeting at Washington, D. C., on Oct. 6, the board only acted upon one resolution due to early adjournment forced by lack of a quorum. During the session, other resolutions were proposed by the Division of World Peace but received no board action. These concerned Vietnam, draft repeal, compulsory national civilian service and the reported torture of political prisoners in Brazil and Greece.

In the adopted resolution, the board voted 41 to 0 that the seniority system of Congress "represents an undemocratic method of choosing leadership, holds little relationship to competency, and tends to produce chairmen who are an anachronism on the contemporary scene. A nation dedicated to democratic ideals should not elevate men to key leadership posts without giving consideraton to qualifications other than length of service."

The board also pointed up what the 1970 General Conference had said on abortion and voluntary sterilization, and reaffirmed its previous stand against the use of church property for "private schools" to avoid integration.

There was a day-long discussion on the role and function of social action in the church and its relationship to proposed denominational structure. Some ideas expressed were these: (1) social action should come from the bottom up as well as from the top down; (2) social groups, including those relatively "powerless" should be helped toward self-determination; (3) decision-making and power should be shared as widely as possible in the board and in the church at large; (4) the board sometimes needs to adopt positions and programs which are misunderstood and even rejected by some local members and churches.

A guest speaker for the meeting was Sen. George McGovern of South Dakota. He called for a national leadership that evokes the best in the American people, rather than appealing to fears and divisions. He said that the nation does not need new prescriptions, but a return to those "founding documents" such as the Declaration of Independence and the Constitution.

The board accepted the draft card of Horace R. (Jay) Jones II of Tulsa, Okla. Jones has been a master of theology degree student at the University of Chicago, but is not in school this semester. As a theological student he is exempted from military service.

Jones had attempted to turn in his draft card to the 1970 General Conference but the legislative committee which considered the matter turned down his request by a narrow vote. He then took his request to the UM Council on Youth Ministry at its meeting earlier this fall. The council referred it to the Board of Christian Social Concerns with the recommendation that it receive it and also the card of "any man who decides that he in good conscience cannot voluntarily relate in any way to the Selective Service system."

Following the vote, Robert Mann of Tampa, Fla., a federal circuit judge who has been on the board for the past

decade, announced his immediate resignation because he "could not be associated with the violation of law" which he said the action would entail. There was disagreement on the board as to whether the transmission of draft cards would constitute civil disobedience to the law.

BOARD OF EVANGELISM

Omaha, Nebraska was the site of the meeting of the Board of Evangelism on Sept. 30-Oct. 1. Bishop Noah W. Moore, Jr., of Lincoln, Nebraska presided over the 85-member board. Among those who made presentations were Bishop A. James Armstrong, Aberdeen, S. Dak. who addressed a public meeting at First UMC of Omaha. He expressed concern at the "busyness" of many churches which "obstructs a view of Christ with worldly standards".

The weakness of the church today, Bishop Armstrong declared results in the "lack of warmth and trust which Christ can bring. We haven't been born again into a new world of attitudes and relationships. We have not been born in the spirit of Christ. The first and basic task is to offer the spirit and love of Christ. Everything else is secondary."

An eight-member panel led in a discussion of evangelism. Miss Kathy Rohrer, 16-year-old member of the board from Atlanta said Jesus Christ is the model for a "radical Christianity" which calls Christians to "fight the revolution of our time through truth and love."

Other panel members (also board members) made the following points: Rev. William D. Ellington, Silverdale, Wash.: "The revelation of God is not coming so much from the past as it is from the future." Henry Ruegg, layman from Galloway, Ohio: ways must be found to introduce the claims of Christ to the family unit and to college students. Bishop Roy C. Nichols, Pittsburgh, Pa.: "Evangelists should be salesmen inspired by their product and unafraid of their competition. God and one man constitute a majority." Mrs. I. C. McAlister, Ft. Worth, Tex.: called for action to match words and asked, "Has our fire been replaced by fear?" Joe Mann, Yale University Divinity School student from Sanford, N. C.: more support is needed for parish ministers, innovative ministries, and broadened understanding of the meaning of ministry. Dr. K. Morgan Edwards of Claremont (Calif.) School of Theology: individuals hungering for a spiritual experience have been neglected. "We talk nonsense when we talk of an evangelism which creates only a personal experience or when we talk of an evangelism which gets busy in the world without enough dynamics to walk across the street." The Rev. Charles Warren, council of churches executive in Washington, D. C.: asked for an ecumenical approach to evangelism wherever possible. "We're good at rapping, or vocalizing, but if evangelism has any weakness it is performance."

Bishop Moore in his annual address as chairman, stressed that the presentation of Christ must be both individual and social. "It's not enough to save a man from stealing without doing something about an evil society or evil system that denies him the job he is able to fill to maintain himself and his family."

The board is now in the midst of a study on "conservation of membership", according to Rev. Joseph H. Yeakel, Nashville, who is general secretary of the board. A major agenda item for the next meeting of the board, Dr. Yeakel said, is to be the issue of membership loss.

(Continued on page 26)

EINSIEDELN IN THE HILLS

By William R. Cannon

Einsiedeln served as a happy interlude in Zwingli's career. He was still a Roman Catholic priest during that time. He had not yet discovered the principles of Protestantism. In fact, Einsiedeln was his second parish, if it can be called by such a name. It was really just a monastery. Most of the monks had moved out. Zwingli was invited to go there as chaplain. I presume he served what few town people there were as well. But the demands laid on him by the monks were not very many and were not too heavy.

His job in Einsiedeln was seasonal. The place then was like the coasts of Florida are in the winter and Nags Head and Wrightsville Beach are in the summer. Einsiedeln is what we would call a tourist resort. In Zwingli's day it was known as a shrine for pilgrims. The medieval practice of pilgrimages continued into the sixteenth century. People delighted to go to the shrine of a saint, pray there, attend mass, and have a good time on the side as well! Chaucer, for example, wrote his **Canterbury Tales** describing the characters and activities of pilgrims through the stories they told to one another on their way to the shrine of Saint Thomas a Becket at Canterbury.

Einsiedeln was, and is to this day, the greatest and most popular shrine in Switzerland. Summer is of course the time when people congregate there. This was the busy season for Zwingli. During the summer months he preached to huge crowds in the chapel of the monastery. Here he gained a national reputation as an orator. It was the reports of his messages by the pilgrims that brought him to the notice of the citizens of Zurich and made them want him for their preacher at the Grosse Munster, the largest and most prominent church in German-speaking Switzerland.

Yet Einsiedeln was only an interlude in Zwingli's career. He stayed there just two years. Indeed, he went there in the first place only in an emergency. He had to leave Glarus, he thought, only temporarily due to severe criticism from the French element in his church. He was always pro-Italian and anti-French. His politics got him into trouble.

He got into some trouble in Einsiedeln as well. What he did wrong there seemed to have had no adverse effect on his work in the town. It just injured his reputation elsewhere. It almost lost him his chance for the promotion to Zurich. He was accused of having seduced an innocent young girl of a prominent family. When he explained that the woman in question was a loose female who had had affairs formerly with other men, the objections were withdrawn. So low were morals in that day that people seemed not to care that the preacher had misbehaved. They just wanted to be sure that he had not misbehaved in a way that would have injured the personality of an innocent lady. His immoral conduct was acceptable so long as he misbehaved with lewd people.

I went up to Einsiedeln on a Sunday afternoon after church. The place was like a carnival. All the pilgrims—and tourists—were there again. The monastery is huge. It has been entirely re-

built in the baroque style. I got there for a late afternoon mass. Mass was being celebrated in the enormous chapel. At the entrance of the nave is a smaller chapel built on the traditional site of the founding saint who lived in the ninth century. He had a vision of the Virgin Mary on that site. Robbers broke in on him and killed him, hoping to discover in his cell hidden gold. His only treasure was a heavenly one—his holy life in the presence of the Mother of Jesus. Miracles were said to take place where he had been killed. Hence came the pilgrims.

When in the tenth century the place was designated a shrine and the Bishop came to dedicate it, his service was interrupted, so the legend goes, by angels, for the shrine had already been miraculously consecrated by the hosts of heaven.

The monks came down out of the chancel and paraded back to the shrine on the Sunday afternoon I was there. They conducted their singing before the image of the Virgin.

Einsiedeln is still Roman Catholic. This was to be the last place Zwingli was to serve as a priest. He went to Zurich, where he became a Protestant and where he inaugurated the Swiss Reformation.

Einsiedeln is covered with fir trees. The woods are thick and inviting. There are innumerable paths for hiking. I thought I might like to come back there and stay a week and, if I liked it, stay another week. But I am sure I will not. There are too many other places that I have not seen and want to see. Einsiedeln represents Zwingli's unconverted life. It is pleasant, perhaps too pleasant. It is isolated and removed. . . . His mission was not to monks in retreat from life. It was a mission to transform a nation and improve the lives of all its people including his own.

GC TRUSTEES APPROVE NEW ACADEMIC CALENDAR

GREENSBORO—The board of trustees of Greensboro College, in annual business session at the college Oct. 16, adopted an operating budget of $1,680,-910.00 and re-elected chairman Bland W. Worley of Winston-Salem and other officers.

A resolution was adopted naming William Y. Preyer, Sr., of Greensboro a trustee emeritus and honoring him for his long and effective board membership and for his generous support of Greensboro College.

The trustees approved the new 4-1-5 academic calendar which will replace the normal two semesters for the 1971-72 academic year. This plan calls for a four-day class week the first semester, an interim term in January when a student will concentrate on a single course and the last, or spring, semester with a five-day class week.

Also approved was a new all-college convocation and chapel program for the college which modifies traditional attendance requirements. There will be convocations requiring twice monthly attendance in Odell Memorial Auditorium, plus a regular weekly voluntary program in Finch Memorial Chapel. It is proposed that the all-college convocations offer a variety of worship, cultural and entertaining programs.

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THE GREATEST TREASON

(Continued from page 5)

Bible-Belt AA talk begin:

> I was reared in a good Christian home. My mother and father were good Christian people. We never had alcohol in our home. (If either parent drank, it was usually father and this was before he was saved). I was in church and church school every Sunday.

Like a broken record, it plays on and on as the voice of judgment on Bible-Belt Protestantism's alcohol education.

Usually, sermons on alcohol are aimed at those who drink while those who abstain sit comfortably in self-righteous judgment. At least this was especially true on "Commitment Sunday" when I grew up.

However, I am writing this article for both groups: those who drink (which is the majority), and those who abstain; because studies have led me to believe that both groups are equally guilty in their contributions to alcohol problems.

As has been stated "the right thing" in the Christian faith can be either to drink or to abstain, but because of the alcohol education we have received we do "the right thing for the wrong reason." I am contending that this is one of the reasons that studies (Skolnick, Mulford and others) are consistently showing higher rates of drinking problems among Methodists and like Protestant groups than among religious and ethnic groups who have historically taken a more Biblical position.

We need to remember that the Scriptures do not answer the question, "Should I or should I not drink?" Those of you who abstain do so for the wrong reason. My Rutgers University Professor, John Keller, puts it well: "The person who abstains because he believes alcohol is evil has an unhealthy reason. He is condemning a gift of God and he is also standing in judgment over our Lord, who drank wine. Often inherent in this reason is a 'holier than thou attitude' toward people who drink. Any reason that results in such a judgmental attitude is sinful and unhealthy reason for abstinence. Attitudes, such as the above, contribute to problem drinking in just a direct a manner as the person who sells alcohol or the person who drinks.

A healthy reason for abstinence is that it may be practiced as a Christian virtue, a matter of self-denial as the expression of personal conviction that it is the best exercise "for me", or of my Christian freedom and responsibility in relationship to my neighbor. Other sound reasons for abstinence are found in the person who simply doesn't care to drink and in the person who for reasons of health chooses not to drink. The person who holds these convictions comfortably allows other people to make a different decision.

In addition Keller lists two healthy or right reasons for drinking. The first is religious which is best seen by the use of an alcoholic beverage in the Mass of Roman Catholics and in the Holy Communion of certain Protestant churches. Here an alcoholic beverage (true to the Biblical tradition) is seen as a mediator of the divine. Such use is moderate, but primarily the context of its use is of central importance.

The second healthy use which Keller lists is beverage-social. This is moderate drinking like that done and approved in the Biblical record. A degree of relaxation and well-being from the mild anaesthetic effects may be obtained. In this social use, an alcoholic beverage may be drunk before and after a meal. If it is on the table, it will be included in the gifts for which thanks is given to God. Alcoholic beverages may be drunk as a part of being together socially. The persons who

drink for these reasons have no unhealthy dependence on alcohol.

Now, to those of you who do drink (and this includes the majority of Methodists); because of the kind of alcohol education you have received, you drink for the wrong reasons.

Keller lists them for us: The first is superficial. Drinking becomes the measuring stick for a person's status, worth, and acceptance as a human being. Common phrases describing this kind of drinking are "smart," the "popular thing to do," "evidence of distinction," "sign of being grown up," common reasons given for it are "to belong to the group," "for business reasons." Drinking, the use of a gift of God, has nothing to do with any of these, and yet in our culture much drinking is done for these reasons. That's what we call superficial.

The next unhealthy reason that Keller lists is rebellion. Some people drink to express unresolved hostility toward authority figures in their lives. Especially is this true among adolescents and young adults. Alcohol drunk even in moderate amounts for such reason is not truly moderation.

Another "wrong reason" people drink is what Keller calls violent. Our drinking vocabulary is filled with terms like "beer blast," "shot," "slug," and "bender." These are violent terms which evidence the mood of much of our drinking and the distorted use of a gift of God. Also because of our cultural conditioning alcohol is often consumed in guilt and for escape. This compounds the problem as the consuming individual is often severed from the healing community.

In her very brilliant and unforgettable lecture on Shirley Jackson's *The Lottery*, Ruth Smith of the English Department of North Carolina Wesleyan College would call this "dissociated symbolism." In other words the experiental encounter out of which the symbols grew had become disassociated from their roots. The same thing has happened to United Methodists and other Protestants generally with alcohol.

Clinebell, James and others observe that because of its power to give experiences of the ecstatic and the transcedent that alcohol found such widespread use as a symbol of these elements in religion. Wine, it should be noted, was and is often used in those religious rites and festivals to man's existence, such as birth, marriage, and death. It may be that when alcohol loses its associations with the mysteries of life (and the ritual ways of handling them) as it has for many in our culture, it tends to be used in an unrestrained manner. In this sense alcohol abuse is idolatry, disassociated symbolism, pseudo religion or to fit Erich Fromm's definition of neurosis "a private form of religion."

Assuming that behavior is learned, I shall never forget my friend Maxwell N. Weisman, M.D., relating his learning about alcohol. He was about five. Wine was placed on the table and blessed as a gift of God along with other food. In this learning experience there could be no hint of the abuse of alcohol which differs radically from usual Protestant alcohol education.

These times call for an analysis of our attitudes as alcohol problems have grown within our ranks. Because of our past alcohol education, perhaps we have committed the greatest treason: "To do the right thing for the wrong reason."



LUNDY ELECTED EXECUTIVE SECRETARY OF SEJ COUNCIL

ATLANTA, Ga., (UMI) — A former missionary bishop, the Rev. Robert F. Lundy, was elected here Oct. 20 as the top executive for United Methodism in the Southeast.

Dr. Lundy, now an executive with the Board of Missions in New York City after a four-year term as bishop of Malaysia-Singapore, will become executive secretary of the Southeastern Jurisdictional Council on Jan. 1, with office in Atlanta. In a change of structure, he will succeed two executives, the Rev. James W. Sells, who retired in July after 25 years, and the Rev. D. Trigg James, who will retire next June after 13 years.

A 50-year-year-old native of Georgia, he is a member of Holston Conference. He graduated from Emory and Henry College and Candler School of Theology, served pastorates in Atlanta, Oak Ridge, Tenn., and New Haven, Conn., before going to Malaya as a missionary in 1950.

He was elected bishop of the Malaysia-Singapore Central Conference in 1964. When his term ended in 1968, he urged election of a national to the episcopacy and returned to the U. S. His present assignment is with laymen overseas and with missionaries on furlough.

The election came during the jurisdictional council's annual meeting, where Lundy was nominated by the personnel committee and the Rev. G. Ross Freeman of Statesboro, Ga., was nominated from the floor.

In addition to choosing a new executive, the Southeastern Jurisdictional Council has agreed to share in a new program of rural economic development, expressed concern about the



Robert F. Lundy

Ministerial Education Fund, urged a wider range of educational material and praised its retiring executives.

Bishop Roy H. Short of Louisville president, and the Rev. Joel D. Mc David of Mobile, Ala., vice president conducted the session here Oct. 19-20

The economic development program calls for cooperative action between the jurisdiction, areas, conferences districts and churches and the National Division of the Board of Missions, to be implemented jointly. It is to emphasize "community-based self-help efforts on the part of poor and disadvantaged people."

The recommendation was adopted without negative votes, though discussion of the issue revolved largely around whether all local units would need to give assent before a project could commence. It was pointed out that the National Division could act unilaterally but intends to consult with

appropriate units for cooperation.

On the two per cent apportionment for ministerial education which went into effect this year, reports showed the jurisdiction had remitted through August only 19.6 per cent of the 1970 share, compared to a church-wide 25.4 per cent. Since this fund, and an additional 1½ per cent within the jurisdiction, is a major support for the seminaries, concern was expressed for their budgets.

The council adopted a resolution offered by its committee on education expressing "appreciation for the splendid literature produced by the Committee on Curriculum Resources." It urged, however, that because "much of the literature seems to be on a level above the effective use" of many church schools the national committee should "provide a wider range of Christian education materials, . . . and more simple confirmation material, adaptable to churches of every size and people of all ranks of life."

It was reported that the year-old Southeastern Methodist Agency for the Retarded (SEMAR) has been cited by the U. S. Department of Health, Education and Welfare as an "outstanding program" in this field. Executive Director Robert M. Pitzer of Atlanta said SEMAR's efforts to educate the retarded, to create programs of help and to fund projects will by the end of 1970 be putting $10 to work in new service for every $1 provided by the jurisdiction.

Jurisdictional committee chairmen found one occasion after another to express praise and appreciation for the work of their executive secretaries, Dr. James W. Sells and Dr. D. Trigg James. Final event of the meeting was a luncheon honoring Dr. and Mrs. Sells.

Methodist News Roundup

BISHOP PHILLIPS TAKEN BY DEATH

Bishop Glenn R. Phillips died at his home in San Diego, Cal. on Oct. 6 following a long illness. Born in Ohio 76 years ago, he was elected to the episcopate in 1948 and was resident bishop of the Denver area until his retirement in 1964. His wife preceded him in death over a year ago. A son, Rev. Randall Phillips is now serving as pastor of the Wilshire UM Church in Los Angeles. Memorial services were held on Sunday, Oct. 11 at the Wilshire Church, Los Angeles with Bishop Gerald Kennedy officiating, assisted by Bishop Donald H. Tippett.

"DON'T BLAME YOUTH", SAYS HARDIN

When Emory University's Committee of One Hundred met in Atlanta on Oct. 8 those present heard a speech by Dr. Paul Hardin III, president of Wofford College. "Tell the folks back home not to blame our young people exclusively for the faults of society at large", he declared, "I'm not excusing the young people," he added, "but don't blame them exclusively for the very serious afflictions of our society."

"Tell the folks back home that parts of the generation gap are very much to the credit of young people. They're deeply disturbed by poverty in the midst of plenty. They're sick and tired of war. Bless their hearts; they're not so hung up on race as we are."

Dr. Hardin declared that young people, while being short on worship are seeking meaning in life and are

(Continued on page 31)

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

November 14 is going to be a red-letter day for the WSCS and WSG in the North Carolina Conference. A big, one-day ANNUAL MEETING has been planned and the local woman will be "center stage". Goldsboro is the city, and St. Paul's United Methodist Church is the place between 10:00 a.m. and 4:00 p.m. You will notice that this is a Saturday and a wonderful opportunity for all of us, especially the employed woman, to get together and explore and experience the RISK AND REALITY of being Christian in today's world.

A special service is being written based on "Our place in the church as a whole". The afternoon will be spent in "think sessions." We will divide into groups according to office and/or interest for some training. This is not going to be a review of specific duties and responsibilities—these are spelled out quite clearly in our handbook and we can read these for ourselves—but it will involve looking at the **total** program of the WSCS and WSG. When we speak of PROGRAM, we no longer mean a 20 minute presentation before a group of women. What **do** we mean when we say that Christian Social Relations, Missionary Education and Spiritual Growth can no longer be separated into isolated areas of work?

All of you are asked now to start collecting newspaper and magazine articles, captions, headlines and cartoons—anything pertaining to the ISSUES of the day. Bring these clippings plus any banners you or your group have made to Goldsboro.

Remember, there will be no registration, but each society will have one elected delegate and everybody is urged to come and take part in this opportunity.

Copied in part from letter by
Mrs. Charles Dorsett.

RALEIGH DISTRICT WSG

Mrs. Maude R. Sprinkle, elected District Chairman for the Raleigh District for the next two years, was educated in the public schools of Harnett County, Hardbarger's Secretarial School and N. C. State University.

Mrs. Sprinkle retired in 1969 after



Mrs. Maude R. Sprinkle

thirty-three years in State Government employment.

Since retirement she has studied at Campbell College, and spent five weeks this past summer touring the South American countries of Peru, Bolivia, Argentina and Brazil as a member of the Campbell College Latin American Studies Program.

Mrs. Sprinkle is very active in Church and Civic organizations. She has served as Adult Church School Superintendent, president and secretary of Asbury Bible Class and many offices in the WSG at Hayes Barton United Methodist Church and Fuquay-Varina United Methodist Church.

She is an active member and past president of the Raleigh's Business and Professional Women's Club, the Fuquay-Varina Woman's Club, and National Council on Aging.

Mrs. Sprinkle is a widow with two married daughters and a granddaughter.

The Raleigh District is blessed to have such capable leadership.

Mrs. Geneva Sloan
Publicity Chm. WSG

ANNUAL MEETING
North Carolina Conference W.S.C.S.
St. Paul's United Methodist Church, Goldsboro, N. C.
November 14, 1970
10:00 A. M. — 4 P. M.
Lunch served by Local Women—
No Pre-registration
Everyone Welcome

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

BROOKS-HOWELL APT. DEDICATED

Three hundred Methodists from all parts of North Carolina and several southeastern states attended the dedication service for the new $275,000 apartment at Brooks-Howell Home in Asheville on Sunday, October 18.

The apartment was named the Jones-Cadwallader Apartments in honor of Mrs. Ruth Jones Cadwallader of New Orleans, La., and Lincoln, Nebraska.

Mrs. Arthur Styron of Atlanta, Ga., presented the apartment for dedication saying in part, "There comes a time in one's life when she feels that mere words are inadequate to express a genuine feeling of appreciation for one who has given so freely of her time, her talents and her gifts for the comfort and joy of others. She gives back to God that which He has so freely given her. May those who live in this home live the life of contentment, peace, joy, happiness, serenity and security because a lovely lady named Ruth has passed this way."

In accepting the keys of the apartment, Mrs. Wayne Harrington, president of the Women's Division of the Board of Missions said, "Brooks-Howell Home has a great depository for missionary experience, a great treasury of memories and we can come here for inspiration and renewal of spirit and go forth for greater achieve-

ments. Service, thy name is woman."

Mrs. Harrington then presented the keys to Miss Reva McNabb, who responded by saying, "We accept the keys and hope that the music that comes from the apartments will be as pleasing as the music you have mentioned."

During the same service the ten-unit apartment completed in 1966 was named the Chandler-Burris Apartments, in honor of Miss Emma Burris, under whose administration as executive secretary of Medical Work, Brooks-Howell was built and furnished, and Mrs. E. D. Chandler of Asheville, who has served as chairman of the building committee for each of the three structures erected at the home.

Miss Burris gave a history of the home dating from 1956 when the first love offering of $100,000 was given by Methodist women from all over the United States, to the present time, when there are four buildings in the home's area, the home itself, a staff house and two apartments, all housing 81 residents.

Miss Burris told how property was purchased in Asheville in Sept. 1956 and how carefully plans were made to meet the needs of retired workers in all stages of aging, those who are active, semi-active and those who must have nursing care.

She paid tribute to the local women in all parts of the nation for their contributions to the cost of the new home which would provide a way for retired people to have continued opportunity for service to the church and community.

She told of the closing of the Bancroft-Taylor Home in Ocean Grove, New Jersey, and the new Health Unit at Brooks-Howell being named the Bancroft-Taylor Health Unit.

Dr. Embree Blackard, former district superintendent of the Asheville District, conducted the formal dedicatory ceremony and the Reynolds-Miller Choral Unit of Asheville provided special music.

Others on the program included the Rev. Harold Groce, district superintendent; Mrs. W. Frank Redding, Jr., president of the Women's Society of the W.N.C. Conference; Dr. D. D. Holt, former president of Scarritt College, Nashville, Tenn., and Mrs. Porter Harris, Asheville, chairman of the Board of Directors of Brooks-Howell Home.

After the program tea was served in the Staff House and the guests visited in the apartments and the rooms of the home.

Many national, jurisdiction, conference, district and local officers of the Women's Society and the Wesleyan Service Guild were included in those attending the event.

MRS. FLETCHER NELSON HONORED

The 1970 Annual Report of the Women's Society of Christian Service was dedicated to Mrs. Fletcher Nelson of Morganton, for her outstanding service as vice-president of the society for the four preceding years.

The New Annual Reports were distributed at the recent meeting of the Conference Executive Committee at Lake Junaluska and mailed to local presidents in all parts of the Conference.

On the first page is a picture of Mrs. Nelson with these words of dedication: "In recognition of her dedication to the work of the women of the United Methodist Church, and in appreciation for her vision, her creativity, and her leadership as vice-president of the

Vomen's Society of Christian Service f the Western North Carolina Conerence, we lovingly dedicate this, the econd annual report, to our friend nd co-worker, Mrs. Fletcher Nelson."

Mrs. Nelson has served in many ther areas of women's work. Before he became Conference vice-president, he was assistant dean of the School of Christian Mission. As soon as she finished her four year term, she was lected dean of the 1971 School of Christian Mission. During the current ear she is on the Planning Committee f the Regional School of Christian lission.

She is the wife of the Rev. Fletcher elson, retired Methodist minister. hey have two children, a son and a aughter.

Goldsboro District UMYF Rally Set Nov. 8

Pat Reese, a member of the Fayetteville Observer staff, and the Rev. John Ormond, Jr., associate pastor at Edenton Street UM Church, Raleigh, will combine their talents and knowledge to bring a program of drug education and contemporary worship when the Goldsboro District UMYF fall rally is held at St. Paul United Methodist Church, Goldsboro, Nov. 8.

The rally will begin at 2:30 p.m. All youth in the district are invited.

Mr. Reese, much in demand as a speaker, works closely with the Cumberland County Mental Health Association. Mr. Ormond is associated with Impact-Raleigh and is coordinator for the radio program "The Place," which is broadcast over WKIX each Sunday.



STUDENT UNION PLANNED AT HPC

ctured above is the proposed Student Union Building at High Point College. To be nstructed at a cost of 1.2 million dollars, the three-story structure will be the largest ngle building on the campus. The lower level, which will be partially underground, ill house the cafeteria and three dining rooms. The middle, or ground floor, will be ed for lounges, meeting rooms, music rooms, a bookstore and snack bar. The third oor will house a large student lounge, a television lounge, recreation facilities and 11 fices which will be used by student government officials and student publications. rchitect is Leon A. Schute of High Point.

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR NOVEMBER 8



Growing Through Worship

Background Scripture: Psalms 95:1-7; Isaiah 6:1-8; Matthew 6:1-15; Revelation 4:1-11

Lesson Scripture: Isaiah 6:1-8

Two men were arguing about the proper way to worship God. One believed in the "stained-glass window" setting, with everything done "in decency and order." The other was all for the informal, "free-for-all" style where there was a lot of congregational singing, testifying, extemporaneous prayer, etc. Finally, one of the men said to the other: "Well, we are not getting anywhere in this argument; we'll just have to go our separate ways; you worship God in your way, and I'll worship him in HIS."

We seldom get into serious arguments about things that don't matter very much to us. Persons have differed from one another, and have argued about worship because it is important to them. The title of our lesson suggests that worship is not only a means of grace, but it is also an act by which we may grow in our Christian experience. This growth will not occur, however, unless worship is meaningful to us. We may go to church and "sit through" a service without ever being moved by it. Needless to say, this may be partly the fault of the service; or more likely, the fault of the would-be worshiper. We could even be irritated by a service, like the woman who said: "I simply can't worship in a church where the pews and the pulpit furniture are golden oak." Some people don't like to hear the minister "read his prayers." However, a prayer that is carefully composed in the privacy of the minister's study, with the needs of the congregation in mind, may be far more effective than a spontaneous prayer.

The word "worship" is derived from "worth-ship;" that is, it occurs when we engage in contemplation of, or celebration of, that which is the highest and best that we know. However, men may worship the idols of the marketplace, or fame, or pleasure, or the Bible, or even hard work; that is, if any of these (or something else) seems to them to be of the highest value.

Our lesson scripture is from Isaiah 6:1-8, surely one of the greatest passages in the entire Bible. Isaiah, an aristocrat and a patriot, was in deep trouble. Uzziah, a good king and personal friend, had just died. He was not only very conscious of a great personal loss; he feared for the future of his country. Today's newspaper has a head-line all the way across the page which reads: ALL OVER AMERICA, PEOPLE ARE DEEPLY TROUBLED. One can't help wondering how many of these millions will find consolation, encouragment and insight for these times in the private or public worship of God. We know, of course, that many are prevented from attending on account of illness, or other causes; but more will not attend

because they do not believe it will mean much to them.

In the case of Isaiah, the king was dead, but he could truly say "Long live the King" because he saw "the Lord high and lifted up." This worship experience marked a turning point in the life of Isaiah. He left the temple a committed man—committed to the task of being God's spokesman to a generation who would pay scant attention to his words until disaster overtook them. Many have seen in the prophet's experience a pattern of worship which may yet be followed, either in public or private worship. Ronald E. Schlosser, in the International Lesson Annual, page 387, has suggested the following interpretation: Verse I "Confrontation", verses 3-4 "Conviction", verse 5 "Confession", verses 6-7 "cleansing", verse 8 "Calling," and verse 8 "Commitment." But there are not many "Isaiahs", and doubtless few of us have such dramatic and compelling experiences of worship. Nevertheless, the study of this man's experience by all of us may help us to understand that worship may be a revolutionary experience.

In this paragraph we may mention some of the background references. Do not fail to read our Lord's teaching about the meaning of true worship in Matthew 6:1-15. Here we see the accent is on sincerity. It is bad enough to be insincere in our human relationships; but to attempt to "fool God" is surely the height of absurdity! Furthermore, it wreaks havoc with our spiritual lives. The selection from Psalm 95 teaches us that people who worship God should also obey Him. Jesus once quoted the words of the prophet Samuel to the effect that "to obey is better than sacrifice." We may find great help in the Psalms which has proven to be the greatest prayer-book in the experience of our civilization because it teaches us the art of prayer.

IN MEMORIAM

MRS. ETTIE HUSSEY WILLIAMS

The Women's Society of Christian Service of Pleasant Hill United Methodist Church, Route 1, Robbins, North Carolina wishes to pay a tribute of love, honor and respect to Mrs. Ettie Hussey Williams who passed away on July 25, 1970.

Her husband, Lucian B. Williams preceded her in death.

The Williams' home was blessed by the presence of two daughters and two sons, who grew to fine maturity under the guidance and inspiration of Christian parents; Mrs. Russell Welch, Mrs. Martin Baughn, Mr. Van Williams and Mr. Cranford Williams; eight grandchildren and four great-grandchildren.

Mrs. Williams was a charter member of the Woman's Society of Christian Service of the Methodist Church and an active member as long as her health permitted.

On the passing of Ettie Williams, this Society has suffered the loss of one of its most loyal and highly esteemed members. She loved people and in return was greatly loved by all who knew her. By regular participation, wise counsel and with firm character she has left a heritage to this Society.

Be it resolved: That a copy of these resolutions be sent to her family, the North Carolina Christian Advocate for publication and a copy be recorded in the Minutes of the Women's Society of Christian Service.

Mrs. Shirley D. McAnulty, President
Women's Society of Christian Service
Pleasant Hill United Methodist Church.



REPORT FROM BOARDS

(Continued from page 13)

Eight young persons and one adult were elected to membership on the board. Among the youths was Charles Thomas Martin, 18, of Charlotte, N. C. Carl D. Case, Jr. was elected to succeed Mrs. Sam Witthoft as treasurer of the board. Case is director of promotion and public relations for The Upper Room.

A musical trio known as "The Light Company", composed of three ordained ministers, are to be sponsored by the board and will be available for bookings in local churches and at church-related functions. The three are Dave Truot, Bill Hanlin and Bob Morley, all of Dayton, Ohio.



From left to right, Dr. A. Purnell Bailey, Rev. M. Douglas Blair, Rev. John W. Heyward, Jr. and Dr. Fred H. Heather. Bailey is executive secretary of the Commission on Chaplains and Related Ministries, while Blair and Heyward have just been elected as associate secretaries. Dr. Heather is retiring Oct. 31.

COMMISSION ON CHAPLAINS AND RELATED MINISTRIES

Two new staff members were elected and another was granted retirement at an Oct. 7 meeting of the Commission on Chaplains and Related Ministries. The Rev. Fred H. Heather who has served with the Commission for 18 years will retire on Oct. 31. He has been associate secretary and treasurer.

The two new associate secretaries elected are the Rev. M. Douglas Blair, now pastor of Zion's Hill Church, Wilton, Conn. and the Rev. John W. Heyward, Jr., now superintendent of the Charleston District in the South Carolina 1866 Conference. Blair is to begin his work Nov. 1, while Heyward will join the staff around March 1 after completing a course in clinical pastoral counselling at Hall Psychiatric Institute in Columbia, S. C.

The commission also paid honor at a special dinner to two of its members who are chaplains and who were recently appointed to top positions in their respective branches of the service. They are the Rev. Francis L. Garrett, appointed chief of chaplains of the Navy and the Rev. Roy M. Terry, who is the new chief of chaplains of the Air Force. Garrett, a native of South Carolina, is a member of the Virginia Conference. Terry is a native New Yorker and holds his membership in the New York East Conference.

Two vacancies on the commission were filled by the election of the Rev. G. Wayne Cuff, Dover, Dela., a district superintendent in the Peninsula Conference, and Chaplain Floyd L. Heckard of Walter Reed Army Medical Center in Washington. Heckard is a member of the Western N. C. Conference. The resignation of Judge John Iwaniuk of Niles, Mich. was received. Allen Whitfield of Des Moines, Iowa resigned as secretary to become treasurer, and Dr. James C. Stokes of Greensboro, N. C. was elected secretary.

The commission considered whether to join some other denominations in filing an "amicus curiae" brief on an expected appeal of a federal court decision upholding compulsory chapel attendance at military academies. Af-

ter considerable debate, the commission, while taking no position on the basic principle involved, decided not to join in the filing of such a brief at this time.

In other action, the commission adopted a 1971 budget of $340,000, a cut of $34,000 from last year. The reduction was due to lowered receipts to the commission from the World-Wide Communion offerings.

Allocations of Air Force Easter offering funds were made in an amount of $19,000, with the following receiving a share: Philander Smith College in Arkansas; the Philadelphia Youth Study Center; Scarritt College in Nashville; Kangu Chapel in Korea; and scholarships for Tubman School in Liberia.

A loan of $200,000 from reserves to the Board of Education for scholarship and loan fund use was authorized.

Of the new appointees to the staff as associate secretaries, Mr. Blair is to work primarily with military chaplains, while Mr. Heyward's work will be primarily with civilian chaplains in hospitals and correctional institutions. Blair was an army chaplain from 1945 to 1947 and from 1951 to 1968, attaining the rank of colonel. A graduate of Allegheny College and Drew University Theological School, he is a member of the New York Conference.

Heyward graduated from Claflin College and Gammon Theological Seminary. He holds a reserve commission as an Army chaplain and has held pastorates in Charleston and Cheraw, S. C. prior to becoming a district superintendent in 1965.

At the banquet honoring chaplains Garrett and Terry, Dr. Chester Pennington, a commission member and pastor of Hennepin Avenue UMC in Minneapolis, said the chaplain's ministry is characterized by "three tensions which are also opportunities." These are "to be servant of both church and state, to be both pastor and officer (or civil service employee), to be a representative of a denomination and of the ecumenical church." Regarding the chaplain as an officer, Pennington pointed out that he bears rank not to exercise authority but in order to serve others.

COMMISSION ON RELIGION AND RACE

Guidelines for distribution of some $4,000,000 in the new United Methodist "minority group self-determination fund" were a major item of business at the semi-annual meeting of the Commission on Religion and Race Oct. 12-14 in Chicago.

Although first funds will not be available until early 1971, applications are already in hand from more than 65 projects, with requests adding to well above the total amount available.

The guidelines , adopted by the Commission, emphasize the use of the funds for self-determination, for empowerment and for "helping persons to help themselves," with priorities among needs to be developed by the ethnic minorities involved.

The committee on funding which will be responsible for recommending allocations, and making some grants between commission meetings, will be headed by Bishop Charles F. Golden of San Francisco, commission vice president. Its 12 members will include representatives of the four basic ethnic minority groups—six Negroes, one Indian, one Hispanic American and one Asian-American—plus three whites. Appointments were made by Bishop W. Kenneth Goodson of Birmingham, Ala., commission president.



Trick or Treat for UNICEF!

THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Boys and Girls:

Millions of American boys and girls will help other boys and girls this year by Tricking or Treating for UNICEF. It's fun to dress up and "scare" people on Halloween. But it's also fun to help people. Halloween is Unicef Day each year. Halloween can be a time of sharing. Money collected for UNICEF provides powdered milk and medicine for children who otherwise would not have them. Just one penny will buy five cups of milk for a hungry child. Five pennies will buy enough penicillin to make a child well. The Bible has a verse that says "Do good and . . . share." (Hebrew 13:16) Let's make Halloween more than just a time to have fun ourselves. Let's share fun with other boys and girls.

—Aunt Cay

SURPRISE

Jenny looked at herself in the long mirror. She saw that special black dress. She saw the tall, pointed hat. She saw the black mask that covered her eyes. Jenny would not have known herself if she had not put on that black dress and the tall black hat and the black mask all by herself. She was ready to start out to have Halloween fun.

"Who in the world is this young lady?" Father asked, as Jenny came out into the living-room. "I don't believe I've seen her around here before."

"This must be our own Jenny," replied Mother as she gave Jenny a hug. "I never would have known you if you had not been right here in the house."

"I want to go to Grandfather's house first," said Jenny. "He and Grandmother won't know who I am either. I won't tell them until later."

Jenny picked up her bag and out the door she and mother went. When they were outside, Jenny walked by herself. Mother stayed behind where she could see Jenny, but when people looked at Jenny they could not see Mother. Jenny and Mother had planned it that way.

Grandfather's house was down the street and around two corners. It took only a few minutes to get there. Jenny walked up to the door and rang the bell.

Grandfather opened the door. "Mother," he called. "We have a visitor, a Halloween visitor." "Do come in," he said to Jenny.

Jenny started to step up and go through the door. She pulled up her

skirt a bit so she would not step on it. And then she saw her shoes. They were the red ones grandmother and grandfather had given her for her birthday. If they saw them, they would know right away who it was. Jenny dropped her skirt and shook her head.

"You can't come in?" asked Grandfather. "I wanted to see your costume all the way around. We have a very special granddaughter just about your size who may come around tonight. I want to tell her about you."

Jenny turned around slowly so Grandfather could see her costume. She was very careful not to let her shoes show.

"What shall we call you," asked Grandfather.

Jenny did not say a word for fear that he would know her voice.

"How old are you," asked Grandfather. Jenny held up five fingers. "Five years old," smiled Grandfather. "Our Jenny is five, too."

"Indeed she is," said Grandmother. "But she isn't as tall as you are with your hat on."

"Here is a treat," said Grandmother holding out a candy sucker. "Do come back when you can stay a while. I'd like you to see our Jenny."

Grandfather held out a delicious looking orange. "May I drop this in your bag?" he asked. "Our Jenny likes oranges."

Then Jenny remembered. In their family they said "thank you" when they were given something and when others were kind. How could she say "thank you" without using her voice? Jenny did not know what to do.

And so she made her voice very high and very squeaky and said rather softly, "Thank you. I may come again someday."

As Jenny went down the sidewalk, he heard her Grandfather say, "When Jenny comes, we will know her by her voice. Her voice isn't like this little girl's."

Jenny laughed inside. But no one could see that she was laughing because of the black dress and the mask on her eyes.

Adapted

JACK-O-LANTERN

My daddy grew some pumpkins
And he saved one for me.
I'm going to use it Halloween.
Can you guess what it'll be?

Down low I'll cut a wide mouth
With funny looking teeth.
The eyes will be two circles
With a three cornered nose beneath.

I'll put a candle inside.
The porch will be the place
I'll put my funny pumpkin,
My Jack-O-Lantern face.

TREES IN THE BIBLE

See if you can discover the names of these trees by reading the scripture listed.

1. Solomon 2:3
2. John 1:48
3. Romans 11:17
4. Exodus 15:27
5. Ezra 4:7
6. Isaiah 55:13
7. Ezekiel 31:8
8. Isaiah 1:30
9. Psalms 137:2

RIDDLES

What stays in a corner but goes all around the world?

A postage stamp

Which candle burns longer-wax or tallow?

Neither. Both burn shorter.

ANSWERS FOR LAST WEEK: DAD; BOY; TEA.

CAROLINA BRIEFS

¶ Cherry Point UM Church, Havelock, will dedicate its new church building as a part of its annual homecoming celebration. The Rev. R. Grady Dawson, former district superintendent, will preach at the morning worship service and will preside over the dedication ceremonies. The service will then continue with a fellowship meal on the church grounds. This also is the fifteenth anniversary of the chartering of the Cherry Point Church. Since Nov. 1, 1955, the church has grown from thirty to three hundred members. The Rev. Denny C. Wise is minister.

¶ Rev. Kimsey King, pastor of Woodland UM Church, was the guest preacher for the Preaching Mission Oct. 25-27 at Chestnut Street UM Church, Lumberton.

¶ Bishop Earl G. Hunt, Jr., preached at Pine Grove UM Church, Winston-Salem, Oct. 25 as the congregation observed homecoming day. This year marks the 111th anniversary since the church's founding.

¶ Dr. Mark Depp of Winston-Salem will preach for the weekend revival, Nov. 13-15 at Morris Chapel UM Church, Kernersville. Sunday, Nov. 15, will be homecoming, with a picnic lunch in the Fellowship Hall at 12:45.

¶ Walnut Grove UM Church in northern Orange County will celebrate the 100th anniversary of completion of its first church building and over 129 years of service, Sunday, Nov. 1. All former pastors and wives are to be special guests, and members 80 years old and over will be honored at the 11 a.m. worship service, which will be followed by a fellowship dinner. Items of historical interest will be on display, and a booklet containing the history of the church will be available. All former members and friends are invited. The Rev. Rutledge D. Sheridan is pastor.

¶ Homecoming-Centennial Celebration will be observed at the Holly Springs UM Church Sunday, Nov. 8, with the Rev. Horace S. Garris, a former pastor preaching at the eleven o'clock worship service. The present pastor, Rev. Charles L. Pollack, invites former ministers, members and friends to attend. A picnic lunch will be served.

¶ The 1970 Logan Preaching Mission will be held at First UM Church, Rutherfordton, Nov. 1-5, with the Rev. Dr. Carlyle Marney as guest preacher. Previously senior minister at Myers Park Baptist Church in Charlotte, he is now executive director of Interpreters' House at Lake Junaluska. Services will be at 11 a.m. and 7:30 p.m. on Sunday, and at 7:30 p. m. Monday through Thursday. The public is invited to attend. The Logan Preaching Mission was established by a trust given by the late Dr. F. H. W. Logan.

¶ Dr. Wilson O. Weldon of Nashville, Tenn., editor of The Upper Room, preached on Reformation Sunday, Oct. 25, at Bethany UM Church, Durham.

¶ The Rev. R. G. McClamrock, retired Methodist minister of Faith, N. C., is in Rowan Memorial Hospital, Salisbury, where he is being treated after suffering a stroke at his home on October 20.

METHODIST NEWS ROUNDUP

(Continued from page 19)

"openly and exclusively using Jesus of Nazareth as a model". He also defended the open speaker policies of many colleges today. "Especially a church-related college must be a robust and free marketplace of ideas. Young minds must test ideas for themselves."

Emory's Committee of One Hundred is composed of leading Methodist laymen who are interested in the university's Candler School of Theology.

COMMISSION MAKES INTERIM REPORT

A commission set up to study the structure of the church met Sept. 28-29, and indicated that progress was being made in its work. It indicated that it is looking favorably upon the following proposals: (1) the creation of a General Council with the powers of the General Conference in the interim between sessions of the General Conference; (2) the alignment of agencies of the church according to functions; (however, the commission has not agreed on how these functional units will be related to each other and to the General Council); (3) agreed on the principle that church-wide program priorities and denominational budgeting should be done by the General Conference and the General Council; (4) approved the concept of a communications agency for the denomination with exact placement in in the structure to be determined later.

In all of the above the commission stressed that service to the local church was to receive first priority. Three other priorities were noted: efficiency and economy; theological validity; and coordination and accountability.

BISHOP HERRICK GRANTED RETIREMENT

The request for retirement by Bishop Paul M. Herrick of the Richmond Area was accepted last week, according to announcement by Bishop W. Kenneth Goodson, president of the Southeastern Jurisdiction College of Bishops. The college met in Atlanta on Oct. 20. The retirement date is to be Dec. 20. However, designation of an interim episcopal leader for the area for the balance of the quadrennium has been referred to the meeting of the Council of Bishops scheduled for Nov. 17-19 at Portland, Ore.

BRABHAM RESIGNS EDITORSHIP

The Rev. Dr. McKay Brabham resigned from the editorship of the **South Carolina United Methodist Advocate** effective at the end of this conference year in June. His resignation was accepted by the Board of Trustees "with sincere expressions of appreciation and gratitude for his significant service."

He will have served out ten years as editor of this distinguished publication, which began as **The Southern Christian Advocate** 134 years ago. Concerning Brabham, Bishop Paul Hardin, Jr. of the Columbia Area stated: "He is a man of high intelligence, deep convictions and great courage, and he has edited the ADVOCATE through ten extremely difficult years. He will not be replaced easily."

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HOW CONCERNED ARE WE?

DRUG and ALCOHOL CONCERNS SUNDAY

NOVEMBER 8, 1970

Dr. U. N

NORTH CAROLINA
christian advocate
Vol. 115 Greensboro, N. C., November 5, 1970 No. 43

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his Wesley Foundation Building at Chapel Hill will be dedicated on Sunday, ovember 15. At 11 a.m. Bishop William R. Cannon will lead in a service of orship dedicating the center to Christian ministry in a university setting. (See tory on Page 8).

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Nov. 6-8—SEJ Women's Societies of Christian Service and Wesleyan Service Guilds, Tupelo, Miss.
Nov. 13-15—Annual Meeting, General Board of the Laity, Chicago, Ill.
Nov. 16—Executive Committee of Quadrennial Emphasis, Chicago, Ill.
Nov. 17-19—Council of Bishops, Portland, Oregon
Nov. 30-Dec. 2—Advisory Council, American Bible Society, Hotel Commodore, New York, N. Y.
Dec. 1-3—General Commission on Archives and History, Annual Meeting, John Street Church, New York, N. Y.
Dec. 3-8—United Methodist Missionary Conference, Westerville, Ohio
Dec. 4-6—National Seminar for Conference Directors of Stewardship, Atlanta, Ga.

NORTH CAROLINA CONFERENCE

Nov. 9—Conference Commission on Christian Education and Campus Ministry, Methodist Building, Raleigh, 10:30 a.m.
Nov. 11—Board of Education, Methodist Building, Raleigh, 10:30 a.m.
Nov. 13—Board of Missions, Methodist Building, Raleigh, 10 a.m.
Nov. 13—Board of Trustees, Louisburg College
Nov. 14—Board of the Laity, Methodist Building, Raleigh, 10 a.m.
Nov. 14—Board of Christian Social Concerns, Methodist Building, 10 a.m.
Nov. 14—WSCS and WSG Annual Meeting, St. Paul's, Goldsboro, 10 a.m.
Nov. 16—Regional Commission on Christian Higher Education and Campus Ministry, College Place Church, Greensboro, 1:30 p.m.
Nov. 22—Rocky Mount District Conference, First Church, Wilson, 2 p.m.
Nov. 30—Program Council Coordinating Committee, Methodist Building, 10 a.m.
Dec. 2—Second Semester Begins, Methodist College, Fayetteville
Dec. 3—Conference Program Council, Methodist Building, 10 a.m.
Dec. 6—Burlington District Conference, Front Street Church, Burlington, 2:30 p.m.
Dec. 7-8—Conference Commission on World Service and Finance Budget Hearings, Methodist Building
Dec. 11—Rocky Mount District Christmas Dinner, 6:30 p.m.
Dec. 12—Bishop's Meeting with Prospective Ministers (Youth), Methodist Building.

WESTERN NORTH CAROLINA CONFERENCE

Nov. 9—Salisbury District Ministers and Wives luncheon, 10:30 a.m.
Nov. 9—Asheville District Ministers' Meeting, Central Church, Asheville, 10 a.m.
Nov. 10—WNC Conference Program Council, Hartzell Memorial, Hickory, 10 a.m.
Nov. 11—United Methodist Men, Asheville District, Prayer Breakfast, Downtowner Motel, 7 a.m.
Nov. 19—Salisbury District Program Council, First Church, China Grove, 7:30
Nov. 19—Conference Committee on Communication, Wesley Memorial, Statesville
Nov. 20-21—Testing and Guidance Clinic, Greensboro College, Greensboro

HOW CONCERNED ARE WE?

by Donald F. George

There was a time when "better living through chemistry" was just another advertising slogan, now it is a way of life for a growing number of Americans. Between 25% to 40% of our youth have tried marijuana before they reach college age. What used to be just another ghetto problem is now a suburban problem. It is no longer just the hippies and the slum kids who are getting "high" but now the boy next door or your own son may be turning on with drugs. When you add to this the fact that there are at least nine million adult alcoholics in our nation, with millions more on the verge of alcoholism, you begin to realize the seriousness of the drug problem in our nation.

We certainly are concerned about this problem. However, the question is, how concerned are we?

Are we concerned enough to accept the fact that drug abuse is not just "their" problem, it is ours? Almost everyone is a drug user. Coffee, tea, aspirin, beer, hard liquor, and tobacco are drugs. Each of these drugs have their "addicts" too. We tend to accept without question a society in which advertisements extol the virtues of pick-me-ups, tranquilizers, and fast-acting relief. Many of us turn unthinkingly to the escapism of the TV world. More than half of us compromise our self-control at least somewhat by using alcohol. One-quarter to one-third of all the medical prescriptions now written in this country are for a mood-altering pep pill or tranquilizer.

"These kids cannot remember a time when TV commercials weren't telling them to take a pill to calm them down, pep them up, put them to sleep or stop a cough. They have lost all references on drugs." So reads the report of three undercover narcotics agents who made a study of Ohio campuses and communities. We should not be surprised to learn that many of our youth see more than a trace of hypocrisy in our attempts to prohibit their use of drugs.

This is not just "their" problem; it is ours.

Are we concerned enough to inform ourselves about the facts of the problem? Young people's information about drugs is often riddled with misunderstandings; however, they often know more about the problem than we do. We have too often acted from ignorance and prejudice. For example, we have assumed that marijuana is sold by underworld pushers and that its use always leads to heroin addiction. Recent research has confirmed what many youth have known for some time: 1)most young people get drugs from friends, not pushers , 2) fewer than 1% of those who try marijuana turn to heroin.

Another fact which we must accept if we are to deal realistically and crea-

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The Rev. Mr. George is pastor of First UM Church, Conover.

tively with this problem is that drugs of themselves are neither "good nor bad". Only the use to which they are put can be subject to moral value. Psychologists recognize that in an unknown number of persons the emotional and perceptual changes that drugs make may actually prove to be an aid in dealing with mental problems. Some physicians believe that alcohol used in moderation is a more desirable tranquilizer than some barbiturates. If we are to find meaningful answers to this problem we must be willing to face all the facts.

Are we concerned with the social problems that contribute to drug abuse? Young drug users repeatedly testify to the spiritual meaning that drugs have for them. They also note the spiritual poverty of our society. To many of our young people our world of dehumanizing organizations and technology is remote, uncaring, and based on the creed expressed in the rock song, **Mr. Businessman:**

"Itemize the things you covet
As you squander through your life
Bigger cars, bigger houses,
Televisions for your wife. . . "

For a long time we have believed the myth that if a society could only produce enough it could overcome any problem. Now we are having to face the awful truth; a society that produces without caring is as great a damnation as the society that cares without producing. The only valid alternative to the social problem of drug abuse is a society in which each person can find a life of challenge, meaning and fulfillment. This kind of a turned-on society cannot be produced by drugs, or material wealth. It can only come when we are willing to see every other human being as a child of God.

It is not enough to be concerned; we must be concerned in the right ways. We must be concerned enough to accept drug abuse as "our" problem, concerned enough to face the facts, concerned enough to offer a valid alternative.

A Prayer For . . .

FREEDOM FROM TENSION

Our Heavenly Father, lift our minds from the hurry of the day, and still our souls with Thy presence. May we know Thee in Thy sustaining love.

Teach us to let tensions flow from our bodies. Relieve us of the fears that lay hold upon us and block the health within us.

Make us to know that beyond darkness there is light, beyond sorrow there is peace, beyond pain there is freedom from pain, and beyond hate there is love.

Sensitize our hearts to the needs of others. Make us conscious that other hearts hunger for love and appreciation. Place upon our lips kind words. Save us from unintentionally wounding another's feelings. May we bend every effort to keep love alive in all our relationships.

We ask in Jesus' name. Amen.

—Walter Lee Lanier
North Wilkesboro

EDITORIAL

THINKING THROUGH ON DRUGS AND ALCOHOL

Much attention is being focused today upon the widespread use of drugs and narcotics. In the main, this mounting concern is centered upon the use of marijuana, LSD and other hallucinogenic drugs. The old line addictive narcotics, such as heroin, continue to be roundly condemned.

A new element in the drug problem is the sharp rise in the use of drugs by the youth of our land. This use has spread to teenagers. With a considerable segment of our young people, the use of "grass" or "pot" has become the thing to do.

In many instances when their elders have remonstrated with sons and daughters about the use of hallucinogenic drugs, they have gotten in effect, the retort; "you do your thing; I'll do mine." The "your thing" they have referred to here has frequently been the use of alcohol.

For this and many other reasons, the use of alcohol as a beverage increasingly needs to come under scrutiny. The United Methodist Church continues to urge its members to abstain.

The social creed of The Methodist Church stated the position in these words: We believe that the Christian principle of love for God and neighbor calls us to abstain from the use of alcoholic beverages and to minister to those victimized by their use. The use of beverage alcohol imperils the abundant life to which Christ calls us. This is especially true in an organized and mechanized society. Individuals and families are destroyed by its use. We join with men of good conscience who seek to overcome the social, economic, and moral waste which this indulgence has created. The Church must become a healing and redemptive fellowship for those who suffer because of beverage alcohol.

The statement on social principles of the former Evangelical United Brethren Church is couched in these words: "The manufacturing and vending of alcoholic liquors are contrary to the best interests of personal and social morality, economy and welfare. Voluntary total abstinence from all intoxicants is the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic beverage is the duty of civil government."

In the face of this clearly enunciated position, there are many United Methodists who dissent. Probably most of those who take exception to the official Methodist position are themselves involved in the habit personally. Many of them feel themselves under the necessity of justifying their use of beverage alcohol on some reasonable grounds.

Over quite a number of years, we think that we have heard all of the arguments favoring the moderate use of alcohol. Most of them don't make much sense. Some are based upon inaccuracies and upon distortion of facts. Others seem to be founded upon rationalizations. Still others show a marked insensitivity toward human welfare. All of them represent a compromise with the highest standards of Christianity.

Though they do not say it, the exponents of moderate use of liquor seem to be implying that since mankind is frail and sinful we should frankly make allowances for his human weaknesses. Thus alcohol is to be used as a crutch, as a mild anaesthetic, as a remover of inhibitions, as a bringer of conviviality.

However, God, through Jesus Christ offers to all men something more excellent than poise gained through a bottle, than relaxation achieved through narcotics, than a feeling of well-being which disappears when the effect of the alcohol wears off. Too often people have sought solace in the spirits of alcohol when they should have sought peace of mind and happiness through the Holy Spirit of God.

The widespread use of beverage alcohol bespeaks our failure to find wholeness and health through the ministries of a living and vital faith in God. It also indicates a breakdown in personal discipline, and our widespread tendency to take the easy way out.

We do not impugn guilt to a vast host of moderate drinkers for whom the cocktail has become a way of life. Whether their involvement with liquor gives them a sense of guilt is a personal matter between them and their God. Furthermore, whether or not people drink is far from the sole basis upon which the lives of people should be evaluated.

However, this fact remains: beverage alcohol, next to war, is the greatest curse to humanity. Liquor is responsible for more human travail and tragedy than any other commodity. It has produced more broken lives, more broken homes, more broken laws than any other source. In its train has come a long line of lost lives, lost weekends, lost jobs, and lost opportunities. Any supposed assets which it may possess are, to our notion, completely obliterated in the sea of misery which it has created.

Therefore, when we look at liquor, we must look at its totality, and judge it on the basis of what it does to humanity. Its liabilities far outweigh any supposed assets it may have. This is the reason why the United Methodist Church takes the position that it does with reference to this practice.

This is the reason why we call upon all Christians to examine their own personal practices in this regard. Are the "benefits" really worth the cost? What about our influence upon others? Can we honestly urge our young people to stay clear of drugs if we ourselves are involved in the habitual use of one of them, alcohol? Do we really want to continue active association with a practice which continues to create so much heartache and heartbreak? Each of us must answer for himself. But he must answer, in the end, not merely to men but to God.

Dedication Service is Nov. 15

A DREAM BECOMES REALITY

by Robert L. Johnson, Chaplain
U.N.C. Wesley Foundation

Sunday, November 15, will mark the fulfillment of a dream for a host of people associated with the Wesley Foundation in Chapel Hill. On that date, the building having been paid for in full, Bishop William R. Cannon will lead in a service of worship dedicating the center to Christian ministry in a university setting. The dedication will take place in the regular service of worship at 11:00 A.M. in the Wesley Foundation Chapel.

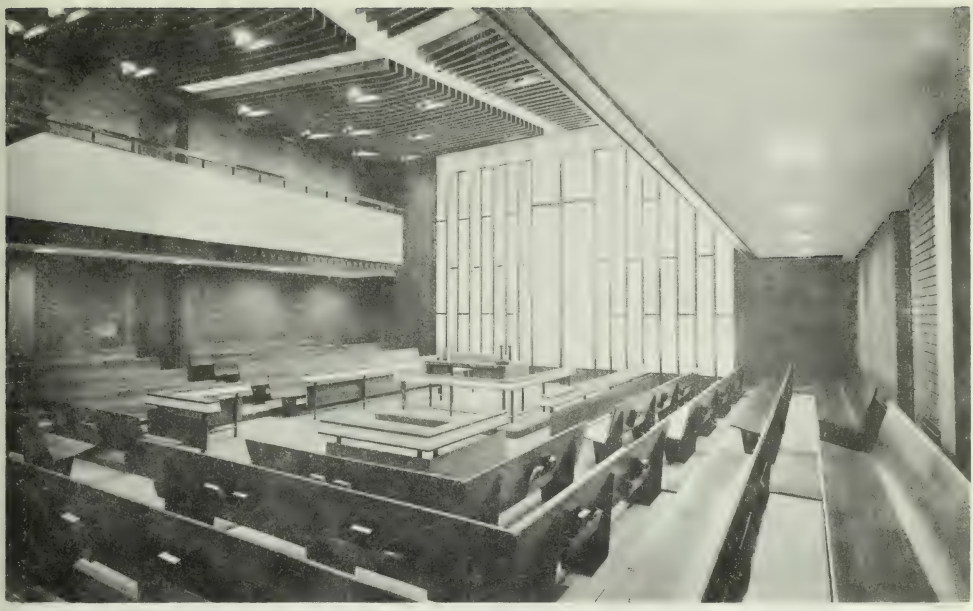
Representatives of the Regional Commission on Higher Education and Campus Ministry and the local Wesley Foundation Board will participate, along with the Chaplain to the Foundation, Robert L. Johnson, and his associate, The Rev. Hugh D. Stohler. The University Glee Club will sing for the occasion.

The dedication comes as the result of the work of many persons, boards and agencies of the Church. We who work at the Foundation in Chapel Hill would especially welcome all our friends across the two conferences who have given so much to see this project realized.

Our plans go back to 1957, when the Inter-Conference Commission on University Religious Work purchased our lot on Pittsboro Street and we moved our campus ministry operation from the basement of University Methodist Church to a two-story frame house on the new property. In May of 1960, the local Board selected Albert Cameron and Associates of Charlotte as architects for the proposed center. After considerable study and discussion on the part of students and the local board, it was decided to build a contemporary building. Dr. L. R. Wilson, then in his eighties, tacked on an amendment that provided that the contemporary building "should have some element of beauty in it!"

Plans were drawn and a scale model of the building was exhibited at the Methodist Student Movement Quadrennial Conference in Urbana, Illinois in late 1960. But the prospects of funds for construction of the building were not bright and there were times when we wondered if we would ever get out of the old frame house. In going through files of correspondence relating to the building, I find a letter from the Inter-Conference Commission advising the Chapel Hill board that it would probably be 1972 or 1973 before funds would be available for a project of the size we envissioned.

However, in 1964, the Inter-Conference Commission decided to approve a $350,000 building on the Pittsboro Street property. The original scope of the project was reduced by about one-fourth, but the design still included a central chapel, a coffee shop and art gallery, library and resident area upstairs. The building was not completed by the time freshmen



Chapel of the Wesley Foundation

arrived in the fall of 1965, but a determined group of students fed over 250 entering freshmen in a dusty, partially lighted building. In October, Dr. Robert Cushman of Duke Divinity School preached the sermon, "A Place For God", at a service of consecration attended by Bishops Paul Garber and Earl Hunt. In the spring of 1966, a magnificent Schlicker two-manual organ was installed in the gallery of the Chapel, a gift of the Kresge Foundation of Detroit.

Since that time, the building has seen thousands of students pass through its doors for worship, study, social service, meals, weddings, counseling, and simply to sit in the quiet, simple beauty of the Chapel. Wesley has since welcomed many community and university groups to the use of our building. The regional Peace Corps office has been with us for three years now. Over forty-five weddings a year now take place in our chapel and several university classes meet in our midst every semester.

In the winter of 1968, a striking sculpture was installed over the entrance to the Chapel. The figure, an angel in a posture of benediction, was created by Clark Fitz-Gerald of Maine and was made possible through an anonymous gift channeled through the General Board of Education in Nashville, Tenn.

In the five years of ministry within the new building, our program has taken on greatly enlarged commitments. The center of our ministry, however, remains in the Sunday morning worship service, where students gather in impressive numbers. Out of the worship services, a host of other concerns and activities emerge: a Friday evening buffet dinner, political action groups, a Sunday morning Bible study, encounter groups for both undergraduates and graduates, lectures, films and art exhibits.

Our staff for this ministry is limited to one full-time chaplain and the part-time aid of the Rev. Hugh Stohler, formerly Methodist Chaplain at the

University of Tennessee at Chattanooga. Mr. Stohler is taking course work at the university, and he and his family live in the apartment on the second floor of the building. We both participate in the services of worship as well as administrative, counseling and program responsibilities. We administer the Methodist Loan Fund for this campus, which processes over $30,000 worth of loans to Methodist students.

All of us who have been involved in the work and witness of the Wesley Foundation at Chapel Hill are extremely grateful for the facilities for ministry and equally pleased over the response of both community and campus that have sometimes left us feeling as if we work in the midst of a three-ring circus. Last weekend, for instance, we had a Friday Buffet dinner for over 40 students, over 130 students in the N. C. Fellows program using the center both Saturday and Sunday, a wedding in the midst of that, a visit from Bishop James Armstrong to preach at our Sunday service, and then, an open house for Women's Liberation. On top of that, James Reston of the N.Y. Times called and asked if he could use our typewriter to write an address he was about to give. We had to say a painful "no" as the typewriter was already scheduled!

Sometimes in the midst of all of this scheduling of Inter-Church Councils, Population Center receptions, Indian Association bazaars, Welfare Rights' Mothers meeting, etc., etc.—I forget my natural inclination to complain and remember that this fury of activity and worldly engagement is precisely what we wanted when we built this place. If the Church is to be what both Wesley and Dietrich Bonhoeffer willed —" a servant people"—much can be learned from the continuing experience of the Wesley Foundation in Chapel Hill. Personally, the story is stated for me in the architecture itself. The chapel at the center—for confession, witness and celebration. And all around the periphery there is the movement of study and fellowship and counseling and political engagement and initiatives for responsible change. The building — and the faith that generated it — cannot be understood from the outside in, but only from the inside out.

On November 15, we invite Methodists to join us in celebrating the realization of a dream. We thank you for your support, your prayers, your criticism! And we look forward to serving as a witness to the lively presence of Christian people in the midst of a distinguished university community.

ST. TIMOTHY'S CONTINUES TO GROW

St. Timothy's UM Church in Lexington celebrated its tenth anniversary Oct. 18. The Rev. J. Harley Cecil, senior chaplain of Murdoch Center at Butner, preached at the morning service. Mr. Cecil was the organizer and first pastor of St. Timothy's, serving until 1964.

On January 15, 1961, St. Timothy's was formally chartered with a membership of 42. The congregation soon voted to build a chapel on 4.4 acres of land purchased by the Davidson County Board of Missions and Church Extension. On Sept. 29, 1963, the first unit of a long-range building plan was completed and occupied.

In the spring of 1970 construction of an education building was begun. This building, now nearing completion, contains space for 10 church school rooms, a kitchen, and fellowship hall.

CENTENNIAL CELEBRATION SET AT TRINITY CHURCH

The Trinity United Methodist Church in Troy, North Carolina, will hold a Centennial Celebration on Sunday, November 8, at 10:45 a.m. The featured speaker will be the district superintendent of the Sanford District, Dr. J. V. Early.

The first church building for Trinity Church was constructed shortly after the Civil War, around 1870. It was located on South Main Street under a large oak tree. The building itself was 40 x 60 feet and of wooden plank construction. Since the church had no fireplace or stove, in winter it was the custom to come to church wearing enough clothes to keep warm.

The second church was built around 1900 on a lot of some 70 x 70 feet. It was an imposing frame building and thought by many of the members of the church to be the most beautiful in the area.

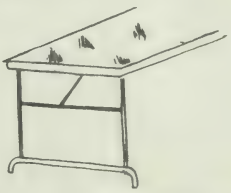
On March 3, 1925, a building committee was appointed and the present church building was erected on Russell Street. The opening service was held on May 5, 1929, at 11:00 A.M. The cost of the building and equipment was $70,366.00.

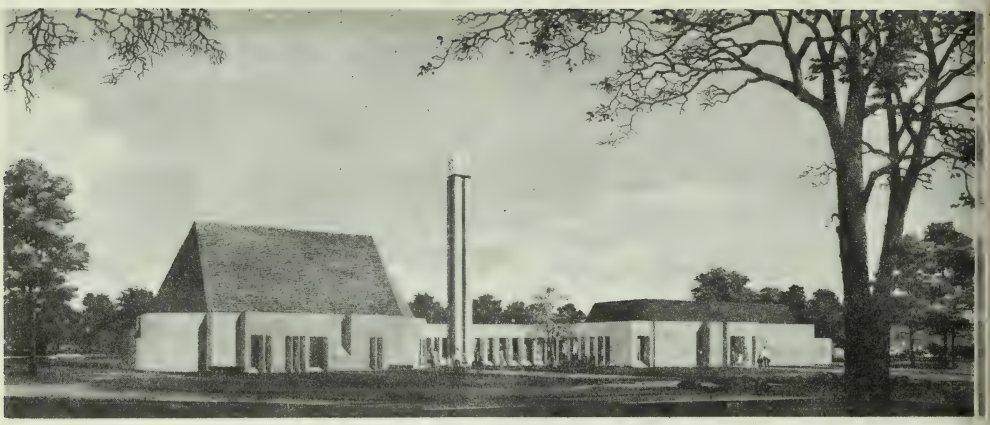
Again, in 1961, a building committee was named and a much-needed education building was soon to be erected. It consists of fourteen rooms, completely heated and air-conditioned, and was constructed at a cost of $103,-579.00. It was completed in 1963 and is known as the Bess P. Poole Education Building in honor of one who served as superintendent of the children's division for more than forty years.

In 1964 Bishop Paul Neff Garber led the dedication services for the new building. Soon thereafter a second phase program was begun with remodeling the original facilities to agree with the newer construction. This project cost was $69,000.00 and was completed in the fall of 1966. A Victory Dinner was held in December, 1968, when the church celebrated raising the final funds to pay all debts for this recent construction.

The current pastor, the Rev. Paul W. Boone, states that invitations to former pastors and members have gone out through the North Carolina Conference and the state for this centennial observance. After the morning worship service a covered dish dinner will be served in the fellowship hall of the church.




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Pictured above is the architect's sketch of the proposed church complex of Farmville United Methodist Church, Farmville.

FARMVILLE METHODISTS START BUILDING PROGRAM

The Farmville United Methodist Church in celebration of Laymen's Day broke ground October 11 for a new church complex. These new church facilities will be built in several stages and will be located on a newly acquired site in a growing residential section of the town.

The first stage of building will include the erection of a sanctuary, sacristy, conference room, library, fellowship hall, choir room, pastor's study, church office, secretarial work area, nursery, and classrooms for toddlers, children, youth, and adults. The cost of this building will be approximately $550,000 and contain 20,000 square feet. The additions to be erected later are a chapel, office space, and classrooms.

(Continued on page 14)



Principals in the groundbreaking ceremony Oct. 11 were: left to right, Rev. Jack L. Hunter, pastor; Robert T. Monk, chairman of the Building Committee; Joseph D. Joyner, chairman of the Site Committee; J. Irvin Morgan, Jr., chairman of the Finance Committee, and the Rev. Howard McLamb, Greenville District superintendent.

ZURICH

by William R. Cannon

Protestantism in Switzerland began in Zurich. In its first phase it was preeminently the work of Ulrich Zwingli. Zwingli had to find himself, however, before he was able to lead and to direct the people entrusted to his care. He had to be reformed before he could become the instrument of God in reforming others. At both Glarus and Einsiedeln he had been little more than a cultivated humanist. He was a devotee of Greek and Roman culture more than he was an active disciple of Jesus Christ.

This is seen in his early reaction to the indulgence trade. Switzerland had her hawkers and salesmen just as did Germany. An indulgence was a pardon for sin, given in payment for money. Whereas Luther's reaction to the indulgence trade was one of of righteous indignation which led to the publication of the Ninety-Five Theses, Zwingli's at first was little more than mild ridicule. He seems at first to have thought that the buying of indulgences was more stupid than it was irreligious. Consequently he poked fun at and ridiculed his people for following Samson, the peddler of indulgences in Switzerland and tried thereby to laugh him out of the country.

The first instance of drastic religious change in Switzerland arose during Lent over a dispute about sausages. Zwingli happened to be a guest for dinner at the home of a printer who offered his friends what he had fed his laborers that day, namely, some fresh sausage. During Lent Catholics were supposed to eat no meat, only fish as a substitute. Zwingli declined the sausages, but the other guests, including two fellow priests, indulged. The news leaked out and caused a public scandal. Zwingli's complicity in it was simply that he defended his friends.

Yet that defense, strong and sturdy as it was, engendered Swiss Protestantism. One thing led to another. Zwingli convinced the City Council that refraining from eating meat at any time was no more than an ecclesiastical custom. It had no validity in Scripture. The Swiss are hearty eaters anyway. They welcomed justification for good diet in all seasons.

From this point Zwingli moved further to persuade the Council to lift the law on priestly marriage. He personally had been unable to refrain from sexual relationships as a priest at Einsiedeln. He felt all should legitimatize their illicit relationships in marriage. To begin with, he secretly married a widow—the daughter of an inn keeper. When a child was expected he declared what he had done publicly and moved her out of her own house into the parsonage.

Zwingli's recommendations all had public support and were readily adopted by the Town Council. Indeed, like Luther, he seems always to have had the people with him. He was a successful preacher. He began by recommending his policies in sermons which he preached on Sundays in the Gross Munster. He was so convincing that he seems readily to have made his point and won the assent of the audience.

Whereas in Glarus and Einsiedeln the churches of Zwingli's time, together with the other buildings are gone, in Zurich they still stand.

Each evening I stood on the bridge at the mouth of the River Limmat as it opens into the Lake of Zurich and look-

ed at the Gross Munster with its two great towers staring at the Frau Munster with its enormous clock on the opposite side of the river. They are precisely as they were in Zwingli's time. The city now is more than a half a million people in population. In Zwingli's day it numbered only seven thousand five hundred. But, no matter, this old part of town is about as it was then.

The Gross Munster, which was there when Charlemagne visited Zurich in the ninth century, is barren and bleak inside. Zwingli removed all the statuary and destroyed the altar. He even forbade music and tore out the great organ. It has since been replaced. One can still see the high pulpit where the Reformer stood and, if he is imaginative, he can hear his voice.

Just across the street is the house in which he lived. I could picture him in his study and hear him as he lectured to his step son on how to conduct himself as a gentleman. He advised him not to eat too much. His counsel was always to leave the table just a wee bit hungry. An old Roman (I forget now who he was) disciplined himself to do this and lived to be one hundred and twenty years old. Zwingli thought it was dangerous to exercise the stomach too much by filling it with an over supply of food.

Twelve years he served as pastor in Zurich, but in that time he wrought a religious revolution which has lasted for centuries.

DUKE PLANS DIVINITY SEMINARS

DURHAM — Duke University will hold its annual Divinity School seminars this fall in Columbia, S. C. and in Richmond, Va. during the week of November 9.

With Columbia's College Place Methodist Church as host to South Carolina ministers, the two-day seminar there is scheduled for Monday and Tuesday, Nov. 9 and 10.. The Richmond seminar is planned for Thursday and Friday, Nov. 12 and 13 in Ginter Park Methodist Church.

Both seminars will have as the theme; "The Role of the Minister Today," with Dr. Wallace M. Alston, Jr., pastor of the First Presbyterian Church, Durham, as one of the lecturers, and Dr. McMurry S. Richey, professor theology and Christan nurture at Duke Divinity School, as the other speaker.

FARMVILLE METHODISTS START

(Continued from page 12)

The Rev. Jack L. Hunter, minister, states that Davidson and Jones, Raleigh, received the general contract with the following architectual and design firms sharing in the proposed project: Architects, Freeman-White Associates, Inc., Charlotte; Interior Designers (Offices and Educational Facilities) Omnia Design, Inc., Charlotte, and Interior Designers (Sanctuary), Rambusch, New York, N. Y.

The project is expected to be completed within nine months.

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REV. OSCAR W. BURWICK DIES

Funeral services for the Rev. Oscar W. Burwick, 65-year-old pastor of the Elkin-Jonesville Charge, were conducted October 27 at Wesley Chapel United Methodist Church, Elkin.

Officiating were the Rev. John Hamilton, superintendent of the North Wilkesboro District, Rev. J. W. Gwyn, Rev. Glenn Brooks, Rev. J. B. Bethea, and Rev. C. W. Bailey. Burial was at Columbia, S. C.

The Rev. Mr. Burwick suffered a heart attack Oct. 23 while driving home alone to Elkin following a fishing trip at Lake Norman. He died before arrival at Catawba Memorial Hospital.

Since June, Mr. Burwick has served as pastor of Wesley Chapel Church at Elkin, Anna Jarvis Church at Jonesville, and Piney Grove Church near Clingman.

Mr. Burwick was born on June 21, 1905, in Orangeburg County, South Carolina to Chance and Elizabeth Hart Burwick. He graduated from Claflin College at Orangeburg and completed theological studies in New York City.

Surviving are his widow, Mrs. Martha Foster Burwick; a daughter, Mrs. Delores White of Brooklyn, N. Y.; a sister, Mrs. Josie White of Winston-Salem; and two brothers, Silas Burwick of Columbia, South Carolina, and Jacob Burwick of Boston, Mass.

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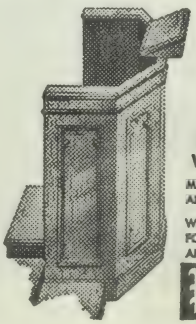
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LONG MEMORIAL HONORS OUTSTANDING LAYMAN

October 11 was "Dr. Robert E. Long Day" at Long Memorial United Methodist Church, Roxboro, so designated to honor a long-time member of the church. The church bulletin of that date, containing his photograph and a tribute written by Mildred S. Nichols, was dedicated to him.

Dr. Long, a dentist in Roxboro since the 1930's, has been active in Scout work, was chosen Citizen of the Year in 1951 and in 1959 was selected as "Father of the Year." He has taught in the Long Memorial church school for many years and when his four children were growing up he was MYF counsellor. Over the years Dr. Long has provided transportation to church on Sunday morning for those who needed it.

A former scout and a close friend of Dr. Long's, Jack Featherston, spoke during the morning worship service, which was also observed as Laymen's Day. A. F. Cole, church lay leader, presided. Almost $2,500 was contributed to the Student Loan Fund in Dr. Long's honor.



Page

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Page CHURCH FURNITURE CO. ALBEMARLE N C



The new parsonage for the Winston-Salem Forsyth District. (All photographs by Cookie Snyder, courtesy of the Twin City Sentinel, Winston-Salem.)

Winston-Salem/Forsyth District Parsonage Consecrated

The new parsonage of the Winston-Salem Forsyth District was consecrated by Bishop Earl G. Hunt, Jr., on Saturday evening, Oct. 24. District trustees and Bishop Hunt were guests of the district superintendent and his wife, Rev. and Mrs. James C. Peters, at dinner prior to the brief consecration service.

The house is located in Winston-Salem at 1325 Reynolda Road, on a northwest corner of the Children's Home property. The Peters family (which includes Sharon, 15; Sheila, 11, and James Jr., 4) moved into their new



This bedroom has the Early American decor complete with brass bed and slim wing-back chair.



The Rev. and Mrs. James C. Peters have a cup of coffee in the kitchen.

home this summer. Open house was held on July 12.

The three-level home has a living room, dining room, kitchen, breakfast room, utility room, den, five bedrooms, three full baths and two half baths, porch and patio, double car garage, and in the basement there is an office suite consisting of a secretary's office, minister's study, conference room, recreational room and large storage area.

The brick house was built by Vernon Foster Construction Co. Its construction, design and interior decoration was under the direction of the district trustees and special parsonage committees, who had been authorized to spend up to $75,000 for the home and its furnishings. The lot was given by the District Mission Society.



This is a view of the formal living room.

METHODIST NEWS ROUND-UP

LAY LEADERS HOLD CHURCH-WIDE MEETING

When laymen who are in leadership positions on the conference level met in Chicago Oct. 2-4, they were given guidance in understanding the conference system in which they work, in order that they might better fulfill their responsibilities. About 50 persons from across the nation attended the sessions sponsored by the General Board of the Laity.

Among topics for study were these: how to be effective leaders, learning to identify, facing and removing barriers, creation of new climates, setting goals, choosing methods and selecting materials. For the first time two women were among the conference leaders in attendance. They are Mrs. James L. Smith of the New Hampshire Conference, and Mrs. Virgil Clarkson of Pacific Northwest Conference.

WORLD SERVICE FUNDS STILL LAGGING

Support of United Methodism's basic benevolence showed gains in the third quarter of 1970 compared to the first two quarters of the year. However, it is still trailing by 1.75 per cent behind the three-quarters mark for 1969, according to figures released by Dr. R. Bryan Brawner, treasurer of the church, on Oct. 6. Through Sept. 30, a total of $12,609,132 had been paid into the church's World Service budget toward an annual goal of $25,000,000. Almost all other benevolent and administrative funds are also below the three-quarters mark of 1969. Two funds are ahead of last year.



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WOMEN VOW DRIVE FOR OPPORTUNITIES

LOS ANGELES, Calif. (UMI)—The Women's Division of the United Methodist Board of Missions has served notice that the church will have no immunity from the demands of women's liberation.

Discussions and action by the women church leaders during their annual meeting here focused sharply on the failure of the male-dominated church to offer women roles and opportunities that are on a par with men. Miss Theressa Hoover, New York, an associate general secretary of the Board of Missions and head of the Women's Division, cautioned against judging the women's liberation movement by its more spectacular spokesmen, and added: "I have absolutely no intention of negating my feminine self. To do that is to destroy what God created. I have no more intention of negating my feminine self than I have of negating my black self. But in neither of those selves will I let another person or society determine what it (the self) shall be. I determine that—as God helps me understand myself in relation to Him, he who created me."

In business sessions during their annual meeting, the Women's Division appropriated $13,766,240 for mission work, Christian social action, and

other programs. The appropriations for 1971 are $617,118 below the division's 1970 budget.

MPH EXECUTIVES NAMED

NASHVILLE, Tenn. (UMI)—Announcement of top leadership in the Methodist Publishing House, including the first black vice president in the House's 181-year history, has been made by John E. Procter, newly elected president and publisher.

The slate of appointments made by Mr. Procter was confirmed by the 45-member Board of Publication, governing body of the Publishing House, during its semi-annual meeting here October 28.

Assuming new responsibilities with the Publishing House effective November 1 are: Donald A. Theuer, executive vice president and general manager, manufacturing division; the Rev. W. T. Handy, Jr., vice president, personnel and public relations; Thomas K. Potter, Jr., vice president, publishing division; and Thomas E. Carpenter, vice president, Cokebury division.

The board also honored four retiring executives: Lovick Pierce, president and publisher; Cecil D. Jones, executive vice president; H. Carl Compton, vice president, sales; and E. Forrest Waters, vice president, manufacturing.

On the eve of the Board's meeting approximately 350 persons representing United Methodist leadership, the Nashville business community, the Board and employees of the House attended a dinner in honor of Mr. Pierce.



Rev. W. T. Handy, Jr.

Master of ceremonies for the occasion was Bishop Gerald H. Kennedy, Los Angeles, a member of the Board. Gifts presented to Mr. Pierce at the dinner included a set of matched luggage, a hand-tooled desk set manufactured by employees of the House's printing plant, and a portrait to be hung in the Publishing House archives. The Board, during its meeting the next day, also voted to give Mr. and Mrs. Pierce a trip around the world.

Mr. Pierce officially retired October 31 after nearly 50 years of service with the Publishing House, beginning in 1921 in Richmond, Va. He has served as chief executive officer since 1946.

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WOMEN'S NEWS

Western North Carolina Conference

by Mrs. John C. Wright

LET'S TAKE A LOOK AT FINANCES

The love offering given at the 1970 Annual Meeting of the Conference Women's Society and Guild at Lake Junaluska was about $1,000 more than the amount given in 1969, Mrs. Thomas D. Harrell, Jr., Conference treasurer, told members of the Executive Committee recently.

Mrs. Harrell said that a total of $12,453.31 was given in the love offering honoring Miss Mollie Townsend and Miss Ethel Bost, retired missionaries, and Miss Emma Burris, retired executive secretary of Medical work, National Division of the Board of Missions. Of this total the Women's Society contributed $9,834.01 and the Guild gave $2,619.30.

Mrs. Harrell stated that so far this year she has sent to the Women's Division $238,263 on mission pledge and supplementary giving. In December the balance to be paid on the annual pledge of $310,000 is $98,327. This is $2,571 more that the amount due on mission pledge in December 1969, she said.

She placed a challenge to the local societies and guilds by saying, "If each district meets ONLY their pledge, we will not make our (Conference) pledge. I urge each of you to go back to her own district and strive to receive a report from EVERY society and guild. Please remember that we play a vital role as members of the Women's Society and the Wesleyan Service Guild."

GUILD PAYS TRIBUTE TO ITS CONFERENCE OFFICERS

The Wesleyan Service Guild of the Western North Carolina Conference dedicated their 1970 Annual Report to its officers and leaders of the year ending June 1, 1970.

The annual report recently off the press contains this dedication:

"Emerson said, 'The reward of a thing well done is to have done it.' This can certainly be said of the 1969-1970 Conference officers of the Wesleyan Service Guild to whom this Second Annual Report is dedicated.

"To Helen Worthy, Jewell Key and Lucy Cobb, our Conference leaders, we are most grateful for their leadership and guidance through some most difficult changes.

"To Evelyn Campbell and Helen Gilreath, our-members-at-large, we appreciate your work in the many areas of service that you were called upon to do.

"To Elizabeth Guffy ,Inez Hall, Sallie Herbert, Jane Rhinehardt, and Lorene Weaver, District Chairmen, we say thank you for leading your districts in such a magnificent way.

"May the love of God go with you and give you life."

MRS. JONES HAS ARTICLE IN NATIONAL MAGAZINE

Mrs. Kenneth Jones, Reidsville, president of the Women's Society of

Christian Service of the Winston-Salem Northeast District, is the author of an article in the October issue of **response**, national magazine for Methodist Women.

The article is, "Padre Nuestro - Our Father," written on the mission study theme "The Americas: How Many Worlds?"

In the opening paragraph she wrote, "Myth or reality, illusion or fact? It is time for decision, hence a closer look at our Latin American neighbors. Many North Americans are voicing strong opinions as to the course we should follow in economic, social, political and especially spiritual support of Latin America."

Then in the conclusion she points the way, "'Church Women United and women of Hispanic traditions came together last year to witness in 'El Camino' — a Causeway. They travelled together across races, nations, and generations in Christ who is **The Cause** and **The Way.** Padre Nuestro-Our Father was their joint prayer. They prayed that we all may be one in the Father Christ. This is an achievement that will come when we recognize our differences in traditions and culture and adjust with understanding. . . ."

TWO CHURCH AND COMMUNITY WORKERS ATTEND NATIONAL MEET

Miss Gladys Campbell of Hayesville and Miss Virginia Miller of Caldwell County, Church and Community Workers in the Western North Carolina Conference, are two of the representatives of their profession chosen to attend the national meeting of the Board of Missions of the United Methodist Church in Los Angeles, Calif. and the national Christian Educators Fellowship to be held in San Francisco, Calf. Nov. 4-7.

Both are deaconesses in the United Methodist Church. Miss Campbell is Church and Community Worker at Hinton Rural Life Center, Hayesville, and Miss Miller works with the Caldwell County Yokefellow Movement, which has 24 sponsoring churches of different denominations.

DR. DANIEL SPEAKS IN LEWISVILLE

Dr. David Daniel of Sylva spoke on "Medical Mission Work in Saigon," at a meeting of the women of the Lewisville and Union churches held in Lewisville on Sept. 20.

Dr. Daniel spent April and May working in the Children's Hospital in Saigon. He said that much of the work was done with children who had birth defects, burns and those who had been injured in the war. He showed color slides of the children, before and after the treatment and surgery.

A special love offering of $80 was contributed for the Vietnamese children. Many members of the West Forsyth Group Ministry attended the meeting.

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

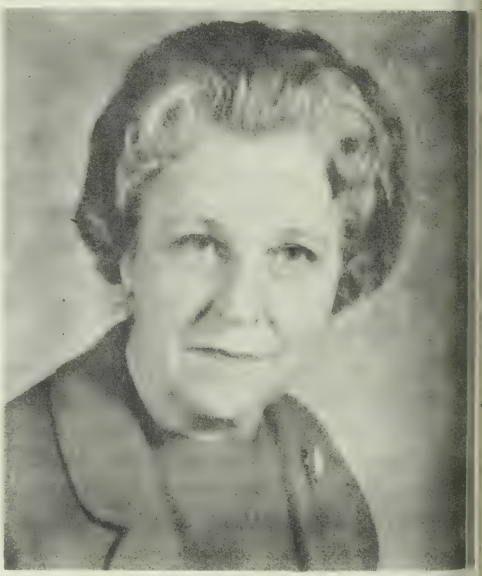
The Annual Meeting of the Women's Society of Christian Service and Wesleyan Service Guild, North Carolina Conference, will have two featured speakers, Mrs. Carl King and Mrs. C. H. Boyd. Both are members of The Board of Missions.

Mrs. Carl King, past Conference President of the Western North Carolina Conference received her AB degree from Duke University. She has held District, Conference and Jurisdiction offices and at present time she is on Board of Missions, Women's Division, Section of Christian Social Relations and World Division, Area Southeast Asia.

Mrs. King is the widow of the Rev. Carl H. King, executive secretary of the board of education, Western North Carolina Conference. She has two sons Carl, Jr. of Asheville and William, who teaches at North Carolina Wesleyan.



Mrs. Carl H. King



Mrs. C. H. Boyd

Mrs. King is also a trustee of Bennett College and Pfeiffer College.

Mrs. C. H. Boyd has been active in local, district and conference, Women's Society of Christian Service and Wesleyan Service Guild work.

For the past two years she has been a member of the Board of Missions of the United Methodist Church, being assigned to the National Division where she served on the executive committee. Other assignments in the National Division include the finance committee, Church extension, United Methodist Investments, and Joint Services. Under the Women's Division. Mrs. Boyd has served as Chairman of the Guild Committee on the Executive Committee of the Division, and Section on Education and Program for

Christian Mission.

During the past two years Mrs. Boyd has participated in numerous conference annual meetings throughout the Women's Division. At present she is working with the Women's Division on the consultation study of the Society and Guild.

She is listed in the Fifth Edition of **Who's Who of American Women.**

ANNUAL MEETING
North Carolina Conference W.S.C.S.
St. Paul's United Methodist
Church, Goldsboro, N. C.
November 14, 1970
10:00 A. M. — 4 P. M.
Lunch served by Local Women—
No Pre-registration
Everyone Welcome

IN MEMORIAM

MRS. ETHEL GLOVER FINCH

The Administrative Board of Mt. Zion United Methodist Church, together with the Church membership, wishes to recognize and pay tribute to the life and memory of Mrs. Ethel Glover Finch.

During her years as a member of this Church, she faithfully fulfilled her commitment to Christ and His Church to support it with her prayers, her presence and her gifts.

The depth of Mrs. Finch's influence and inspiration was evident in the Church especially in youth work, being one of the first M.Y.F. counselors and teaching for several years in Church School, organizing one of the present classes.

All who shared the friendship of Mrs. Finch were greatly enriched by her generous spirit and her deep devotion to Christ, her family and her friends.

In token of affection and appreciation, we give thanks to God for the life she shared with us.

Respectfully submitted,
Marvin F. Webb,
Chairman of Adm. Board
Gerald Walston,
Secretary of Adm. Board



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GROWING THROUGH GIVING

Background Scripture: Romans 12:1-8; 1 Corinthians 4:1-2; 2 Cor. 9:6-15; James 2:14-17

Lesson Scripture: Romans 12:1-8

"Certainly most of us must confess that we have not fully grasped the meaning of Christian stewardship, nor have we lived fully as stewards of God." This statement occurs in the International Lesson Annual, p. 389. Each of us will have to decide whether or not the above statement is true of his own experience. If we find that "it speaks to our condition" then we shall need to reconsider, and to ask ourselves whether or not we are growing in the understanding and practice of Christian stewardship.

By this time nearly everyone is familiar with the fact that the budgets for the various phases of the church's benevolent work have had to be reduced sharply in recent years because of limited giving. While this may not be true of all denominations, it is true of many. One reason for this condition is said to be rather widespread disagreement with the purposes for which money has been used, especially some of the new forms of ministry. It appears that some have thought they would "punish" the leaders of the church by withholding their gifts. It is obvious that we can't discuss this in detail here, but it is sad to see budgets reduced for relief of various segments of our society when it is due to prejudice. Before we decid to cut our pledge, or refuse to giv at all, we ought to be sure we hav all the facts. Often when we do hav them; we shall find that our objec tions were not justified. Taking th trouble to find what the facts ar may, in itself, be an experience o Christian growth.

Actually the concept of steward ship implies that we don't really ow anything—"the earth is the Lord's." If we have been successful, it is cer tain that many people played a par in making us so. Others have labored and we have been the beneficiaries o their labors. We used to read abou the "self-made man." We now recog nize this to be a myth.

Paul's letter to the Romans has beer divided as follows: chapters 1-11 form the "doctrinal" section, while 12-16 make up the "ethical". But careful Bible students have challenged this view on the grounds that the two cannot be thus separated. We could say, however, that beginning at chapter 12 we have more specific directions as to what we are to do. In fact, the New English Bible entitles this whole section "Christian Behavior." This translation makes an interesting change, not so much in the essential meaning as in the freshness of expression.

Romans 12:1 begins with a "therefore" which means we are to look back and see what immediately precedes. In verses 28-32 of chapter 11

he apostle has referred to the mercy of God. Now he says: "Therefore, my brothers, I implore you by God's mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart" (Romans 12:1 NEB). Here Christian stewardship means nothing less than "all we have and are." As Paul says in the next verse "Let your minds be remade and **your whole nature transformed**. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect." When we ask ourselves why there have been those whose lives have counted for so much more than our own, we may find the answer here. They gave **everything** to the kingdom of Christ!

In the third verse the apostle warns against the pride we take in ourselves. He refers (as he often does) to the church as Christ's body. In such a company whatever significance we may have is a derived one; that is, it comes from being counted worthy of the exalted honor of perpetuating Christ's spirit in the world.

Verses 6-8 make the point that the gifts we make will be different, according to what we have been given by God. Space is not sufficient to list all the various "gifts and graces" which may be found among the people of any church. But, to take one example, consider the teaching ministry. Our program often lags here because those who possess the gifts are not willing to give them to the church. Some think that if they give money they discharge their obligations. But we need to give ourselves, as well as our money. Even then we shall not have done enough. "Ye are not your own; you are brought with a price."



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LETTERS to the Editor

FENCE STRADDLING IN CHARLOTTE

To the Editor:

I am aware of the risk involved when a lowly minister dares be critical of the ecclesiastical power structure but I would like to comment on the recent article in the Advocate concerning the actions taken by the Charlotte District ministers relative to the school issues there. The district superintendent commended the group for their resolutions, and said that the time is past for fence straddling. But if I ever read a case of fence straddling, these resolutions certainly qualify.

The resolutions sound good, and perhaps they knew what they meant to say, but I see nothing which indicates their stand on the real gut issue involved in the bussing controversy. They speak of "all lawful means to assure quality education in the public schools", but which laws do they have reference to? The 1964 Civil Rights Act which specifically forbids cross bussing to achieve racial balance, the 1954 Civil Rights Act which declares that race shall not be a factor in assignment of pupils to public schools, or some other law?

The issue tearing the people of North Carolina apart is not quality education, but racial balance in student and faculty make-up, and until we are honest enough to state this plainly, we will still occupy ourselves with the ecclesiastical pastime of fence straddling.

Now the question is: do the Charlotte Ministers favor a school system which demands equal ethnic distribution of pupils, or do they favor the "right to enter a public school regardless of race, culture or national origin?" If they favor racial balance, how far are they willing to go to achieve this goal? Are they willing to transport children across county and state lines to be housed in dormitories in the proper balance? Are they in favor of redistributing the Oriental and Mexican-American children of the west and southwest throughout the United States? Are they willing to round up the black children from eastern North Carolina, Mississippi, and the ghettoes of the northeast and transport them to the midwest so they can have the proper ratio there? And what about the "poor Indian", is his fate to be another Trail of Tears so the demands of racial balance can be met? Then there are the Arabs, the Italians, the Eskimoes, and the Polynesians. From my side of the fence I don't see but one leg in the direction of Charlotte.

J. P. GREENE
Winston Salem, N.C.

★

UNANSWERED QUESTIONS

To the Editor:

Your editorial "Who Wants Out Any way" (Oct. 22) leaves many questions unanswered.

First, it strikes me as meaningful that though the United Methodist Church is "connectional" and very difficult for a church to withdraw due to the peculiar setup of property control, the number of U.M. churches show a decided drop each year as well as the membership. Are the authorities afraid to trust the local congregations with their property or do they need to erect an ecclesiastical "iron curtain" to keep us as a captive audience?

No, the United Methodist who wants out quietly leaves and goes where he feels he is serving the Lord.

Many who leave consider themselves the true bearers of the Wesleyan spirit.

I recently attended homecoming at my home church to find the membership down one-third and the Sunday School down one-half. Two great Bible-centered churches in the community attribute to that church's decline.

The type of Sunday School literature put out by headquarters in Nashville and rammed down our throats also attributes to drops in enrollment.

You can lead a horse to water but you cannot make him drink.

I wonder how long it will take denominational leaders to find this out?

As to the Southern Baptists, I can point to cities in North Carolina where

they are on the decline due to so many independent Baptist churches being established. Wilson and Durham are examples.

Yes, Methodism has a heritage. Let's hope it saves United Methodism.

Kermit O'Connell
Wilson

★

PLIGHT OF ARABS

To the Editor:

I wish to write you a letter of appreciation for your editorial policy in general and in particular for the editorial, "On Justice and Peace in the Middle East", September 24, 1970. You have presented a side of the problem little known by people in general. I refer to the plight of the Arab refugees since 1948.

Let me say in this connection that I have in my possession a tragically beautiful book by Perolow Anderson entitled "They Are Human Too." This book is a photographic essay on the Palestine Arab refugees published in 1957 by Henry Regnery Co., Chicago. This is a book of photographs made of various age groups in the early years of the refugee existence. Each picture is accompanied by beautiful quotations from well-known authorship. I refer to one picture of several children and the quotation accompanying it is

"I think of thee with many fears
for what may be thy lot in future
years." by Christopher Wordsworth.

As I look at this picture and many others in the book I think of the revolutionaries there now who may be the little children of the photographs.

When I received this book, I was showing it to a certain person and asking what could be done for these people in tragedy. The answer was, "Forget it. This book is for propaganda reasons only." As I see your editorial against these pictures, I realize that whatever the purpose of the book may have been it seems to me to have been predictive of hijackers and all the rest. Thank you for your editorial.

Mary F. Floyd
Pfeiffer College.

★

TIME TO VOTE FOR PEACE

To the Editor:

What are the last words a father should say to his son in uniform at the airport just before he boards the plane headed for Vietnam? I suppose everyone says the thing that is on their mind at that particular moment, but I said to my boy as we faced each other for the last time till he returns, "Robert, we will be praying for you, and do a little praying for yourself." "I will, Daddy," were his last words as he boarded the plane in the Greensboro airport for Fort Dix, New Jersey, where in just a few days he flew on to Vietnam. Pretty soon after came the announcement that President Nixon was to make a big announcement concerning Vietnam. I waited along with millions more anxious to see what it would be.

We speculated as to what it would be. Cease fire and return of all American prisoners and a time table of American withdrawal of troops, and more negotiations on a higher level. This was what we had hoped to hear. This is what we have been praying for six years. I wrote President Nixon and told him I was among many millions who were glad for his cease fire stand and I hoped it would become a reality and not just a dream. I believe Mr. Nixon is doing his best to bring peace back into the world. The time is long past due when the world leaders should put their efforts in the direction of peace instead of war. Both of my grandfathers fought in the Civil War, five of my brothers in World War I, and II, my sister was interned in a prison camp and lost one of her children.

War is costly, foolish, and is hell in action. It is time for the human race to stop supporting the war lords and the profiteers of war and vote for the peace makers. "Blessed are the peace makers for theirs is the Kingdom of God."

Robert M. Hardee
Climax.

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THE CHILDREN'S PAGE



MRS. CATHARINE VICK

Dear Girls and Boys:

As we live in our families, we must learn to respect the rights and property of each other. We must remember to be thoughtful to the wishes of the members of our family. Has anything like this happened to you?

"Mother, Mark has taken my radio to the park and I want it," sulked Howard.

"Last night you took Mark's bicycle to go for a ride when he wanted it," answered mother. "If you two boys would recognize each other's belongings and rights, you would get along better. I think you should start asking each other's permission to use whatever you want."

When Mark came home, Howard said, "Who told you that you could use my radio today? I wanted to listen to the ball game."

"So did I," replied Mark. "The game wasn't interesting, so you didn't miss much." As he handed the radio to Howard, both boys noticed that the ear plug was missing. "Where is it?" demanded Howard. But Mark didn't know.

After Mark had gone into the house, Howard removed one of the valve caps from the bicycle and let the air out of the tire. "I'll get even with that old Mark," he said to himself.

"Howard I found the ear plug in my pocket," said Mark, as he came around the corner of the house. "If you'll give me the radio for a sec, I'll attach the plug for you."

Howard was glad he had not been near the bicycle and that Mark had not noticed the flat tire. Quickly he pushed the bike to a filling station where he fixed the tire. He felt ashamed of himself. Later, he suggested to Mark that it might be a good idea if they did not use each other's property without permission.

What do you think?

Aunt Cay

HOMELESS IN VIET NAM

Before Mia's father went off to war, her life was very happy. Her mother and father, grandmothers and grandfathers, and brothers and sisters all lived in the mountains in central Viet Nam. The soil was good, the rain was plentiful, and there was always plenty of rice.

But then came the war, and Mia's father could no longer stay at home. He left his rice paddies in the care of his parents, and said goodbye to his family. A few months later strange men came and stole all the harvested rice. Two old men in the village who resisted were shot.

Other thieves followed the first and soon everything was gone, the chickens and the pigs, and even the clothing and blankets. There was no more food, and the people joined with those from other villages in searching for a place where they could work and eat. The

roads were filled with refugees looking for a place to live.

When Mia's grandfather grew very ill, they asked everyone to find a doctor, but most of the doctors were in the army. When he died, a few friends dug a grave and he was buried near the road. Mia heard her grandmother weeping far into the night.

Finally they came to a city where there were so many homeless people they were sleeping everywhere. At first Mia slept on the sidewalk with her family, and later they found a place in a tent provided by gifts from people in churches overseas.

Mia had never seen so many people, nor so many who were sick. Some were covered with big hideous sores all over their body. Some were blind with a disease called trachoma. Others had leprosy or tuberculosis or typhoid fever. Hundreds were without hands and feet, and it was very sad to see them beg for food. Mia didn't know it but there were people like her all over Viet Nam. They were all wondering how to keep alive.

On day Mia's mother came home with two packages which had been given to her by some people from churches in America. They were giving such packages to many—one of them contained rice; the other, cloth and needles and thread. At last Mia could throw away the rags in which she had been dressed and wear simple new clothes her mother made for the family.

There was more good news. A doctor and a nurse had come from America to help sick people. Many were going to the clinic each day for medicine and care. Two teachers had come, too, and they were looking for teachers among the refugees to help them organize schools for the children. Other people were helping move people out of the city to the barren land, and teaching them how to care for it so food would grow.

Although Mia still missed her home and her village, for the first time in many months she was a little happier. She had something to eat, something to wear, and her mother and grandmothers were sewing clothes to sell.

Mia was glad that somebody cared about her and other people like her. She hoped that someday her country would again be at peace and that people could live together in love.

FILL IN THE BLANKS

Do you know how we should feel at this time of the year? The first letter of the following words will give you a clue.

A bird we like to eat
— — — — — — —
The gathering of grain
— — — — — — — —
A red fruit
— — — — —
What squirrels like
— — — —
A place that smells good
— — — — — — — —
A season
— — — —
You need it in the rain
— — — — — — — — —
You have to rake them
— — — — — — —

OUR CHURCH

When earthquakes, floods and other tragedies happen to people in other countries, our church tries to help them. We give our gifts through the Mtthodist Committee for Overseas Relief or MCOR. This is how our church helped Mia and her family. Ask your minister how you can share in this plan.

ANSWERS FOR LAST WEEK:

Apple; Fig; Olive; Palm; Cedar; Cypress; Fir; Oak; Willow.

CAROLINA BRIEFS

¶ The Rev. and Mrs. Russell L. Young, Sr., will celebrate their 50th wedding anniversary on Sunday, Nov. 8, with an open house from 2 to 5 p.m. at their home, 46 Blue Ridge Avenue in West Asheville. Hosts will be their son and daughter-in-law, the Rev. and Mrs. R. L. Young, Jr., of Lake Junaluska. Friends are invited to call.

¶ The Rev. and Mrs. James R. Calloway announce the birth of a daughter, Sarah Elizabeth, on Oct. 18. Mrs. Calloway is a native of Smithfield. Rev. Mr. Calloway is pastor of Dobson UM Church, Dobson.

¶ Dr. Wilson O. Weldon, of Nashville, Tenn., editor of the Upper Room, will preach at special services Nov. 15-18 in First UM Church, Valdese. Rev. R. T. Houts, Jr., is minister at First United Methodist Church.

¶ The congregation of the Roberta UM Church of Concord will dedicate its new Allen organ at the morning worship service Nov. 8. Richard Apperson, professor of music at Elon College, will present a special organ recital at this time. In addition to his classroom duties, Mr. Apperson teaches organ and directs the college choir. The pastor, Rev. Warren Hawks, invites all members, former members and friends to this dedicatory service.

¶ Homecoming will be observed at Trinity UM Church in Lexington, Sunday, Nov. 8. The Rev. Kenneth Crouse, pastor of Central UM Church of Denton, will preach at the 11 a. m. worship service. Picnic lunch will follow in the fellowship hall. The fall revival will begin Sunday evening with Rev. James Northington, pastor of Shiloh UM Church in Lexington, as visiting evangelist. Services will be at 7:30 each evening through Wednesday. The pastor, Rev. R. L. Oakley, invites all former pastors and friends to attend these services.

¶ First UM Church, Roanoke Rapids, has scheduled a preaching mission the week of Nov. 15. Rev. Earl Tyson, a member of the Virginia Conference, will be the visiting minister. Assisting him in a ministry of music will be "The Hawiians," composed of Mark Yasuhara and his wife, Diana, and Randy Hongo, pianist.

¶ Preacher for the Weekend Revival to be held at Saint Luke UM Church, Laurinburg, Nov. 6-8 will be Dr. Wilson O. Weldon, editor of The Upper Room. In addition to preaching Friday night, Saturday night, Sunday morning, and Sunday night, Dr. Weldon will speak at 7:30 a.m. Sunday to a breakfast meeting of United Methodist Men. Friday at 4 p.m. Dr. and Mrs. Weldon will attend a Coffee Hour to which ministers and their wives from the area are invited.

¶ Dr. Andrew F. Gallman, director of development of Asbury College, Wilmore, Ky., will lead the United Methodist Church of Zebulon, N. C., in a weekend of spiritual renewal Nov. 13-15. He will preach on Friday and Saturday nights at 7:30 and on Sunday morning at 11. He will have special sessions with the women, men and youth of the church and will meet with the Administrative Board and the Council of Ministries. Dr. Gallman

at one time was Director of Evangelism for the Mississippi Conference.

¶ The Rev. Dr. Samuel S. Hill, Jr. of the Department of Religion, UNC-Chapel Hill, will speak at Wesley Memorial UM Church, Columbia, on Friday, Nov. 13, and Saturday, Nov. 14 at 8 p.m. and on Sunday, Nov. 15, at the 11 a.m. service of worship. There will be an opportunity for discussion and a coffee hour after the addresses. The public is invited.

¶ Dr. Joyce V. Early was guest preacher for a revival at Snead's Grove UM Church, Laurel Hill, from Nov. 1 through Nov. 4. Dr. Early is district superintendent of the Sanford District.

Bishop Earl G. Hunt, Jr., has authorized the appointment of the Rev. Phil E. Nordstrom as pastor of the Newdale Charge in the Asheville District effective October 1.

W. Harold Groce,
Dist. Supt.

¶ The Rev. Sidney Huggins, pastor of the Goshen-Keener Charge, Newton Grove, was the guest preacher for revival services at the Fuquay Springs UM Church, Nov. 1-5. The Rev. Bruce Pate, pastor of the Knightdale UM Church, directed the music.

MIRRORS OF DISCIPLESHIP

(*Continued from page* 32)

And how often am I the Pharisee, praying to myself,
Extolling high my goodness and sneering at the Publican.
Yet I am one of those who sleeps in Gethsemane,
Unable to watch with you one hour when the testing comes.

I see myself in Thomas, asking that a concrete sign
Be given me before I'm willing to move out in belief,
And in the father of the epileptic, yearning for life,
Crying out, "Lord, I believe; help thou my unbelief!"

I find myself in that crowd who came to you one day,
Bringing a women we had already condemned with her sin.
But you saw clearly, the heart of the woman and my own,
And thus could love the person, yet not condone the sin.
So oft' are my judgments of others a shield to hide my guilt,
That I can hear you say to me, "Go, and sin no more."

I seek the meaning of my life as did the rich young ruler,
And wonder as he did why keeping rules is not enough.
But when you look at me and say, "Come and follow me,"
I turn in sorrow, for obedience is too much to pay.

How well you know me, Lord, and make me see myself
In stark relief against the background of Your Word.

Dr. Spangler, a member of Christ UM Church, Greensboro is using this poem as a pattern for a series of lessons on discipleship.

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Mirrors Of Discipleship

by Harold B. Spangler

How well you know me, Lord, and make me see myself
In stark relief against the background of your Word.

I am the leper healed who goes his way without a word of thanks,
How often have I come to you in need, and sorely pressed,
And always with your touch, felt healing flowing thru me.
Yet in the rosiness of health my gratitude is lost.

I am the older brother working within the house of God,
Devout in my attendance and diligent to virtue.
Yet I would shut the door of love even to my brother,
Would judge him guilty with his sin, and cut off his return.
As though good works could justify and win for me acceptance,
I'd sulk, and more also, would have the Father cease to love.

I am the busy Levite passing on the other side of need.
Intent on my duties, I do not see, or seeing, do not heed
The person with doubts, with fears, and wounds that cry for help.
Does being about my Father's work make me immune to love?

I see myself in Peter, bold in proclaiming my faith
When I'm in your Church and your name is easy to say.
But out in the thick of life where opinions of men hold sway,
My words and deeds deny that I have ever known or been with you.

In Ananias and Sapphira I see myself also,
For I would give the token and have it counted as the whole.

Alas, I see myself in Judas, How often I betray you.
To carry out some goal of mine, or some purpose of my nation,
I'd have you fit the mold of the Christ that I would make you,
As though to say "My will be done, and I'll thank you for your aid."

I see myself in Martha, distraught and tangled in details,
So that when you come to me, I have no time to spend with you.

(Continued on page 31)

Div. M

NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., November 12, 1970 No. 44



'LET'S PUT THE CHURCH BACK IN OUR LIVES'

The UMYF of Williamston United Methodist Church recently made a street banner with high, red letters urging: "Let's Put the Church Back in Our Lives." It stretched above Main Street for two weeks. There was favorable comment by many local citizens as well as visitors from out of town. The youth conceived the idea of the banner and made it themselves. Paula Hartman is president of the Senior UMYF, and Ann Needham is Junior High president.

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NORTH CAROLINA

christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Nov. 13-15—Annual Meeting, General Board of the Laity, Chicago, Ill.
Nov. 16—Executive Committee of Quadrennial Emphasis, Chicago, Ill.
Nov. 17-19—Council of Bishops, Portland, Oregon
Nov. 30-Dec. 2—Advisory Council, American Bible Society, Hotel Commodore, New York, N. Y.
Dec. 1-3—General Commission on Archives and History, Annual Meeting, John Street Church, New York, N. Y.
Dec. 3-8—United Methodist Missionary Conference, Westerville, Ohio
Dec. 4-6—National Seminar for Conference Directors of Stewardship, Atlanta, Ga.

NORTH CAROLINA CONFERENCE

Nov. 13—Board of Missions, Methodist Building, Raleigh, 10 a.m.
Nov. 13—Board of Trustees, Louisburg College
Nov. 14—Board of the Laity, Methodist Building, Raleigh, 10 a.m.
Nov. 14—Board of Christian Social Concerns, Methodist Building, 10 a.m.
Nov. 14—WSCS and WSG Annual Meeting, St. Paul's, Goldsboro, 10 a.m.
Nov. 16—Regional Commission on Christian Higher Education and Campus Ministry, College Place Church, Greensboro, 1:30 p.m.
Nov. 22—Rocky Mount District Conference, First Church, Wilson, 2 p.m.
Nov. 30—Program Council Coordinating Committee, Methodist Building, 10 a.m.
Dec. 2—Second Semester Begins, Methodist College, Fayetteville
Dec. 3—Conference Program Council, Methodist Building, 10 a.m.
Dec. 6—Burlington District Conference, Front Street Church, Burlington, 2:30 p.m.
Dec. 7-8—Conference Commission on World Service and Finance Budget Hearings, Methodist Building
Dec. 11—Rocky Mount District Christmas Dinner, 6:30 p.m.
Dec. 12—Bishop's Meeting with Prospective Ministers (Youth), Methodist Building
Dec. 13—Durham District Conference Long Memorial Church, Roxboro, 2:00 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Nov. 19—Salisbury District Program Council, First Church, China Grove, 7:30
Nov. 19—Conference Committee on Communication, Wesley Memorial, Statesville
Nov. 20-21—Testing and Guidance Clinic, Greensboro College, Greensboro
Dec. 6-7—Bishop's Dialogue Session, Lambuth Inn, Lake Junaluska (Asheville, Waynesville, Marion districts)
Dec. 8—Bishop's Dialogue Session, First Church, Hickory (Gastonia, Charlotte, North Wilkesboro and Statesville districts)
Dec. 9—Bishop's Dialogue Sessions, First Church, Salisbury (Albemarle, Salisbury, Thomasville districts.
Dec. 10—Bishop's Dialogue Session, Maple Springs Church, Winston-Salem (High Point, Greensboro, Winston-Salem Forsyth, Winston-Salem Northeast)

TO POLARIZE OR NOT TO POLARIZE

by H. Eugene Peacock

Webster defines **polarity** as the "quality or condition inherent in a body which exhibits opposite, or contrasted properties or powers, in opposite or contrasted, parts or directions". This is supposed to be good in physics but bad in people. People are supposed to be amorphous, homogenous, harmonious. Church people, especially, are supposed to eschew polarity as they would Satan. Polarity posits opposites. It creates tensions. It breeds conflicts. Heaven forbid that polarity should exist among church people!

Church people are supposed to form a loving community, which, by definition, excludes polarity. There should be no differences among them that might produce tension and conflict. They should flee conflict within their ranks as they would flee the wrath to come. He who would dare introduce polarity into their community is anathema. Divisive issues must be thrust aside lest they upset the serenity of the fellowship. Peace within the fellowship is paramount; and nothing, absolutely nothing, must be permitted to encroach on the peace of the fellowship.

Polarity is a disruptive influence. It arouses emotions. It causes people to take positions. It precipitates dialogue that sometimes sizzles and smokes. It may even cause alienation and a loss of income which is essential fuel for the ecclesiastical machinery. We must keep the machinery running smoothy. If it runs out of fuel or gets overheated, it may stop and we would all have to get off and walk.

So runs the argument against polarization in the church, and it is not without proper gravity, but is it that simple? Is it even possible if the Church is to be the Church? What about human nature? Human nature is marked by ambiguities. In spite of all our nice nostrums about peace of mind, human nature is rife with ambiguities. A man can even love and hate the same person at the same time. He can be sold on brotherhood and at the same time be terrified of its consequences. Poor Paul! The ambiguities of human nature tormented him. They got so bad that he almost exploded: "What I would I do not and what I would not is the very thing I do!" Such inner tension! It is enough to drive a man to distraction. Of course, it can make a man of him, as it did Paul, provided he can find resolution in a higher purpose. One wonders whatever would have become of him had he not worked his way through his inner polarities to a higher purpose strengthened by the struggles he had experienced.

And, then, the New Testament can be troublesome about this thing of polarization, especially Jesus. He was always saying and doing things that provoked polarization among his hearers. You remember some of them: "If any man would come after me, let him deny himself daily, take up his cross, and follow me." "No man can serve two masters; for either he will hate the one and love the other, or he will cling to one and despise the

---

The Rev. Dr. Peacock is senior minister of First United Methodist Church, Charlotte.

other. You cannot serve God and Mammon." "Enter by the narrow gate: for the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few." To the Rich Young Ruler: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." Matthew also reports that Jesus was rough on the people who rejected his message: "Then he began to upbraid the cities where most of his mighty works had been done, because they did not repent."

Should we advocate polarization and endeavor to precipitate conflict? Certainly not! No more than Jesus did. But should we avoid polarization at any cost for the sake of peace and harmony? How can we, and still keep faith with the man of Galilee? There are questions that demand an answer and the answer implies polarization: Is there a right and a wrong, a good and a bad, a righteous and an unrighteous way of life? Is serenity the chief end of life? Desirable, yes; but the supreme value? If so, what was Jesus doing on that cross?

What about the crucifixion? Is sacrificial suffering truly redemptive? Jesus said, "I lay down my life for my sheep". He also said, "Greater love has no man than this, that a man lay down his life for his friends". How about laying down a little tension and money for the sake of the gospel of Jesus Christ? Reinhold Niebuhr asked a pertinent question: "How can we get a gasoline-propelled, fur-coated congregation of prosperous Americans to share the uneasy sense of possessions that is so characteristic of the New Testament?" The metaphors are dated but the question is still pertinent. Jesus spoke even more sharply to the point: "Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them."

The Church is many things, among them the "body of Christ". Should not the Church be willing to sacrifice her body for the sake of the gospel, even as her Lord sacrificed his for the sake of the world? We believe in the Church as a developed and useful religious institution as well as the body of Christ. Jesus founded the Church and put his stamp of approval on it. We owe much to it. We love it and defend it; but are we prepared, as Jesus was with the Temple he loved, to regard the Church as an institution as expendable for the sake of the kingdom of God? God grant that we never have to make such a decision. Let us work and pray that such a choice never confronts us, but let us never forget that our primary commitment is to the Lord of the Church. Jesus said to the Rich Young Ruler, "Go and sell all that you possess and give it to the poor . . . and follow me." A college student said to an assembly of church leaders, "If the churches will cash in all of their properties and invest the proceeds in the relief of human suffering, the youth of my generation will return to the churches".

We do not for one moment believe that the Church is in danger of extinction; nor do we believe that the Church as an institution should be abolished. By the same token, we suffer from no illusions about the decline and impotence of a church that is unwilling to face issues that affect human life simply because they may prove controversial; nor do we suffer from any illusions about the impotence

(Continued on page 17)

EDITORIAL

SOME TENTATIVE THOUGHTS ABOUT THE POVERTY PROGRAM

"You always have the poor with you" said Jesus (Matt. 26:11; Mark 14:7; John 12:8) on one occasion. Distortions of this saying also seem to remain with us; distortions of the Gospel; distortions of the mission of the Church; distortions about what is primary and what is secondary; distortions in the order of priorities.

We frankly shrink from attempting to put the picture in perspective. Nevertheless we must give it a try. So many people have spoken in such vast generalities about poverty, hunger, the dispossessed, that their words have frequently been challenged and their ideas questioned. Furthermore, those who can speak authoritatively on the problems of poverty have not been successful in communicating the facts, or in having these facts widely accepted.

Here are some facts we might keep in mind. First, approximately two-thirds of those who are considered to be living in poverty are white, not black. While a much larger proportion of blacks are in poverty, from the standpoint of sheer numbers, there are twice as many poor whites as there are poor blacks.

Fighting poverty, therefore, ought not to be considered solely as an aid to blacks. The problem should lose the racial overtones which it has somehow acquired. Futhermore, a term like "black economic empowerment" should be replaced by something like "the economic empowerment of the poor". The problem of the poor should be separated from other problems such as those of race relations and the like.

Another fact we should keep before us is that two-thirds of the poor have as head of the family a person who has a full-time, year-round job. This gives us the picture of an unskilled worker, or one whose health is somewhat impaired, or one who practices poor management of money, or one who is involved in habits which constitute a financial drain—heavy drinking, gambling, maintaining extra-marital relationships, the use of narcotics, to name a few possibilities. It may be that chronic sickness in the family, mental illness, or a series of serious misfortunes have played a part in making for poverty.

Whatever the cause, the Christian Gospel clearly teaches that we are not to remain indifferent to the plight of any who are caught in the toils of poverty and misfortune. If the spirit of Christ resides in us, we cannot but be concerned about those who live in misery.

Moreover, this same spirit will inevitably direct us to give assistance to the poor. If we have a sufficiency and more, we are to share what we have with those who have not. This position stands solidly upon Scriptural grounds. The man who refutes it and who shuts up the channels of his compassion for the poor and needy is placing himself outside the Gospel and is risking alienation from God.

So far, we have the feeling that most conscientious Christians are with us. Most of our readers, perhaps practically all of them, we would

hope, agree with the points we have so far made.

Now, let us move a step farther and say that it is not enough for us to be concerned that the hungry should be fed, the sick ministered to, the naked clothed, and those without shelter provided with housing. To all of this should be added a compassionate concern for the souls of these people. A high percentage of those in poverty are probably out of touch with God. They are lost souls in the deepest meaning of the term. Frequently they have no awareness of a need for God in their lives. Nor do they know how to find God.

As great as is their need for food, clothing and shelter, their need for the saving grace of God through Jesus Christ is even greater. This fact applies to people of all stations in life, who do not know God. The rich are not exempt from this truth, nor are the poor. All, without exception stand in need of the grace of God.

Having said all of the above, we would with great sadness make one more observation. We genuinely hope that we are wrong, but we have an impression that a considerable number of those who are working actively with the poor are neglecting the salvation of their souls. Sometimes this neglect is deliberate, the position being that you must take care of people's physical needs and their emotional ills before you can do anything about their souls. The result of this policy is that sometimes workers with the poor never get around to helping to care for spiritual needs.

We have an impression that some church-related social welfare workers do not even consider the spiritual welfare of people as a part of their mission. They are content to leave this entirely to others, even when they may constitute the only church contact these people may have.

In conclusion, we make a heart-felt plea for the de-secularization of all of the work of the church. Let us stop apeing the civic clubs, the fraternal orders and the welfare structures of the government. Let us come back to a realization that we are the Church; that we are concerned with the welfare of the total man, body, mind and spirit. Let us not stop doing what we are doing for the physical welfare of people. But let us add to this a renewed concern—yes, even a passion —for the souls of men.

With many of the unfortunate people with whom we deal—some rich and some poor—perhaps the answer to their problems may never come until someone can lead them to Christ; to an acceptance of Him as Saviour and Lord. All of us should be equipped by personal experience and by training to help them come into a new spiritual birth. But are we equipped to do this? If a friend should come to you or me and say "I am so unhappy, so mixed up; I have made a mess of my life," could you do more than offer stilted platitudes or refer the person to some "professional"? Most of those who are alienated from God do not need "professional therapy" so much as they need to talk to someone who has found his way close to God, and who has the insight and wisdom to lead others to Him.

The offer of Christ to a man who is physically hungry is no substitute for bread. But neither is bread a substitute for Christ. There is, however, this difference which elevates the giving of Christ above the giving of bread. When a man receives Christ, he becomes a new person; he takes on new life. Bread alone can never do that!

MPH REPORTS NET LOSS

NASHVILLE, Tenn. (UMI) — Declining profits, due largely to decreasing volume in curriculum orders and general church periodical subscriptions as well as increasing production costs, were of major concern during the semi-annual meeting of the 45-member United Methodist Board of Publication here October 28.

Mr. Lovick Pierce, retiring president and publisher, told the Board that the Methodist Publishing House (MPH) operations were in "good, sound financial condition" but that for the first time in his 25 year tenure as chief executive the net income showed a loss. During the 1970 fiscal year ending July 31, 1970, net loss was reported as $1,318,467.

According to MPH treasurer John Laird, the total net loss of $1,318,467 represents $851,222 loss from operations and $467,245 loss from the sale of manufacturing facilities of plants sold within the year at Cincinnati and Dayton, Ohio, and Harrisburg, Pa.

Despite the loss the Board, governing agency for the MPH, agreed to allocate $1,000,000 for the church's annual conferences to benefit retired ministers, their widows and dependents. Traditionally this amount has been taken annually from net profits, not reserves, and the balance has been retained for future MPH operational growth.

In light of the loss some Board members questioned the entire $1,000,000 pension allocation. Bishop Gerald H. Kennedy, Los Angeles, Calif., urged a cut in the amount. "The church won't get the idea any other way," he said. "If they don't support the Publishing House this money won't be provided. I hope they understand that we're doing this in spite of loss in profits."

Reports had already indicated concern that curriculum orders and church magazine subscriptions were down and that some United Methodists are ordering materials and supplies from "independent" firms rather than official United Methodist sources.

The Board also noted staff cuts in its operation as well as the Division of Curriculum Resources of the United Methodist Board of Education, housed in and financed by the Publishing House.

The Rev. Henry M. Bullock, general secretary of the curriculum division, told the Board that curriculum resources circulation parallels church school attendance and that both are down. In addition to an emphasis on teacher training Dr. Bullock said research and contacts in the field have prompted the Division of Curriculum Resources to simplify curriculum resources, provide more aids to teachers, and give more prominence and visibility to Biblical material.

The Board confirmed action taken earlier by MPH management discontinuing free subscriptions for ministers to **Together** and **Christian Advocate,** two major general church periodicals. The Together Area News Edition program, providing localized supplements to **Together,** is also being terminated.

The Rev. Ewing T. Wayland, editorial director of general church periodicals, said in his report to the Board that every major American denomination journal has suffered a loss in circulation during the past year, several more severe than the drop sustained by **Together.** He also announced other economy moves including the reduc-

tion of color pages and the combination of the August and September issues.

During the 1970 fiscal year Abingdon Press issued 107 books. Making projections for the 1971 fiscal year, book editor Emory Stevens Bucke showed the Board the first pages of an "Interpreter's One-Volume Commentary on the Bible" and announced that more will be done in the "multi-media" field with tapes, visual aids and posters.

Board members were also given copies of a "compliance review" report made by officials of Project Equality, an interfaith fair employment program. Jack B. Russell, Richmond, Va., chairman of a special committee of the Board working with Project Equality, said the review had been "helpful, congenial, and open". Management of the Publishing House will be considering the report and proposals along with the executive committee of the Board and recommendations will be made at the next meeting March 31, 1971.

NOTED THEOLOGIAN SPEAKS AT PFEIFFER

MISENHEIMER — One of America's most prominent seminary deans, the Rev. Dr. Roger L. Shinn of Union Theological Seminary in New York City, will lecture at Pfeiffer College today and tomorrow as a Visiting Danforth Lecturer.

Dr. Shinn will give a public lecture at 8 p.m. in the Pfeiffer Chapel on "The Ethical Meaning of Violence in Contemporary Science".

On Friday at 10 a.m. he will give a convocation address on "Science and Political Decisions: Some Issues in Population, Ecology, and Genetics".

The public is invited to both presentations to hear Dean Shinn who is also professor of Applied Christianity at Union Theological Seminary.

During his campus visit he will also meet with various classes and student groups to discuss "Theology in a New Era" and "Ethics and Political Realism in International Policy."

A popular lecturer and author of numerous books on theology for laymen, Dr. Shinn has a long record as a teacher and spokesman for church groups in ethical matters.

WESLEYAN FORUM TO HEAR LAYMEN

Three laymen and a college student will give their interpretations of the priorities and directions the Church should take in the 1970s at the fall meeting of the Wesleyan Forum. The meeting, set for Saturday, Nov. 14, at First UM Church, Hickory, will begin at 10 a.m. and conclude at 3 p.m.

W. W. Hartsell of Kannapolis, Salisbury District lay leader, William R. Henderson of High Point, WNC Conference lay leader, and Clarence W. Walker of Charlotte, an attorney and member of Myers Park UM Church, will discuss what issues and needs face the church in this new decade. A college student also will take part in the program.

Officers of the Wesleyan Forum for 1970-71 will be elected during the session.

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MISSIONS BOARD HEARS MINORITY PLEAS

by H. C. Young, Jr.

Observers and participants in General Board of Missions meetings over the past few years are agreed that with each passing year Board members become more able to listen with understanding to the requests, demands, complaints and pleas laid before them. This willingness to listen understandingly, however, has not come without great pain. For when one truly listens to the sorrows and needs of others, one is brought to anguish himself.

Board members, meeting October 25 -30, in Los Angeles were repeatedly shaken by legitimate pleas from responsible minority groups such as Mexican - Americans, Spanish - Americans, Asian-Americans, Indian-Americans, Black-Americans, youth, women and others. The agony suffered by Board members was real, made almost unbearable by the realization that, in most cases, additional resources are simply not available to meet the desperate needs which they were beginning to see.

While no head-line making confrontation took place in Los Angeles, extremely important action occurred as the Board struggled to change its administrative and operational styles in ways that would enable it to respond with Christian compassion and wisdom to compelling human need, both spiritual and physical.

Moments of sadness occurred as the Board paid tribute to several of its noted leaders who are leaving their present positions. Dr. J. Edward Carothers is immediately leaving his post as Associate General Secretary of the National Division to spend his last two years before retirement administering a project that will explore the future of man and the Christian Church in a time of science-oriented technology. This project, partly funded by the General Board of Missions, involves a cooperative arrangement between Union Theological Seminary in New York, the National Council of Churches, and eight of its member denominations.

Dr. Dennis Fletcher, National Division General Secretary, with prime responsibility in the Section of Church Extension, is being "loaned" for two years to the General Board of Education where he will direct the effort to raise $4 million for Black United Methodist Colleges. His field work in North Carolina and Western North Carolina will be assumed by the Reverend H. Paul Smith.

Dr. B. P. Murphy, Assistant General Secretary in the National Division, asked and received permission to retire early. On May 31, 1971, he and his wife will return to their home state of Texas. His replacement in the Section on Church Extension will be the Rev. Jesse R. DeWitt.

The main concerns of the World Division revolved around subjects such as the changing styles of the missionary vocation, the stance of the church in countries where political, economic and military revolution is occurring, the responsibility of the church in lands where apartheid and

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The Rev. Mr. Young is associate program director with the WNC Program Council with responsibility for Outreach and Service.



Officials in the World Division of the United Methodist Board of Missions confer about an agenda item during a Division session at the Board's annual meeting. The conferees are (left to right) Bishop Kenneth W. Copeland, Houston, Texas, Division president; the Rev. Hans Aurbakken, New York, director of administrative services; the Rev. Dr. John F. Schaefer, New York, associate general secretary, and the Rev. Eugene L. Stockwell, New York, assistant general secretary.

other reprehensible tactics are practiced, and the changing relationship between the United States Church and maturing younger churches overseas. It was generally agreed that the U.S.A. is as much a mission field as any other country and that we need to receive missionaries as well as to send them.

In this regard, it was an interesting, enlightening experience for this writer to be approached on a busy Los Angeles street both by Buddhist monks and hippie-style youth, the Buddhists presenting their religion and the youth presenting a hard-sell conservative approach to Christianity. The whole world is a mission field, every religion has its missionaries, and the World Division's strategy has to cope with this new day and this new opportunity. It is strange, however, from the writer's perspective, to hear the World Division planning for mission in the U. S. A. It is right, though, as distinction between "world," and "national" is increasingly blurred.

The Women's Division met for five days prior to the meeting of the General Board. Among its significant actions was the allocation of $15,000 to support the cause of Women's Liberation in Church Life. Five thousand of this amount will be spent for organizing and conducting an ecumenical gathering to consider women's opportunities and obstacles in church circles. The remaining $10,000 will be divided among five projects in Kansas City, Chicago, Berkeley, Madison, N. J., and Union Thelogical Seminary in New York. Most of the projects will aim at changing Women's Rights issues within seminaries and speaking to church practices that may reflect opinion that women are subordinate in Church matters.

The Women's Division also made recommendations for local study of the COCU plan, for establishing a Cassette System to provide prompt interpretation of issues, for more personal study and evaluation of the Women's Division of Christian Service funded projects, and for a one year moratorium on Women's Division of Christian Service meetings that are not already calendared.

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KAPPEL

by William R. Cannon

The last place I needed to visit to complete the Zwingli itinerary was Kappel. I had had no trouble finding the other places. But nobody seemed to know that Kappel existed, and it was not even listed on the maps of Switzerland.

When I went to church on Sunday morning, I talked with a man who said he had been there. But he had gone in his own car, while all I had was public transportation. He did not remember exactly how he had gotten there. He assured me that it was very near Zurich, so near that I was almost persuaded to take a taxi out there. But then I could not find any driver or agency that had ever heard of the place.

All the way home from Einsiedeln on the little train up the mountain, I kept thinking of Kappel. I had only one more day that I could spare in Switzerland, so that I had to effect plans quickly. I knew it was on the road somewhere between Zurich and Zug, for Zug had fought Zurich in the religious war. I found Barr on the map. There the Catholic friars had assembled while the Protestants were defending Kappel.

Therefore I took a train from Zurich to a place called Affloten, only eighteen miles away. When I got to Affloten, I took a postal bus to Kappel. The Swiss have a curious but wonderful system. When the rural postman delivers the mail, he drives a bus and carries passengers to any place they want to go on his route.

He put me off at Kappel, which is scarcely more than a few houses on both sides of the road. These are situated at a fork where four small roads meet. One of them led down to Barr and Zug. I knew I was at the right place.

There is a famous abbey at Kappel. At least it was an abbey until Zwingli reformed it, and its abbot changed to the Protestant side. It was in this abbey that Zwingli met in the Council of War against the Catholics. He offered his advice to the Protestant military commander. Really there were two battles at Kappel. The first one was never fought. When the two armies drew up to each other, the Catholic soldiers set out jugs of milk and the Protestants responded with loaves of bread. The contest ended with both sides making up and going home. After all, the Swiss were brothers. Zwingli disapproved of this. He felt the Protestants were stronger. He wanted to defeat the Catholics. Then, he felt he would be able to convert them.

But the second war was initiated by the Catholics. The five little forest cantons of Switzerland disapproved of the new religion. They wanted to nip it in the bud before it grew so strong that it overshadowed Catholicism and they had to adopt it.

The abbey seems now to have been turned into a poor farm. All I saw there were indigent old men and women. It was not the gracious and comfortable retirement home that we have at Durham and Charlotte. The church itself still stood in all its ancient majesty. It was Romanesque and went back even before Gothic times. It was a thriving center of religion before the Reformation began. The Reformation depopulated the abbey. But the building is unimpaired and is a monument all the same.

I found what I took to be the clump

of woods that the Protestant Commander, evidently a traitor, had refused to defend. He had relatives on the other side. It was from these woods that the Catholics opened fire on the rear flank of the Protestant army. I walked down the road toward Barr and Zug, which were only a few miles away. I could see that the Protestants were on higher ground and held the better military position. The Catholics had to fight up hill.

Zwingli had been a chief advocate of war. Consequently the City Council suggested that he help fight it. The Swiss in that day tried to send those who made war out into the battle to help with it. The fact that Zwingli was a minister did not exempt him.

I could not find the spot where he had been killed. I had his biography in my hand. A mechanic saw the name of Zwingli on it and pointed me to the spot. It was in the opposite direction. The Catholics had driven the Protestants back up the hill and almost over it. I had, therefore, to take another road. There is now a stone boulder marking the spot where Zwingli fell.

He does not have a grave. When the Catholics recognized who he was they cut his body into small pieces, wrapped the pieces in dung and burned them.

I had to walk several miles to the next tiny village to get an express post-mail bus—back to Affloten. The little train was waiting for me.

When I told my porter at the desk in the hotel how to direct future guests to the place, he showed no interest, only disgust. He said he did not want to hear anything about Zwingli or about the past. I do not know what was wrong with him. Maybe he was a Catholic who disapproved of the Second Vatican Council and Ecumenism. Certainly he had no love for the Protestant Reformation.

BISHOP HUNT AND YOUNG MINISTERS TO TALK

Bishop Earl G. Hunt, Jr. will take part in four dialogue sessions during December with conference members and probationers of the WNC Conference with less than eight years of service in the ministry.

The first session is scheduled Dec. 6 and 7 at Lambuth Inn, Lake Junaluska, beginning with dinner at 6 p.m. on Dec. 6 and closing with lunch on Dec. 7. This will be chiefly for the Waynesville, Asheville and Marion districts but ministers from other districts may attend until a reservation total of 35 is reached.

First UM Church, Hickory, will be host December 8 for the second dialogue, beginning at 12 noon with lunch and concluding following dinner that evening. Gastonia, Charlotte, North Wilkesboro and Statesville districts will participate in this session.

December 9 the session will be at First UM Church, Salisbury, beginning with lunch at 12 noon and closing following dinner the same day. This session will include the Albemarle, Salisbury and Thomasville districts.

The final Dialogue Session will be December 10 at Maple Springs United Methodist Church, Winston-Salem, for the High Point, Greensboro, Winston-Salem Forsyth and Winston-Salem Northeast districts. It will begin with lunch at 12 noon and conclude after dinner.

The Bishop's Dialogue Sessions for Conference Members and Probationers are sponsored by the Institute for Homiletical Studies of the WNC Conference.

ORMOND CENTER LAUNCHED AT DUKE

Formal recognition was given on Monday, Nov. 2 to the establishment of the J. M. Ormond Center for Research, Planning and Development in the Divinity School of Duke University. Key representatives from the sponsoring organizations were on hand at the luncheon meeting in the ballroom of the Duke University Student Union. The sponsoring organizations are the North Carolina and the Western North Carolina Conferences of the United Methodist Church, the Duke Divinity School and the Duke Endowment.

Dean Robert Cushman of the Divinity School presided. Bishops William R. Cannon and Earl G. Hunt, Jr., were the chief representatives of the two annual conferences on the program. Mrs. J. M. Ormond, widow of the person honored in the naming of the center, was present as well as children of the honoree.

Among those who celebrated the occasion with brief statements were Dr. Wilson Nesbitt of the Duke Endowment; the Rev. Reginald Ponder, who heads the Church and Community Committee of the NC Conference Board of Missions; Dr. Robert L. Wilson, newly-named director of the Center and professor of church and society in the Divinity School; Dr. A. J. Walton, who succeeded Dr. J. M. Ormond as Director of the Rural Church Program of the Duke Endowment, and is now himself retired and living at Nashville, Tenn; Robert McCormack, chairman of the Rural Church Committee of the Duke Endowment; the Rev. Key Taylor, who played a large part in projecting the J. M. Ormond Fund in the NC Conference; and the Rev. J. Kern Ormond, who gave a fitting response on behalf of the Ormond family.

The newly established center is expected to make an increasingly significant impact upon North Carolina and the region. Duke officials stated that its work adds "a new dimension to the total program of the Divinity School by providing significant services in the field of social research."

Local Methodist churches, as well as



Shown left to right are Dean Robert L. Cushman of the Duke Divinity School, Bishop William R. Cannon of the Raleigh area, who heads the work of the NC Conference; Dr. Robert L. Wilson, newly-named director of the Ormond Center; Bishop Earl G. Hunt, Jr., episcopal leader of the Charlotte area containing the WNC Conference; and Mr. Robert McCormack, chairman of the rural church committee of the Duke Endowment. The organizations they represent are joint sponsors of the J. M. Ormond Center.



Grouped about the portrait of the late Dr. J. M. Ormond are Dean Robert Cushman of the Duke Divinity School, Mrs. J. M. Ormond, and Dr. Wilson Nesbitt, director of rural church affairs of the Duke Endowment and adjunct professor, Duke Divinity School.

those of other denominations, will have access to the resources of the Center for studies involving the parish and its function within a community. Dean Cushman stressed that its role will be to render an ecumenical ministry as well as a service to United Methodism.

The newly named director, Dr. Robert L. Wilson came to Duke in September from the position of executive secretary for research and survey in the National Division of the Board of Missions. A graduate of Asbury College in 1949, he holds the master's degree in history from Lehigh University, the B.D. from Garrett, and his Ph.D. in sociology of religion from Northwestern University. In his earlier ministry, he taught in the Methodist Central College in Havana, Cuba, and has filled teaching duties as visiting professor in several United Methodist seminaries.

In describing the function of the Center, Dr. Wilson stated:

The primary purpose of the J. M. Ormond Center for Research, Planning and Development is to assist the church wherever it is or whatever its form or task may be.

A second purpose of the Center is educational. Its location in The Divinity School will contribute to the ministerial education process and the training of pastors in the techniques of data gathering, analysis and planning.

Finally a research center should from time to time contribute to the general fund of knowledge about the subject under study. Thus a third purpose is to contribute to the understanding of the church in society.

He further stated: "While the pri-

(Continued on page 23)

ALASKA METHODIST UNIVERSITY: SUCCESS OR FAILURE?

by H. C. Young, Jr.

One of the most agonizing questions which faced the National Division of the Board of Missions in its meeting at Los Angeles, October 25-30, was, "What shall we do about Alaska Methodist University?" The unparalleled spiraling of costs, increasing indebtedness, plus other urgent factors, have brought this great university to near financial disaster. Without immediate relief, the possibility is real that the University will have to close its doors even before the end of the present semester.

The National Division was informed that the Council on World Service and Finance had thoroughly studied the Alaska Methodist University financial picture. This study revealed only three possible courses of action:

1. Close the University immediately.

2. Seek to merge with Alaska University, a branch of which is located near AMU. Alaska University needs and wishes to expand but does not have adequate land. AMU has more than enough land, is ideally located and its present buildings could be used to great advantage by Alaska University.

3. Try to borrow enough money to complete this year, and seek additional millions of dollars to solve the present crisis.

The first alternative was not acceptable to the Council on World Service and Finance. The third alternative was considered totally unrealistic. Loan sources are not available and only an unforeseeable miracle could provide the vast amount of capital needed to maintain the University for the next three to five years. Therefore, the Council on World Service and Finance recommended the second course of action. The National Division, following the advice of its Finance Committee, concurred with the recommendation of the Council on World Service and Finance. Notice of this action has been forwarded to the trustees of Alaska Methodist University.

An important question of interpretation now confronts the church: "Has AMU been a success or a failure for United Methodism?" This writer wishes to affirm that AMU has been a resounding success. During its ten years of existence it has stimulated the progress and standards of higher education in Alaska; it has opened doors of opportunity to hundreds of students, many of whom had nowhere else to turn for higher education; it has been particularly helpful to persons native to the state, Eskimos, Aleuts, and Indians; and in other important ways, it has made significant contributions to Alaskan progress.

Furthermore, if AMU successfully merges with Alaska University, the current AMU campus and buildings will undoubtedly become a magnificent Christian School of Religion located at the very center of the State University. Endowment capital, secured from the sale of land and property to Alaska, will be sufficient to maintain the School of Religion. It might be reasonably argued that the Christian faith will make a more profound impact upon Alaskan life in this way than if AMU had been able to maintain a separate life. "Unless a seed

be planted in the earth and die. . . ." is a text worth pondering in this connection.

United Methodists in North Carolina have invested much prayer, interest and money in Alaska Methodist University. Let us rejoice in the good our investments have accomplished and let us believe that this "seed" has died only to live in a greater and more useful form. If new life in a more useful form is success, the Alaska Methodist University has been successful.

TO POLARIZE OR NOT

(Continued from page 5)

of a church that places greater store by its security as an institution than by the proclamation of the gospel of Jesus Christ. This is where the shoe rubs the heel.

This is the image of the Church, unfortunately, that lodges in the minds of many people today, especially the young. Granted that the image is distorted and, hence, to that extent unfair, the fact remains that we can ignore it only at the cost of peril to the Church. We do not plead for a humanistic Church. Far from that, we plead for a Church that is so profoundly dedicated to her Lord that she believes not only in him as her Savior but also in what he said about her life in the world. We plead not for a broader humanism but for a deeper dedication to Jesus Christ that will prompt a new depth of humaneness that expresses itself in concern for the totality of human need.

As Virginia Wolf pointed out long ago, when the towers of our established institutions begin to lean, those who have come to regard them as landmarks feel the chill of fear in their hearts. There is enough unrest in our society and there are enough landmarks atilt to strike fear to the heart of any man. We should not be surprised when frightened people turn against those whom they suspect are causing the towers to tilt: but we should be concerned, for such is the seed-bed of repression. The repression that threatens is not the crude bludgeon of the cave man but the subtle manifestations of the philosophy of fear whose general principle is expressed in the statement, "Don't rock the boat".

Matthew relates an incident in Jesus' life that is **a propos** our times. Jesus and his disciples walked through a field of grain on the sabbath. They were hungry and "they began to pluck ears of grain and to eat". Some Pharisees saw this and immediately attacked them on the grounds of committing sacrilege against the institution of the sabbath. Jesus defended his disciples against the charge: "I tell you, something greater than the temple is here. And if you had known what this means, 'I desire mercy, and not sacrifice,' you would not have condemned the guiltless. For the Son of man is lord of the sabbath." He is, indeed, and also of the Church! We can trust him to infuse the Church with grace far beyond our expectations as we accept his total lordship. Paul stated the true faith in his First Epistle to the Corinthians: "Eye has not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love him."

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BLACKS HEARD ON CHURCH UNION

When the Commission on Ecumenical Affairs of the WNC Conference met at Duke University on Oct. 28, it brought together a distinguished group of men to speak about the prospects for church union among the denominations represented in the Consultation on Church Union (COCU). The specific theme was "The Methodists Are One People" and the speakers represented the various branches of Methodists that are participating in COCU.

Dr. John H. Satterwhite of Wesley Theological Seminary, Washington, D. C., laid the groundwork for the theme in an address on "Our Common Heritage." After tracing the commonly-held heritage of all Methodists he developed some proposals for the next steps to be taken toward union. Dr. Satterwhite is a clergyman of the African Methodist Episcopal Church Zion and is a member of the executive committee of COCU.

Responding to the major addresses were Rev. Philip R. Cousin, pastor of St. Joseph's African Methodist Episcopal Church, Durham; Dr. L. F. Tuttle and Dr. Richard W. Cain of the UM Church; and Rev. L. H. Whelchel, pastor of Russell Memorial Christian Methodist Episcopal Church, Durham. Dr. Cain is a UM representative on COCU and pastor of First UM Church, Phoenix, Ariz. A member of the WNC Conference, Dr. Tuttle is executive secretary of the World Methodist Council.

Following the above presentations, Bishop Earl G. Hunt, Jr. and Dr. Charles D. White spoke briefly about future plans for the continuing study of the Plan of Union proposed by COCU. Dr. James E. Hull of the Greensboro College faculty presented a closing devotion.

The WNC Conference cabinet, the staff of the Program Council, and other conference officials were guests of the commission for this luncheon meeting at the Graduate Center of Duke University. Mrs. Leslie E. Barnhardt, chairman of the commission, presided.

The meeting was of considerable significance in that it brought together representatives from all three of the predominantly black denominations which are participating in COCU. The keynote address by Dr. Satterwhite reflected his great familiarity with the subject. Both he and the other representatives of black churches were frankly caustic of the traditional "white" church approach to the Negro. They felt that the ecumenical movement must take into greater consideration the perspectives of the modern black man; that church union should be clearly based upon a coming together of equals; that the equality called for should be of such a nature that blacks would not be submerged and lost in



Holding up a copy of the COCU Plan of Union, Bishop Hunt is recommending that it be studied and evaluated. Seated in the background is Dr. Cain.



Dr. Satterwhite presenting black view on church union.

the new structure.

There seemed to be considerable doubt in their minds about whether either the white churches or the black churches were ready to come together As spokesmen for the black church—though not in any official sense—they felt that black Christians in America needed to get together among themselves before they became a part of a larger union. Their struggle for identity, their need to maintain black traditions and culture, their efforts to gain a fair share of "power," seemed to be foremost in the minds of many blacks today, they said.

In the course of discussion the idea was affirmed that real progress toward the uniting of churches called for a willingness to put Christ above all else; to accept one another in the true spirit of Christian brotherhood; to forget about the past and to build for a better future on new foundations.

—J.C.S.



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HAYMOUNT MARKS 25TH YEAR

Haymount United Methodist Church at Fayetteville will be 25 years old Thanksgiving Day, Nov. 26. Many events have been planned to mark this milestone.

A concert by the Adult, Youth and Children's Choirs was presented Nov. 8. Other events include an historical pageant Nov. 22, a Founders' Day Service Nov. 26, and a sermon by Bishop W. R. Cannon at the morning worship service Nov. 29. A picnic dinner will follow the service on Nov. 29.

Haymount Church has assumed as a special anniversary project the promotion of the Fund for Reconciliation.

All friends of Haymount Church, former pastors and members are invited to attend all the scheduled events.

The pageant to be given at 7:30 p.m. Nov. 22, will review the special Methodist heritage that belongs to Haymount Church. Ministers of the church in its twenty-five-year history have been Rev. Vergil E. Queen, Dr. W. Stanley Potter, Rev. Clyde S. Boggs, Rev. Russell S. Harrison and Rev. Theodore R. Jenkins. Present ministers are Rev. W. Junius Neese and Rev. Benjamin Rouse, associate.

Bishop Earl G. Hunt, Jr. has authorized the following appointments effective Nov. 13:

Liberty (Salisbury Dist.) Joseph C. Phillips

Farmington (Thomasville Dist.) Fred C. Shoaf

Sheffield (Thomasville Dist.) Robert L. Crook

Rowan (Salisbury Dist.) F. E. Brown.

CHARLES G. BEAMAN, *Supt.*
Thomasville District

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

The Executive Committee of the Women's Society of Christian Service of The Durham District met on September 24, at 10:30 A.M., at the Methodist Retirement Home in Durham. Mrs. C. D. Scott, president, opened the meeing with a reading of a poem by Edgar Guest.

Mrs. D. E. Skakle, chairman of Spiritual Growth, had the devotional, using the topic, "Our First Love of Christ", using a scripture from the books of Genesis, Revelation, and Ephesians.

Those present were: Mrs. C. D. Scott, Mrs. E. E. Peacock, Mrs. T. G. Lampley, Mrs. W. J. Seeley, Mrs. D. E. Skakle, Mrs. Wilson Day, Mrs. M. L. McCullen, Mrs. R. E. Long, Mrs. R. E. Haywood, Mrs. L. L. Garner, Mrs. George Tyson, and Mrs. Robert G. Miner.

Reports were made on the work that had been promoted this year and the plans were made for the coming year.

Mrs. W. A. Kale, district treasurer, reports $20,200 was pledged last year; over $25,000 was collected. She asked for an increase of $300 this year.

After some discussion, it was decided there would be no spring subdistrict meetings. But a meeting of local presidents with their subdistrict leader would be held in the spring. There will be no Annual District meeting in the spring of 1971, but will be in the fall, after the annual conference in October. The Fall Conference this year will be on November 14 at St. Paul's Church in Goldsboro. The theme will be "Risk and Reality".

The District did not vote on a project. It was suggested that emphasis be put on the World Bank. This would come in November near Thanksgiving and could be called a Thanks offering.

At this time there is an urgent need for used clothing for men, women, babies and particularly for children of school age in the Pembroke area. Any clothes may be taken to Pembroke or mailed to Rev. R. L. Mangum, Pembroke, North Carolina.

Goals adopted by the North Carolina Women's Society of Christian Service Executive Committee are: Recognizing our dependence upon the Holy Spirit and His power in our lives, the members of the Executive Committee pledge ourselves to spend some time each day in prayer with a Prayer Partner and emerge to carry out the work of the North Carolina Conference Women's Society of Christian

ANNUAL MEETING
North Carolina Conference W.S.C.S.
St. Paul's United Methodist
Church, Goldsboro, N. C.
November 14, 1970
10:00 A. M. — 4 P. M.
Lunch served by Local Women—
No Pre-registration
Everyone Welcome

Service and Wesleyan Service Guild by:

1. Gearing all promotional material so that women will become increasingly aware of their roles in the whole task of the church.

2. Working toward increased leadership on the North Carolina Conference Boards and Agencies.

3. Discovering ways to involve young women on every level of the church. It was decided that the District adopt these as our goals for the coming year.

There will be three conference delegates to the 1971 State Council for Social Legislation. The Goals to be voted on are;

1. Mandatory licensing of day care centers.
2. Abolition of the Death Penalty.
3. Increased service for better rehabilitation programs.
4. Legislation on behalf of emotionally disturbed children.

A Task Group was appointed to make and carry out plans for a Consultation on Racism. A Task Group was formed to act as liaison between Executive Committee of Women's Society of Christian Service and Executive Committee of Board of Christian Social Concerns. They will study the N. C. laws on abortions. Mrs. Skakle from our district was appointed a member of the Task Group.

Mrs. L. L. Garner closed the meeting with prayer. The meeting was adjourned at 1:00 with a luncheon in the dining room of our Retirement Home.

Mrs. Wilson Day,
Chairman
Public Relations Durham District.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

NEW VICE-PRESIDENT OF CONFERENCE SOCIETY

Mrs. E. Ray Simpson Jr., Kannapolis, elected for a two year term as vice-president of the Women's Society of Christian Service of the Western North Carolina Conference, brought to her office such a wealth of gifts and such a splendid record of service to her church, that the Conference is certain to more forward VERY rapidly under her leadership.

Hers is a record of complete dedication to her Church, an efficiency and loyalty to the task she has agreed to do and a beautiful ability to appreciate other people and work well with them. She has achieved so many fine things in the Conference that one could write a book about Betty Kennedy Simpson, one of the most distinguished women leaders of North Carolina.

Honors came to her before she reached her teens and in the years since she has completed each task with distinction. She was educated at Queen's College and King's Business College, both in Charlotte, and at Juilliard School of Music in New York.

For some time she was church secretary at Trinity Methodist Church, Kannapolis, and was a music teacher for a group of students.

In June she completed four years as president of the Women's Society of the Salisbury District, serving on the District Mission Society, Lay Advisory Council and Quadrennial Emphasis Committee at the same time. As a member of the WNC Conference Youth Council, she served as head of the Council's Senior Youth Workshop at Lake Junaluska.

As stenographer at Annual Conference for a period of ten years, her work was so well done that in 1965 the Conference Society dedicated its annual report to her for her faithful service.

She is so generous in sharing her talent, especially in music. Last December she presented seven musical programs. After she attended the Seventh Assembly in Portland, Oregon, she presented 52 programs in her area on issues stressed at the Assembly.

Whatever is worthwhile in her community, Betty Simpson is right on the spot lending a helping hand in every way possible, whether it is a Concerned Citizens' Group or Mission Workshop.

Her co-workers said of her last year, "We can truly say that Betty has let her 'light so shine before men that they may see your good works and glorify your Father in heaven.'" Their joy was fulfilled when they witnessed her take her oath as vice-president of the Conference Society.



Mrs. E. Ray Simpson

PROGRAM THERMOMETER

The program is a thermometer which to a great extent registers the success of the Women's Society of Christian Service. The responsibility of the Committee on Program is greater now than ever before, as is its opportunity to present inspiring programs of interest and worth to its members.

The Church of Christ is challenged today. The faith of our fathers is questioned. It is imperative that the local society offer programs to meet today's needs. The church must help solve some of the burning problems which confront Christian people.

Much is gained by having members participate on programs. This type of program will be effective, however, only with proper preparation and careful planning. A participant must give a great deal of time and study. Such study enables her to reach out to fields of greater knowledge and in turn enlarges the horizon of those who work with her.

Programs for the coming months must be better than average if women are going to support them. They must be worthwhile or women will not bother to attend. When attendance decreases, interest wanes and indifference is a natural result.

Any program should be given a "test for mediocrity." Was it a success? Or a failure? How high would it rate on a thermometer?

A well rounded program provides interest, inspiration, information, interpretation and ACTION.

—Mrs. E. Ray Simpson, Jr.

STATESVILLE DISTRICT SOCIETY STRESSES PROGRAMS

The Executive Committee of the Women's Society of the Statesville District evaluated its work at a meeting held on October 19 in Conover. They discussed four workshops on Program Planning held in the district during the previous two months. One was held at Granite Falls, one at Newton, another in Mooresville and a fourth at Statesville.

Each workshop featured a film introducing the new Program book, "Risk and Reality." The district officers attended each session to instruct and assist local officers and circle chairmen in planning their work.

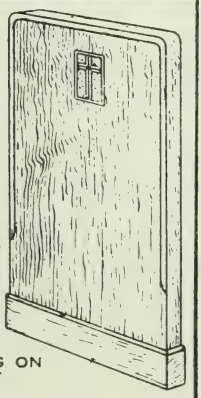
Mrs. Joseph Wishon, Hickory, district president, paid tribute to her co-workers for the excellent results of the workshops and for the number of people reached through the sessions.

The group voted to plan similar events in 1971.

—Miss Anne Aderholdt,
Dis. Ch. Public Relations

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ORMOND CENTER LAUNCHED

(Continued from page 15)

mary service of the Center will be directed to the United Methodist denomination, it will seek to be ecumenical in its outreach within the limits of its capacity. Where possible, community studies will include churches of more than one denomination. Application for the services of the Center should be made through the proper judicatory officials."

In his remarks, Dr. A. J. Walton praised the late Dr. J. M. Ormond as being a prophetic voice who exerted great influence in directing the church toward a wise fulfillment of its mission. He was characterized as a gracious pastor, an outstanding teacher, and a pioneer in the transition of the church from a rural-oriented institution to one which adjusted to the changing community patterns of the first half of the twentieth century.

Dr. Wilson Nesbitt pointed out that Dr. Ormond had served as professor at Duke and as director of the Rural Church Program of The Duke Endowment beginning in 1923 and continuing to 1948. Concerning the enormous potential for service of the Center, Dr. Nesbitt stated: "Of particular concern at this time is the welfare of the congregation of small membership faced by conflicting issues, influences, and structures. At this moment the two North Carolina Conferences of The United Methodist Church, Duke University, The Divinity School, and The Endowment have an unparalleled opportunity to minister to the needs of these people and their communities in helping them to discover a meaning for life, a healthy relationship in an urbanizing society, and an opportunity for personal and collective expression through corporate commitments and endeavors."

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR NOVEMBER 22



TRAINING FOR SERVICE

Background Scripture: Proverbs 2:1-15; Mark 1:16-22; 6:7-13, 30-34; Ephesians 4:11-16

Lesson Scripture: Mark 1:16-20; Ephesians 4:11-16

In Mark's Gospel events move swiftly, as if he could hardly wait for the climactic account of the passion story in 8:27 through 9:1. According to him the calling of Simon and Andrew, like many other events in this gospel was sudden, and the response immediate. Jesus sees these two men fishing, invites them to join him in his ministry, and at once they leave their business and become his disciples. The same pattern is repeated in the calling of James and John, also fishermen. In neither case is anything said about any previous acquaintance with Jesus, nor of any knowledge about his purpose and program. Of course, it is possible that they really had heard of him and knew of his ministry. But Mark's emphasis is often on the miraculous. He also shows elsewhere in the gospel that he believes in predestination, in which case it would have made no difference whether they had heard of Jesus or not.

Looking now at the passage from Ephesians, it needs to be said that there is no epistle in the New Testament that has received more attention in recent years than this one. This is no doubt partly because of the movement toward church unity, referred to by William Temple, late archbishop of Canterbury, as "the great new fact of our time." One needs only to make a casual study of Paul's letters to discover how much unity was needed in the early church. This is quite evident in Corinthians and Galatians, where divisive tendencies have hindered the progress of the Gospel. It would be wonderful if we could say this disunity is no longer characteristic of the Christian movement, but we know that, even today, it is present, not only between the denominations but also too often in our local churches.

We often deplore the need for trained workers in our churches. The New Testament church faced the same problem. In Ephesians 4:11f there is a list of the kinds of workers needed: "special messengers", "prophets", "preachers of the Gospel" and "those with power to guide and teach His people." (Phillips). And while there are differences in the kind of work, there is one aim to be kept in mind by all: to build up the church which is the body of Christ, "until the time comes when, in the unity of common faith and common knowledge of the Son of God, we arrive at real maturity—that measure of development which is meant by 'the fullness of Christ'".

The next verse warns against childishness. Is it not true that church members often get into quarrels about the most trivial matters? It may be a question of what color to paint

the church, or what sort of organ to buy, or who should hold a particular office, etc. In contrast to this infantile behavior we are told in Ephesians that we ought to be grown-up enough so that we can "speak the truth in love." Everyone knows what it means to be told the truth by someone whose love and concern we are sure of. We know they are not trying to "put us down", but rather to help us to be our best selves. A somewhat crude but meaningful way of speaking of unity in the church is to compare the members with the spokes of a wheel with Christ as the hub. The closer we get to the center the closer we are to each other.

The subject of this lesson is "Training for Service." For nearly two centuries we have had the Sunday school, and used it for one of the chief means for training in service. But when we look about us and see how many church members are almost totally ignorant of the Bible, of Christian beliefs, of the history of the church, of the traditions of their own denomination and even of the important issues that confront the church in our time, then we begin to wonder about the efficiency of the church's educational program. Some years past the writer engaged in a research project for the Board of Evangelism on the subject of preparing people for church membership. Among other interesting findings that came to light was this: those denominations that insist upon a very careful sudy of their beliefs by prospective members succeed much better in retaining members than do others who provide little or no training for church membership. Their members knew what they believed and why they believed it.

In nearly all phases of human endeavor today emphasis is being put upon very careful training in order to insure success. Without implying that business and scientific methods can be transferred to the church, it would be interesting to see what would happen if we tried more rigorous training for one generation!

IN MEMORIAM

MRS. MAMIE HUSKINS ORMAN

We wish to pay tribute to a very dear friend of ours, Mrs. Mamie Huskins Orman, wife of the late Rev. Thomas Orman. She was born September 26, 1881, a daughter of the late Charles M. and Salena Huskins in Woodland, N. C.

Rev. Mr. Orman was a member of the Tennessee United Methodist Conference. After his retirement in 1946, they came to Bessemer City, Route 2, N. C. to live with Mrs. Orman's brother, Mr. John Huskins and his family.

Rev. Mr. and Mrs. Orman attended Concord United Methodist Church. After Rev. Mr. Orman passed away our District Superintendent, Rev. Mr. Kirby thought it best for her convenience to go live in the Methodist Home.

She loved her new home and was very happy with her new friends. Mrs. Orman passed away Saturday, August 29, 1970, at The Wesley Nursing Center in Charlotte. Funeral services were Monday at 2 p.m. in the Chapel of Harry and Bryant's. Burial followed in Smyrna Cemetery by her late husband Rev. Mr. Orman.

She was a cheerful person and companion and an inspiration to all who knew her. Her commitment to her Lord and to her work with her minister husband never faltered.

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SILER CITY, NORTH CAROLINA



A popular feature of the convocation and pastors' school is the Bishops' Panel. With Dr. Paul Carruth presiding, Bishops William R. Cannon and Earl G. Hunt fielded a series of questions on a variety of subjects. Here is shown a portion of the group which participated. The event took place in the auditorium of the Gross Chemistry Building in facilities ideally suited for this type of session.

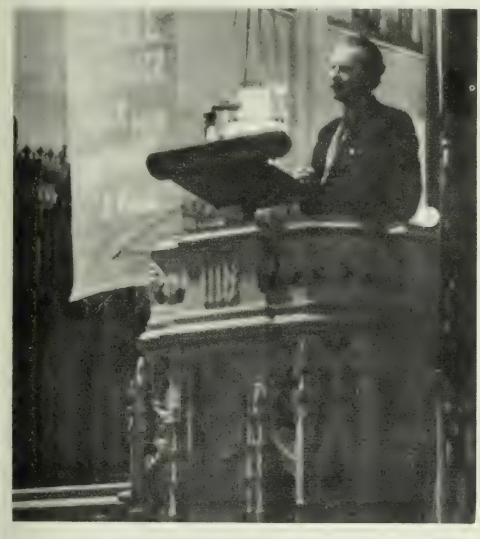
Bishop Hunt had previously, on Monday afternoon, Oct. 26 brought the Bishop's Hour Lecture. Others who added a rich mixture of information and inspiration were Dr. C. Eric Lincoln whose James A. Gray Lectures focussed upon the Black Church in the context of history; Dr. Richard W. Cain who brought the two Frank S. Hickman Lectures; Bishop Armstrong, convocation preacher; and Dr. Claude R. Collins who presented the alumni lecture.

DUKE CONVOCATION IN PICTURES AND WORDS



With the aid of his trusty guitar, William Finnin added a lively touch to the Alumni Luncheon on Tuesday, Oct. 27. He sang a series of modern folk ballads which were well received. From Shreveport, La., he is a student in the Duke Divinity School. The luncheon was presided over by Dr. McKay Brabham of South Carolina, current president of the Divinity School Alumni Association. As a part of the business, new officers were elected for the coming year. They are: president, Orion Hutchinson, pastor of First Church, Brevard; vice-president, G. R. McKenzie, superintendent of the Elizabeth City District; secre-

tary, Herman Nicholson, pastor of Providence Church, Charlotte; treasurer, William Quick, pastor of Trinity Church, Durham.



Standing in the ornate pulpit of the Duke University Chapel is Bishop James Armstrong as he delivered the last of three sermons during the Duke Convocation and Pastors' School. As the picture indicates his dress was strictly informal.

FELLOWSHIP APPLICATIONS BEING RECEIVED

Applications for the Ralph Stoody Fellowship for graduate study in journalism are now being received, according to the Rev. Arthur West of Dayton, Ohio. The stipend for the fellowship is $3,000. Set up in 1964 in honor of Rev. Ralph Stoody, now of Lighthouse Point, Fla., who was for 24 years director of public relations in the Methodist Church, six young journalists have so far benefited from the program.

West is executive secretary of the Commission on Public Relations and United Methodist Information, which together sponsor the fellowship.

MRS. B. H. HOUSTON DIES

Mrs. Laura Crump Houston, widow of the Rev. Benjamin H. Houston, died October 14 at Johnston Memorial Hospital, Smithfield, following a period of declining health.

Mrs. Houston was a native of Charlotte, a daughter to the late Edward P. and Cora Belle Toombs. Her husband died in 1950 while pastor of the Weldon United Methodist Church.

Memorial services for Mrs. Houston were held at the Centenary United Methodist Church, Smithfield, October 16, by her pastor, the Rev. F. Owen Fitzgerald, Jr.

Mrs. Houston is survived by two sons, Robert J. Houston of Columbus, Ohio, and Dr. Ben H. Houston III of Goldsboro; one daughter. Mrs. E. B. Barlow of Gainesville, Florida.

ABINGDON PRESS ANNOUNCES NEW BIBLE COMMENTARY

Abingdon's new 1408-page *Interpreter's One-Volume Commentary on the Bible* will be published on September 7, 1971.

Seven years in the making, this is the first such Commentary published by Abingdon since 1929. Based on the Revised Standard Version of the Bible, it stresses new interpretations for a broad readership of laymen, ministers, and scholars. The Commentary is completely new in all respects, even to new revisions of 16 full-color Oxford maps.

Seventy scholars—Protestant, Jewish, and Roman Catholic—have utilized the latest information from archaeology, scholarship, and technology to develop their up-to-date biblical interpretations.



THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

Psalms are songs of thanksgiving. Read Psalm 146. It begins, "Praise the Lord! Praise the Lord, O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have my being." Other psalms express the same idea in different words. They are the expressions of people who were thankful to God for all His blessings. Sometimes we forget to be thankful for little things that we have each day. Always remember to show your gratitude.

Aunt Cay

THE LITTLE LOG HOUSE

by Agnes Miller

There it was in the window. What a beautiful log house! It had a wooden door and three windows with wooden shutters that all opened. The logs in the walls were notched and fitted with chinking in the cracks. Rough shingles covered the roof. At the right end a mud and stick chimney rose all the way from the ground.

Annie and her twin brother Bob gazed through the shoe repair shop window at the house.

"I'd love to have it to play dolls with," said Annie, wishing out loud.

"Dolls nothing!" scorned Bob. "I'd play Indians-in-the-wilderness with it."

"You could both play pioneers if you had it, but you don't," said Uncle Ben as he picked up his repaired shoes. "Come along, you rascals, let's get on home."

For the next two weeks Annie and Bob came by Mr. Cooper's shoe shop every afternoon on the way home from school. They would stop and stare at the beautiful log house until Mr. Cooper turned around and saw them. Then they would run like mad towards home. Children were afraid of Mr. Cooper because he had a way of looking over the top of his glasses, which he wore near the tip of his nose. He also had a way of saying "Hummph" when he looked over his glasses and down his nose. And Annie and Bob were just like the others, even if their mother had told them that he was a very kind man. Much as they wanted to stay, they always ran when he looked at them and said "Hummph."

Then one Sunday night it snowed. The ground soon was covered with a deep, fluffy white blanket. All day long the children in Bob and Annie's school room looked out the windows. They watched as the sidewalks were swept clean. They watched as two

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happy dogs had a romp all over the school yard.

When that day was finally over, children gathered on the corner of the school grounds to have a snowball battle. Snowballs flew. They were nice fluffy ones that went to pieces when they hit. Annie made snowballs for Bob to throw. Once in a while she threw a snowball herself, but Bob said she was better at making them than throwing.

"One more shot," shouted Bob, "then we've got to go home."

Just then a little fat man came around the corner. He was carrying an armful of packages and did not seem to notice the children. The ball Bob threw hit him right in the face and knocked off his glasses. Surprised and blinded, the little fat man slipped and fell in a heap. His hat flew down the walk in a puff of wind.

"It's Mr. Cooper!" cried Dick, and all the children disappeared. Annie and Bob ran a little way and stopped.

"I've got to help him, I knocked him down. Come on, Annie," puffed Bob.

Together they helped Mr. Cooper to his feet and Annie wiped off his glasses. She and Bob collected his hat and packages. When all his things were back together again, Mr. Cooper looked over his glasses and said, "Hummph. Did you throw that snowball, Bob?"

"Yes, Mr. Cooper. But I didn't see you coming. I wouldn't have hit you for anything."

"You should keep your eyes open when you're throwing snowballs. You might really hurt someone."

"We'll try to Mr. Cooper," the twins answered together.

"All is forgiven," Mr. Cooper said with a twinkle in his eye. "I have something for you. Will you come to my shop?"

All the way to the shop Annie and Bob were delighted, because they would get to look at the log house again.

When Mr. Cooper opened the door, he turned and looked at them over his glasses.

"Hummph. Haven't I seen you two almost every day looking at that log house in the window?"

"Yes," answered Annie. "We think it's beautiful."

Without another word Mr. Cooper walked over to the window and picked up the house, He dusted it off carefully and put it on the floor between the children.

"Hummph. I've been waiting a long time to decide which boy or girl to give this house to. It seems to me that you're so polite about helping people and so honest about admitting what you have done, that you're the ones that ought to have it."

Annie and Bob looked at the house without saying a word. They could hardly believe what they had heard.

"Take it," said Mr. Cooper. "It's yours."

"Oh thank you, Mr. Cooper!" Annie was the first to find her tongue. "Bob, now you can play Indians-in-the-wilderness now."

"And you can play doll house."

"Then, we can both play pioneers."

BE THANKFUL

Fill in the blanks to complete these Bible verses.

T — — — is the day which the Lord has made.
H — — — — your father and mother.
A — — things come from Thee.
N — — are we sons of God.
K — — — that the Lord is God.
S — — — — the Lord with gladness.

ANSWER FOR LAST WEEK:
Turkey; Harvest; Apple; Nuts; Kitchen: Fall; Umbrella; Leaves.

CAROLINA BRIEFS

¶ High Point College was presented a grant of $1,500 last week from the Sears-Roebuck Foundation. The grant is unrestricted and may be used as the college deems necessary.

¶ Rev. and Mrs. David R. McKay, Sr. announce the birth of a son on Oct. 22. He is named David R. McKay, Jr., and weighed in at 8 lbs. and 7¼ ozs. The Rev. Mr. McKay is pastor of the Robersonville United Methodist Charge.

¶ Miss Beth Cronister has joined the staff of First UM Church in Cherryville as educational assistant. She is the daughter of Mr. and Mrs. V. D. Cronister of Greenville, S. C. A graduate of Salem College, she is a deaconess candidate with the Board of Missions. During her college years, she worked in the summers with children and youth in several South Carolina churches.

¶ Love's UM Church, Walkertown, will hold an "old fashioned" revival beginning Sunday, Nov. 15, at the 11 a.m. service. The evangelist will be the minister of Love's Church, Rev. John Lowder. Director of music will be Rev. Jesse L. Johnson, Jr., minister of Forest Hill UM Church, Concord.

¶ Bethel UM Church in the Thomasville District is planning a fall revival Nov. 20 and 21 at 7:30 p.m. and on Sunday, Nov. 22, at 9:45 a.m. Dr. John R. Church of Winston-Salem will be the preacher. Rev. Ardis Payne is pastor of Bethel.

¶ Bishop Earl G. Hunt, Jr. will be the preacher for the sesquicentennial celebration on Sunday, Nov. 22, at Stokesdale UM Church, Stokesdale. The Rev. John Carper, Winston-Salem/Northeast District superintendent, also will take part in the morning service. Following the worship hour a covered dish dinner will be served in the fellowship hall.

¶ Rev. and Mrs. James C. Stokes, Jr. have announced the birth of an infant daughter, Deborah Lynn, on Wednesday, Oct. 21, in Greensboro.

¶ Ogburn Memorial UM Church of Winston-Salem will be host for a Lay Witness Mission team on the weekend of Nov. 13-15. A. C. Holmes of Durham will be coordinator, and Alan R. Johnson of Snow Camp will be working with the young people. There will be approximately thirty witnesses on the team. In the host church Jack Johnson will serve as co-chairman. The Rev. J. Herman Billings is the pastor.

¶ The Rev. William C. Clark, pastor, conducted a four-night revival at Acton UM Church, Asheville, Oct. 18-21. The climax of the revival was Youth Night when well over 100 people attended. The newly organized Te Deum and Angelic Youth Choirs at Acton made their debut and provided the special music for the evening. The services were taped and will be carried to shut-ins.

WRITERS

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BEETHOVEN FESTIVAL UNDER WAY AT PFEIFFER

MISENHEIMER — A three-part music festival marking the 200th anniversary of the birth of Ludwig van Beethoven opened Sunday night at Pfeiffer College and will continue on the nights of Sunday, November 15 and 22.

The program on November 15 will be devoted to Beethoven's Thirty-two Variations in C minor (Grove 191), Sonata in A flat, Opus 110, and Sonata in C Major, Opus 53 ("Waldstein") performed by Loren Withers, pianist, of the Duke University music faculty.

Mass in C Major, Opus 86, and Fantasia in C minor, Opus 80 for chorus, piano and orchestra will be presented on Nov. 22. This will be done by the 60 voice Pfeiffer Choral Union and orchestra with Richard Fagan, artist in residence at Pfeiffer, at the piano and Dr. Richard Brewer as the musical director. Dr. Brewer is head of the Pfeiffer Department of Music.

The programs are open to the public without charge and will be given in the Pfeiffer Chapel.

SALISBURY DISTRICT EVANGELISTIC RALLY SET

KANNAPOLIS — The Salisbury District will sponsor an evangelistic rally here Nov. 15 in Trinity UM Church, beginning at 7:30 p. m.

Dr. Guy Hutcherson of the Columbus District, South Carolina United Methodist Conference, will be the preacher for an expected turnout of 1,000 persons for this annual program.

The Pfeiffer College Choir will bring special music. The Rev. Howard Allred of Concord, district chairman of evangelism, will preside. The Rev. Paul R. Berrier is the host pastor.



Shown above are persons closely related to the Houston Preaching Mission as it held its recent session. Left to right are the Rev. E. Paul Hamilton, pastor of Central Church; Dr. Ernest Fitzgerald, guest preacher, Mrs. R. R. Adams, Sr., sister-in-law of Dr. W. C. Houston who established the mission; Rev. E. J. Harbison, associate minister at Central; and Dr. Mel Harbin, Salisbury district superintendent.

MINISTERS HEAR FITZGERALD

One of the highlights of the annual Houston Preaching Mission at Central Church, Concord, is the gathering of ministers in a special luncheon to hear the preacher selected for the mission. The person selected this year was Dr. Ernest A. Fitzgerald, senior minister of Centenary Church, Winston-Salem. Usually the selection committee has gone far beyond North Carolina to find a preacher. With the thought that there are excellent and distinguished ministers here at home, the committee took one this time from the home neighborhood.

In his message to his fellow ministers on Tuesday, Oct. 13, Dr. Fitzgerald stressed the need for mutual understanding, tolerance and cooperation. He stated that it is not enough to let every man "do his thing". We should go beyond, and positively help others as they seek to serve Christ in ways which may not especially interest us, but which are a part of their concern.

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SORRY, - SALVATION IS NOT CHEAP!!

by Henry F. Flowers

Recently in conversation with an unchurched nomad I asked a simple and typically "preacher" question, "Where do you people attend church?" I was waiting for the stock answer of Methodist, Baptist, Presbyterian, back home, out yonder, and such. I was surprised however when the reply came back in the form of a bargain basement phrase, "We don't go anywhere now, we're just **shopping** around!" Interesting, I thought, and then wondered, "how in the world do we shop for salvation", as if we can choose the label, color, price, brand, and maker! Question we may, but the fact remains that "shopping" is one of the pervasive moods in the so-called "Christian Community" today. Many people, in seeking **not to** be challenged by the discipline and demand of the gospel, the exacting responsibilities of discipleship. the sacrificial expressions of stewardship and service, but rather to be entertained in some ritual of cheap grace, are content to 'shop' for religious values.

Several months ago I found a "bargain basement buy". It was a cheap offer on shirts which I felt I had to have. After wearing them just twice, I discovered the flaws. They were **gone** in three wearings. Such is the parable regarding bargain basement religion and shopping for salvation. It just doesn't last. It wears out from one church to the next, its labels come off, it comes apart at the seams!

Salvation is costly. It comes not as a bargain, but as a gift, a free gift. One does not find it shopping. It comes via repentance, confession, pardon, forgiveness, dedication, and service.

Sorry, - but that's the way it is.

The Rev. Mr. Flowers is minister of Skyland UM Church, Skyland.

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NORTH CAROLINA
christian advocate

Vol. 115 Greensboro, N. C., November 19, 1970 No. 45

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Thanksgiving in Three Dimensions

DURHAM, N. C.

TROY J. BARRETT

The Birthplace of John Calvin

BISHOP W. R. CANNON

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Nov. 30-Dec. 2—Advisory Council, American Bible Society, Hotel Commodore, New York, N. Y.
Dec. 1-3—General Commission on Archives and History, Annual Meeting, John Street Church, New York, N. Y.
Dec. 3-8—United Methodist Missionary Conference, Westerville, Ohio
Dec. 4-6—National Seminar for Conference Directors of Stewardship, Atlanta, Ga.

NORTH CAROLINA CONFERENCE

Nov. 22—Rocky Mount District Conference, First Church, Wilson, 2 p.m.
Nov. 30—Program Council Coordinating Committee, Methodist Building, 10 a.m.
Dec. 2—Second Semester Begins, Methodist College, Fayetteville
Dec. 3—Conference Program Council, Methodist Building, 10 a.m.
Dec. 6—Burlington District Conference, Front Street Church, Burlington, 7:00 p.m.
Dec. 7-8—Conference Commission on World Service and Finance Budget Hearings, Methodist Building
Dec. 8—Burlington District Christmas dinner for ministers and wives, Grace Church, Burlington, 6:30 p.m.
Dec. 11—Rocky Mount District Christmas Dinner, 6:30 p.m.
Dec. 12—Bishop's Meeting with Prospective Ministers (Youth), Methodist Building.
Dec. 13—Durham District Conference Long Memorial Church, Roxboro, 2:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Nov. 28—Albemarle District Committee on the Ministry, Albemarle
Nov. 20-21—Testing and Guidance Clinic, Greensboro College, Greensboro
Dec. 3—Statesville District Ministers and Wives Christmas Party
Dec. 4—Albemarle District Ministers and Wives Christmas Party, Union Chapel
Dec. 5-6—Lay Speaker Training Program, Methodist Bldg., Statesville
Dec. 6—Albemarle District Conference, Central Church, Monroe, 2:30 p.m.
Dec. 6-7—Bishop's Dialogue Session, Lambuth Inn, Lake Junaluska (Asheville, Waynesville, Marion districts.
Dec. 8—Executive Committee, Commission on Religion and Race, First Church, Salisbury, 10 a.m.-4 p.m.
Dec. 8—Bishop's Dialogue Session, First Church, Hickory (Gastonia, Charlotte, North Wilkesboro and Statesville districts)
Dec. 9—Bishop's Dialogue Sessions, First Church, Salisbury (Albemarle, Salisbury, Thomasville districts.
Dec. 10—Bishop's Dialogue Session, Maple Springs Church, Winston-Salem (High Point, Greensboro, Winston-Salem Forsyth, Winston-Salem Northeast)

THANKSGIVING IN THREE DIMENSIONS

by Troy J. Barrett

Miss Mary Feree was a long-time 1st grade and kindergarten teacher at our Methodist Home for Children in Raleigh. When she retired she lived out her years at our Methodist Retirement Home in Durham. On one occasion, while at the Home, someone from one of the churches in Raleigh had done something particularly nice for Miss Mary's pupils. She was taken a-back and as she stood in the middle of the class of children she exclaimed, "Well, I just don't know what to say." Whereupon, one of her little first graders tugged at her dress, looked up into her face and said, "Miss Mary, you're supposed to say, 'Thank you'". And she's right.

But, how does one go about saying "Thank you" at all times, but particularly at Thanksgiving?

Too many of us, too much of the time are like the old Pharisee in Jesus' parable in Luke 18:9 and following who "stood and prayed thus with himself, 'God, I THANK THEE that I am not like other men. . .'" He was thanking God for himself. Too much of our thanksgiving is self-glorification, tribal and national adoration. "I thank God that I . . . have this, or that, or the other. I'm not like other men. . . Thank God!" and that's just self praise. It's sinful.

The Apostle Paul takes us a dimension higher when at the beginning of most of his epistles he writes, "I THANK GOD FOR YOU," my friends, many of us fail to say, "Thank you" to those who help us in so many, many ways: the clerk in the store, the policeman, the teacher, our parents, our children, our friends, the laymen, our co-laborers, the pastor. This is where brotherly gratitude begins, in remembrance of and in giving thanks to others. Almost everything we have has come to us by grace, through the love and labor of other people. How few of us become involved with and express thoughtful remembrance of other people. That's why we are here today, as Christians, because a man died for us and we are called to repent and to be and do.

How easily this gets us into the third and highest dimension of thanksgiving. "I thank Thee that Thou . . . hast revealed this." Jesus said that in Luke 10:21 and following, grateful in His heart for Him from Whom all blessings flow. The heavenly Father's constant care and keeping was such that Jesus couldn't walk through a field or notice a lily or a bird without remembering. How long has it been since you just thanked God for God? Sometimes I think it's just the constancy of his goodness, that dims our gratitude. We take it for granted. It's good to remember "the everlasting arms" on which we lean and "thank Thee that Thou" art God!

On what dimension do you give thanks?

The Rev. Mr. Barrett is pastor of Jarvis Memorial United Methodist Church, Greenville.

ARE WE CAUGHT IN A GIVING GAP?

A new "gap" has developed in our land—as much of a challenge as the generation gap. The new one is the "giving gap."

"Don't support anything more than thirty miles from home!" has become a slogan for some churches—United Methodist Churches included—in regard to their giving for benevolence purposes.

Feeling that "that need is greatest which is closest to home," some people are advocating that their congregations withhold their support from the World Service Fund and put all that money instead into local projects. But is this really a Christian attitude? Is it even sound reasoning? Of course, everyone wants to feel that his money has done some good, and we can see most clearly those needs that are close to home. But just because need is not sitting right on your doorstep, or in your hometown, does that make it any less real, any less urgent?

Is the cry of a hungry child in Nigeria any less pitiful than the cry of a hungry child in your town? Are the health and welfare needs of the sick and aging any less urgent in Appalachia than they are in your town? Is the need for continued higher education for ministers any less important because there doesn't happen to be a seminary in your town? Are the needs for urban development programs and reconciliation between the races any less real in one big city's ghetto area than another's?

By combining funds in a widespread effort the members of the United Methodist Church can work more efficiently to serve those in need. From the vantage point that it has, the church as a whole can see the need where it exists much more clearly than can any one congregation from its more limited viewpoint. By careful planning and avoiding duplication of effort the church as a whole, working through World Service, can get much more mileage out of its money.

Of course local projects are also very important, and every congregation should surely want to support local benevolence projects on their own, in addition to—but not instead of — World Service.

But for whatever reason they may choose to give—perhaps it is a "giving gap," or perhaps it is simply that World Service is the easiest thing to cut when the budget gets a little tight —local congregations have not been fully meeting their goals for World Service giving. At the end of September of this year, receipts for World Service had reached only $12,600,000 of the $25,000,000 goal for the year or just slightly more than half of the total in three-quarters of the year. So, if United Methodists expect to meet the goals they have set for themselves—not just of a certain amount of money, but of a certain amount of service they can do with that money—they must dig deep into their hearts and their pockets to give as much during this last quarter of the year as they did during the entire first three-quarters of the year.

Now is the time when a local congregation tries to pull together the loose ends of the budget for the year that is nearly over. Now is also the time that the local congregation is

(Continued on page 29)

EDITORIAL

ABOUT HEROES

Let every hero have his day. This includes the current heroes of the gridiron. Many of them have battled mightily and done valiantly, usually before thousands of spectators. We have in recent weeks seen superb displays of indomitable spirit, of raw courage, of great heart. We have joined with a host of others in bestowing upon these mighty men our respect and admiration.

Not all of the winners, however, have been on the winning teams. To play out one's heart but lose, and then keep one's dignity, maintain high morale, and come back for another try week after week is to be a winner, whatever the final score. Isn't this really what athletic games are all about?

For, within every game of football —or whatever the sport—there is another game being played: the game of life; the game of contending moral forces; the game of the hero against the villain. This is the game in which all of us are contestants. The playing field is our own personal area of struggle. The test of strength, of skill, of courage, is that inner contest which goes on continuously within each of us.

Will we play the game? Will we observe the rules of fair play, of decency? Will we live up to our standards of right and wrong? Will we stand true when others have turned coward? Will we get down into the grime and dirt, and carry through our part when we know someone else will be carrying the ball and winning the glory?

In the game of life, there are some who seize defeat out of the very jaw of victory by the ignoble spirit with which they greet success. There are others who turn defeat into triumph through the sheer excellence of their character. Such people, like giants set upon by pygmies, have the capacity to arise and thrust off the enemies of their spirit.

In this season when football heroes are being made week by week, let us also pay tribute to the heroes of that other, larger game: the game of life. To win there is what really counts.

We pay tribute to a vast host of unsung heroes and heroines. They fight their daily battles in the quiet of their homes or in the bustle of offices, or amidst the whirr of machinery. They face dire temptations in such areas as sex, drugs, or simple honesty. In a thousand ways they are challenged to lower the bars of nobility and excellence; to be half a man or woman; to give hostages to the status quo; to adopt other peoples' standards of morality; to soothe the voice of conscience by the softly deceiving music of "everybody is doing it".

Without fanfare or special recognition, in the strength which comes to them daily from their heavenly Father they face the enemy and mainly win. They want no publicity, and would only be embarrassed by it. But they have this which cannot be taken from them: the satisfaction of a job well done, a game well played, a life well lived. That will be enough this side of heaven.

METHODIST NEWS ROUND-UP

KOREAN METHODISTS ELECT BISHOP

SEOUL, Korea (UMI) — The Rev. Chang Duk Yun has been elected bishop of the 82,000-member autonomous Methodist Church of Korea.

His election came on the first ballot at a special General Conference here in late October. He succeeds Bishop Fritz Pyun who retired earlier this year. Bishop Yun has been a district superintendent and general secretary of the Korean Methodist Board of Evangelism, and was pastor of the large Zion Church here at the time of his election.

CHILDREN'S FUND REACHES NEW HIGH

NASHVILLE, Tenn. (UMI) — The Children's Fund for Christian Missions, the only channel of giving in the United Methodist Church geared specifically for children, reached an all-time high of more than $100,000 during the 1969-70 year.

According to a report given recently at the annual meeting of the Interboard Committee on Missionary Education (representing Boards of Missions and Education), the fund has steadily increased since it was reorganized and renamed in the former Methodist Church in 1964. The latest yearly total represents an increase of $24,000 from the previous year.

CONVERSATION SESSIONS PLANNED

LOS ANGELES, Calif. (UMI) — A new style of operation which would engage more laity across the country in conversation about mission issues was adopted by the United Methodist Board of Missions at its annual meeting here.

The plan would engage the Board's staff and its members — laymen and women, clergy and bishops — from every part of the nation in conversations with people from local churches around the subject of missions. The experience gained would then be used in discussion and direction-setting at a spring planning meeting of the Board.

METHODIST NEWS CAPSULES

A 47-member committee has voted to write a new plan intended to merge black and white annual conferences in Georgia. Only the white North Georgia Conference and the black Georgia Conference will be affected in the new plan, since the white South Georgia Conference has voted twice not to merge with the black body. Paul Webb, Jr., an Atlanta attorney, is chairman of the group.

The First Spanish United Methodist Church in New York was seized again on October 18 by armed Young Lords to protest the death of one of their members in jail. Church officials have denied reports that they are negotiating to sell the building to the militant group.

The Rev. G. Glenn Mingledorff, pastor of Belmont United Methodist Church in Nashville, Tenn., has been named president of the denominationally-related Emory and Henry College, Emory, Va., effective Dec. 1. He succeeds Dr. William P. Finch, who is resigning because of ill health.

THE BIRTHPLACE OF JOHN CALVIN

by William R. Cannon

Always we associate John Calvin with Switzerland. If we had to name one Reformer from that country, no doubt everyone of us would name him. To most people, in Europe as well as America, even in Switzerland itself, Calvin is much better known than Zwingli. This is true despite the fact that Zwingli lived a whole generation ahead of Calvin, and the organization of the Protestant Church which the older man supplied was almost the same as the one the younger man adopted and used and made popular as the Presbyterianism we now know over the world. Besides that, Zwingli was a native Swiss. Calvin was not. Calvin was born and reared and educated in France. Indeed, he lived as much of his life in France as he did in Switzerland. He had already worked out the basic principles of his theology as it is expressed in his famous book, **The Institutes of the Christian Religion**, before he ever moved to Switzerland.

Consequently, in visiting places associated with Calvin, I went to France. I flew on the first day of September from New York to Paris—a delightful flight of not more than seven hours. I left Kennedy Airport at nine in the morning and was in Paris by nine in the evening. Since I lost five hours in flight, I really arrived at only four in the afternoon according to our own time in North Carolina. I went to bed before eleven o'clock, French time, and so got much more than my normal share of rest.

The general public has almost entirely forgotten Calvin's association with France, and the French themselves, generally the best of all people in meeting the travel needs o tourists, seem not to have capitalize on Calvin as they have on other grea ecclesiastical figures of their past. went all over Paris hunting an ade quate guide book for the regio where Calvin grew up, but I neve found one. Finally it dawned on m that I would have to rely entirely o myself and therefore be my ow guide.

I had spent an entire morning i the big book shops and went back t my hotel for a little rest before lunc But when I got there and made in quiry about train schedules, I foun that the only good train from Pari to the place I wanted to go left i twenty-five minutes from the Gare d Nord, so I hailed a taxi and went a once to the station. In the press o noon-day traffic I was almost late In fact, just as I sat down in m seat in a crowded compartment, th train pulled out. There was no dinin car on the little train. The peopl around me were obviously workmer and they had brought their lunche with them wrapped in newspaper They all were eating the same thing cheese with hard bread made in lon pones, and each person had his ow bottle of red or white wine. Two fel lows shared a bottle, but it was a unusually large one.

The place I was going was Noyo in Picardy. Noyon is the town i which Calvin was born. It was abou 55 or 60 miles from Paris. We go there in one hour and half at 1:4 p.m. It was not too late for me t have lunch then, but I was so excite about my explorations that I forgo entirely about food at that time.

knew from my studies exactly how Noyon had looked in the sixteenth century when Calvin lived there, and I thought I would be able to find without even a map the haunts of his childhood and youth. But I realized that a lot of changes can take place in four hundred years. I knew Noyon had been heavily bombed during the First World War, but that it had not been touched in the Second. Besides that, it ought to have grown a lot as well.

But as the train pulled into the station, I saw the spire of the majestic Cathedral as I looked down the main street from the window of the coach. Things looked about the way I expected they would. The change of the centuries had not done too much to confuse me. I did find a park across from the station named for Franklin D. Roosevelt, but apart from that the new had not intruded too much on the old. Except for shops and hotels and paved streets and expansion beyond the original bounds, the town, I imagine, was about as it was in the sixteenth century. What had been destroyed by bombs in the First World War (the majestic Renaissance City Hall, for example) had been restored exactly as it was before the bombing.

Calvin's house is in the very center of the town in a large square. It is owned and maintained by Protestants. From its size and attractiveness, one realizes that the Reformer came from well to do family. Noyon was the seat of an Archbishop in the sixteenth century. Calvin's father was a clerk (lawyer) for the bishop and the cathedral chapter of canons. The canons and their bishop did not always get on well together. Noyon was a self-governing town then. It chose its own mayor and councilmen. This was a special privilege it had acquired during the Middle Ages. Consequently this democratic spirit rubbed off on the local church. The canons of the cathedral wanted the bishop to consult them. When he did not, they gave him advice anyway. For example, in Calvin's time, they complained because their bishop wore a thick beard. There was a great deal of quarreling and fussing at times between the canons and the bishop, and Calvin's father was caught in between. He always sided with the bishop, however, because he had the final authority and the canons always had to give way to him in the end.

Things worked out well for him as a result. He got a big salary, and the bishop educated his children. John was sent to Paris to study when he was only fourteen years old.

Yet John's father got into trouble before his career ended. He was evidently a sanctimonious crook. He embezzled some church money. Be it said to his son's integrity, however, Calvin paid back what his father had misappropriated after his father's death.

I walked through the chapter house of the Cathedral where these disputes had taken place, looked at the great old library, and admired the Renaissance Town Hall. It all seemed so long ago and yet so near, too. These were the self-same buildings with no changes that Calvin had known as a boy.

I thought how much richer and more wonderful the present can be if we do not foolishly disassociate it entirely from the past. I do not want to lose my heritage.

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JUDICAL COUNCIL RULES ON DELEGATES TO GENERAL CONFERENCE

PEBBLE BEACH, CALIF. (UMI)—The 1972 United Methodist General Conference must have 87 per cent of the delegates from the former Methodist Church and 13 per cent from the former Evangelical United Brethren Church, the denomination's Judicial Council said here October 31.

The question on percentage composition was one of the number of matters related to the General Conference that was before the church's "Supreme Court" here.

In other decisions at its semi-annual session, the nine-member Judicial Council said that an annual conference can impose a "service charge" on conference benevolences, ruled concerning annual conference audits, and held that previous consecration as a director of Christian education or music meets the requirements for lay worker status in the church.

Decisions relative to the 1972 General Conference were made at the request of the conference's Commission on Entertainment and Program for clarification and interpretation of a number of Disciplinary provisions.

In setting out the percentages from each former denomination in the 1972 session, the Judicial Council said that the secretary of the General Conference should determine the number of delegates from the former denominations to be elected by each annual conference. He is to adjust basic formulas as necessary so that the total number of delegates will not exceed 1,000. Also he is to notify annual conferences before any elections are to be held. Membership statistics as of Dec. 31, 1969, will be used in the computations. The number of former EUB ministers to be used in the computations is that assigned to successor conferences at the time of mergers.

Reserve delegates elected by the annual conferences must have the same percentage proportion from each former denomination as the regular delegates. When a reserve is seated, he must be from the same denomination as the delegate whose place he fills.

The Judicial Council said that no provision need be made for 18 seats for delegates from annual conferences in the Methodist China Central Conference. The Central Conference was received into the United Methodist Church in 1968, but no word is available as to whether the annual conferences still exist.

Delegates from annual conferences are provided for, said the council, either by the numerical formula or by a minimal guarantee of one minister and one layman, but not by both.

The decision concerning an annual conference's right to levy a "service charge" on conference benevolences for the treasurer's salary sustained a ruling by Bishop W. Kenneth Goodson at the 1970 Alabama-West Florida Conference session.

That conference had proposed a two per cent charge on amounts paid in for conference benevolences by local churches to be applied to expenses of the conference treasurer.

In affirming the conference's right to take such action, the Judicial Council stressed the charge was to be applied in such a way as not to affect funds received for World Service, the denomination's basic benevolence fund. The council also assumed full disclosure of the charge in all information given local churches to "make it clear that contributions to conference benevolences wil

be subject to the two per cent service charge."

Seven of the nine Judicial Council members signed the majority opinion. Two signed a concurring opinion suggesting a separate budget item for costs of services such as the treasurer.

In another decision, also growing out of the Alabama-West Florida Conference, the council said that an annual conference can order audits of its treasurer's books as it desires, but need do so only on a fiscal year basis, and not necessarily within 90 days of the close of each session of the annual conference. The decision reversed a ruling by Bishop Goodson.

The question pertaining to status of previously-consecrated directors of music and education came from the Virginia Annual Conference.

In its decision, the council said:

"Directors of Christian education and music who have heretofore been consecrated to their chosen field of service by a bishop shall be deemed to have met the requirement of consecration for lay worker as set forth in Paragraphs 501-508 of the 1968 *Discipline.*"

An issue which could have far-ranging implications for Protestantism in Southern Asia was put tentatively on the docket of the Judicial Council.

The nine-member panel voted unanimously provisionally to consider an appeal of the constitutionality under church law of actions of the Southern Asia Central Conference concerning United Methodist participation in the proposed united Church of North India scheduled for inauguration November 29-30.

The appeal questioning actions of the "extra" session of the Central Conference this past August was signed by 36 members of the conference. The session in question voted down United Methodist participation in the proposed church after the regular meeting in 1969 apparently had approved it and sent it to the annual conferences, which also gave an affirmative vote. In finding provisional jurisdiction, the Judicial Council said that its action would be subject to further consideration when a more complete record of the facts has been provided. No decision is possible before the spring of 1971, at the earliest.

The Judicial Council will hold its next session April 22-24, 1971, at St. Simon's Island, Ga.

The Rev. Murray H. Leiffer, Evanston, Ill., is president of the council. Leon E. Hickman, Pittsburgh, Pa., is vice-president, and Mrs. D. Dwight Grove, Philadelphia, Pa., is secretary.

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Nov. 20-December 30, 1970

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Program Supplement

NORTH CAROLINA CONFERENCE

Vol. 2 November 19, 1970 No. 10

Resource System For The Local Church Council On Ministries



by C. P. Morris, Associate Director
Nurture and Training

The long awaited "Resource System for the Local Church Council on Ministries" is now available from Cokesbury, Fifth and Grace Street, Richmond, Virginia 23216. This resource system is a unified series of guidance materials for leaders in local United Methodist Churches and is built around the Council on Ministries as the group which is basically responsible for planning the ministries of the local church. The term "Resource System" was chosen to designate the distinctive feature of the materials, which were designed as a **whole** approach to the council. Each of these fourteen basic resources represent one component in the series.

These resources are intended for use in all sizes and types of churches. Thus individual users may find that some parts will apply to their situation more than do others. Keeping in mind the principle of flexibility which is built into our new United Methodist structure, users are encouraged to adapt these resources to their own congregational needs.

Handbook: The Council on Ministries is the basic resource for the Council itself. It presents an overview of the whole operation and should be used as the basic guide for the organization and work of the Council. It includes the following chapters: **Organizing for Ministry, Working as a Group, Developing Ministries, Our Areas of Work, Our Ministries with Persons, Using Resources,** and **Evaluating Our Work.**

Optional Resources consist of **Organizing for Ministry,** a basic resource for the pastor and Chairman of the the Council on Ministries; **Building the Team,** a basic resource for the Council on Ministries, commissions, age

level councils, and other work groups who want to undergo the process of building their group into an effective team; and **Developing Ministries,** a basic guide to the process used by the planners in developing the ministries of the local church.

Individual **Guidelines** are available for the seven Work Area Chairmen and the four Age-Level and Family Coordinators, as follows: **Guidelines for Christian Social Concerns, Guidelines for Ecumenical Affairs, Guidelines for Education, Guidelines for Evangelism, Guidelines for Missions, Guidelines for Stewardship, Guidelines for Worship, Guidelines for Adult Ministries, Guidelines for Children's Ministries, Guidelines for Family Ministries, Guidelines for Youth Ministries.**

The **Resource System,** a complete set of the fourteen booklets in vinyl binder, may be purchased for $7.50. Individual **Handbooks** (first three mentioned above) may be purchased for 65c each; five or more 60c each. Individual **Guidelines** are 35c each; five or more 30c each.

Each local church should secure at least one complete **Resource System** and as many Individual Handbooks and Guidelines as needed for members of the Council on Ministries.

Training Sessions in the use of these materials may be held in each district early next spring. In the meantime, local churches should secure them and begin using them in their planning as soon as possible.

EVERY MEMBER COMMITMENT TRAINING WORKSHOPS

All Meetings are scheduled for 7:00 to 9:00 p.m.

Date	District	Church
Jan. 11	Goldsboro	St. Paul, Goldsboro
Jan. 12	Raleigh	Edenton Street, Raleigh
Jan. 13	Fayetteville	Hay Street, Fayetteville
Jan. 14	Wilmington	Grace, Wilmington
Jan. 18	Elizabeth City	First, Elizabeth City
Jan. 19	Rocky Mount	First, Rocky Mount
Jan. 20	Durham	Asbury, Durham
Jan. 21	Burlington	Davis Street, Burlington
Jan. 25	Sanford	Page Memorial, Aberdeen
Jan. 26	New Bern	First, Morehead City
Jan. 27	Greenville	St. James, Greenville.

Youth Ministry

THERE ARE HELPFUL PERSONS NEARBY

In each district there is a coordinator of youth ministry who is available as a resource person and consultant in youth ministry. Here is some help that is close-by and available. The coordinators are: (Burlington) The Rev. J. K. Bostick, 210 S. Dogwood Ave., Siler City, N. C.; (Durham) Miss Margaret Anne Biddle, P. O. Box 728, Chapel Hill, N. C.; (Elizabeth City) The Rev. A. E. Goldfinch, South Mills, N. C.; (Fayetteville) The Rev. Ben C. Rouse, 301 Cape Fear Ave., Fayetteville, N. C.; Miss Willie Mae Waugh, 605 Ramsey St., Fayetteville, N. C.; (Goldsboro) Mrs. Shelton Boyd, P. O. Box 455, Mount Olive, N. C.; (Greenville) The Rev. James E. Sutton, 610 Larksup Rd., Kinston, N. C.; (New Bern) The Rev. Denny Wise, 110 Bryan St., Havelock, N. C.; (Raleigh) The Rev. Willie S. Teague, 4721 Deerwood Dr., Raleigh, N.C.; (Rocky Mount) The Rev. Francis C. Bradshaw, 505 S. Taylor St., Rocky Mount, N. C.; (Sanford) The Rev. S. D. McMillan, Jr., P. O. Box 176, Mount Gilead, N. C.; (Wilmington) The Rev. G. Paul Phillips III, P. O. Box 156, Carolina Beach, N. C.

WHAT IS A "CHERCHEZ VIVRE?"

Cherchez Vivre is a Canadian folk singing team that provided the opening music for the Conference Youth Rally Day. There have been some inquiries about how to get in touch with these Mennonite Christians from Ontario. The most direct contact will be The Rev. Frank Nice, 1114 East Geer Street, Durham, North Carolina. His telephone number is 688-7078.

HERE IS A BIG SAVINGS!

The General Board of Education of The United Methodist Church has announced a special plan offering the five leading publications that interpret youth culture and modern media. The package deal is called "Young Culture Media-Pac." Included in the plan are **Probe** (relating ventures in youth and young adult ministries), **Mass Media Ministries** (devoted to the church and the arts, including film reviews, upcoming television programs, dramas, etc.) **Youth Report** (research data on youth and young adults). **Film Information** (information about commerical motion pictures), and **Music and the Young** (advance information about records important to the youth culture). The value of these publications annually is $45; the special offer would bring you these publications for $22.50 annually. In addition, there would be occasional reprints, reviews and newsheets beyond the five basic publications. If you want more information, write Youth Ministry, 130 Glenwood Avenue, Raleigh, North Carolina 27605.

HELP IN BASIC SKILLS IN USING THE BIBLE

A new resource designed for upper elementary children can be used with early junior highs in developing skills in using the Bible. "Finding Your Way Through the Bible" is a self-help book which enables persons to learn how to find references and to use available study helps. Teachers who feel their students do not have these basic skills might well recommend this book. It can be ordered from Cokesbury along with the regular curriculum order. Write Cokesbury, Fifth and Grace Streets, Richmond, Virginia 23216.

Family Ministry

John M. Meares

THE COORDINATOR

Since most parents are adults, the coordinators of adult and family ministries in the local church should have close cooperation. Many aspects of the church's ministry to families involve other age groups or the entire family such as the Sunday Evening fellowship, family nights, meetings of parents and teachers in the Sunday church school, etc., and the recreation programs which the church plans on the family basis.

It is the job of the coordinator of family ministries to learn all he can about ways in which the church may minister effectively to the needs of families and how families may be involved in the church's ministry to the community and to the world. It is the task and opportunity of the coordinator of family ministries to bring recommendations to the council on ministries for suitable forms of family ministries in the local church. Where these recommendations overlap the other age group work, there should be consultation between coordinators.

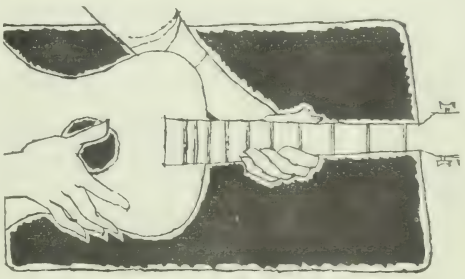
In the large churches there is provision for a family council, working together under the guidance of the minister, or representative of the employed staff of the church. The coordinator should be alert to discover ways in which he can be of assistance in implementing the suggestions which affect the family coming from any one of the work areas. For instance, **INTERPRETER** for November-December suggests several ways in which studies may be undertaken by a variety of groupings of persons with particular concerns.

The coordinator of family ministries should be involved in the program of the local church as they plan for involvement of the church in the celebrations of the Christmas season and the new year. In the coming months, there should be a special concern for family stewardship as our conference will be involved in a program dealing with Every Member Commitment. Christmas time is a good time to suggest that books be placed in the church library that would be of help to parents in their own religious growth so that they will be better able to answer their children's questions.

Joyner Writes Youth Materials

The Rev. F. Belton Joyner, Jr., Coordinator of Youth Ministries of the conference, is the writer of some of the youth curriculum material to be used this winter. The material he has prepared is the Leaders Guide for New Creation, which is to be used by Middle-High Young People during the months of December, January and February.

The title of this unit is God's People, God's World. It deals with how the church views the world and carries out its mission in the world.



Training Workshops On Planning Laboratory Enterprises

A Training Workshop on Planning Laboratory Enterprises will be held at Edenton Street United Methodist Church, Raleigh, on Monday, Dec. 14, 1970, from 10 a.m., to 4 p.m. Miss Aileene M. Sanborn, Director of Laboratory Enterprises, The United Methodist Church, will be the resource leader. The one-day workshop is being held for the purpose of training local church, district, and conference leaders for planning laboratory enterprises. It is open to anyone who would like to learn more about the laboratory method of learning and how to go about planning laboratory enterprises.

The laboratory method is considered to be one of the most effective methods of training teachers and leaders of classes and groups of all age levels. Leaders-In-training are involved in planning, participation in group-teaching sessions, and evaluation of the experience under the guidance of a skilled laboratory leader. This method will be used increasingly in the future by local churches, cluster-groups of churches, subdistricts, etc. One or more laboratory class meeting simultaneously may be scheduled for four or five consecutive evenings, one or two week-ends, or any other convenient time.

The Associate Director — Nurture and Training will be glad to assist in planning such laboratory enterprises. Some financial assistance is available for cluster-groups of churches or subdistricts in conducting these.

We invite local churches to send one or more delegates to this Conference-wide Training Workshop on Planning Laboratory Enterprises at Edenton Street Church, Raleigh, on Dec. 14.

C. P. Morris.

Children's Ministry

R. Keith Glover, Coordinator

New Vacation Church School Curriculum For 1971 Announced

CHRISTIAN STUDIES SERIES

This series of United Methodist material includes two new units for 1971.

Living in God's Love for Elementary I-II and I-III

Living Our United Methodist Heritage Today for Elementary V-VI and IV-VI

Other units for summer 1971 are

GOD's Plan for Me, Nursery I

We Help One Another, Kindergarten

In the Lands of the Bible, Elementary III-IV

COOPERATIVE SERIES

A new series of units is available beginning in 1971. These units, nursery through junior high, are also recommended for use in United Methodis vacation schools. They are designe

for use in one-or two-week schools, or on different schedules such as two or more days a week for several weeks, or once a week all summer.

For the 1971 units the focus is on God the Creator and persons as responsible creative beings. For 1972 the emphasis will be living in relationships with others. Materials for each unit include a teacher's guide and a pupil's book. There is a class resource packet for each group except junior high.

The 1971 units are

Nursery — **It's Summer and We're 3** by Florence E. Wangner

Kindergarten — **Creation and Me** by Hazel K. Schoonmaker

Elementary I-II and I-IV — **I Am Important** by Elinor Ringland

Elementary III-IV—**Everyone Is Special** by Mildred Schell and Phoebe Hathaway Foster

Elmentary V-VI and IV-VI — **All That Is Within Me** by Glee Yoder

Junior High — Our World and the Creator God by Eugene E. Laubach

These VCS materials may be ordered from Cokesbury. Workshops interpreting their use will be held in each district during the month of April.

NEW FILM

The United Methodist Commission on Overseas Relief has recently released a filmstrip telling the story of the earthquake that struck Peru in May of 1970, sweeping 70,000 to their death and leaving 700,000 homeless. The strip, called "Quake" has been received in Trafco — there are two copies, with script and record. To book this new audio-visual, call TRAFCO at 834-1456, or write Room 215, Methodist Building, 1307 Glenwood Avenue, Raleigh, North Carolina, 27605.

Music Ministry



SOUNDS OF CHRISTMAS

A new record album "Sounds of Christmas" is available. Developed in a unique style, the album contrasts "Christmas of the market place" with the biblical message. Selections include a Christmas sound collage, a reading of the Nativity story, dramatic episodes, and contemporary and traditional carols. The monaural record is available from Cokesbury for $4.25. Write Cokesbury, Fifth and Grace Streets, Richmond, Virginia.

WORKSHOP ON CHORAL LITERATURE

There will be a Cokesbury Workshop on Choral Literature at Edenton Street United Methodist Church in Raleigh on Saturday, November 21, at 9:00. Mr. Shirley Morgan of the Cokesbury staff will provide leadership and will coordinate the large display of musical resources. Lunch will be served for $1.00 and the workshop will conclude at 3:00.

(Continued on page 19)

Camping Ministry

R. Keith Glover, Coordinator

1971 SUMMER CAMP STAFF NOW BEING ENLISTED

Counselors, waterfront staff, nurses, and crafts leaders are now being enlisted for the 1971 summer program at Camps Chestnut Ridge, Don-Lee, and Rockfish. In order to maintain highest possible standards for staff and program, recommendations of qualified students, 19 years of age and older, are needed.

Since many students will be home during the Thanksgiving and Christmas holidays, this will be a good time to discuss with them their interest and availability for service in the church's summer camping ministry.

Names of interested persons should be submitted to R. Keith Glover, 1307 Glenwood Avenue — Room 218, Raleigh, North Carolina 27605.

RENEWAL IN RETREATS

The title of John Casteel's book, *Renewal in Retreats,* suggests a growing trend across the country to use out-of-doors settings for many of the ministries of the church.

More than 5,000 persons have used our four camp sites during the past 12 months for retreats, day camp, picnics and other types of outings. The wide variety of facilities available are adaptable to many different kinds of programs.

At Chestnut Ridge there are winterized facilities for two groups simultaneously for a total of up to 70 persons. Meals can be provided or groups may elect to prepare their own. Also, in the spring and fall many groups use the covered-wagon and hogan units for overnight and day use programs. When weather permits, canoeing is available in Fellowship Lake, as well as swimming in the pool. Hiking and exploring the trails of more than 300 acres of beautiful timberland are special features for others.

Don-Lee has a winterized staff house and the health center which together accommodate about 30 persons. The cabins are also available for spring and fall use. The Neuse River, Gatlin Creek and Pamlico Sound provide some of the best fishing, camping, boating and sailing in the country. The Fellowship Hall, with its fireplace, and the Dining Hall have provided a setting for memorable fellowship, fun, study and discussion for children, youth, and adults during the past two decades.

Rockfish, with its modern A-frame cabins, has winterized facilities for up to 40 persons. Upchurch Lake and Rockfish Creek provide the waterfront for this 400 acre camp. Swimming and canoeing are available to both the main camp and the day use areas. The lodge, with kitchen and bath facilities, provides space for meetings and a variety of program activities.

Kerr Lake features tent-trailer and family camping. The new bath house being given and built by Englewood Church in Rocky Mount will be completed this fall. Also in the day use area, a new pavillion is being given by Fairmont Church in Raleigh. It is expected to be completed in time for early spring use. Parking area, a boat ramp, and improved roads are also a part of this day use area project. The

covered wagon-hogan units are available for overnight groups and accommodate up to 48 persons. Boating, swimming, fishing, and cooking over the open fire are favorite activities.

Further information and application blanks may be secured from The Coordinator of Camping, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

HISTORICAL RESEARCH —

PLEASE NOTE:

A. Records available in Conference Secretary's Office:

From time to time we receive requests for information from persons doing his historical research on local churches. Historical records (rolls, quarterly conference records, etc.) of local churches are not kept on the annual conference level; therefore, we are very much limited in the amount of information we can furnish. Our research is limited largely to appointment lists, especially for the early years. We have a file of Annual Conference Journals, but prior to 1926 no statistics were kept of individual churches, only of charges.

B. Conference Depository for Commission on Archives and History:

We are setting up a file of historical material on local churches and want to make it as complete as possible. This information will be helpful to others doing research. Historical sketches, Programs of Centennial Observances, Pictures, etc. are especially needed. Please send a copy of all such material to this office for our files.

W. Carleton Wilson,
Conference Secretary.

MUSIC MINISTRY

(Continued from page 17)

FELLOWSHIP OF UNITED METHODIST MUSICIANS

This is an organization of persons related to the music ministry of The United Methodist Church. The Fellowship sponsors numerous activities and resources and provides an opportunity for friendship and conversation with others interested in music in the church. You may want to attend a meeting of the North Carolina Conference Chapter of the Fellowship of United Methodist Musicians at 3:00 p.m., Saturday, November 21, at Edenton Street United Methodist Church in Raleigh. (This will follow the Workshop on Choral Literature.) For information, contact Mr. Roger Searles, Saint Paul United Methodist Church, Goldsboro, North Carolina.

WORSHIP RESOURCES FOR ADVENT, CHRISTMAS

"Advent Worship In the Home" (3012-C), 15 cents each and $1.25 per dozen and $6.50 per 100. The theme for these five worship experiences (the four Sundays of Advent plus a Christmas Eve or Christmas Day service) is LOVE. These services are adaptable to the needs of the participating family.

"Christmas Worship In the Home" (3015-C), 45 cents for 12, $3.00 per 100. This year's theme is Christmas Is a Giving Time.

Order both of the above leaflets from: Service Dept., Box 871, Nashville, Tenn., 37202, cash with order.

"Advent — A calendar of Devotions 1970", Dennis F. Nyberg has prepared a series of Advent devotions, one for each day during the season, plus four services for the lighting of the four Advent candles. These devotions could be helpful in family worship.

Order from Cokesbury, $10.50 per 100 copies.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

PROFILE OF A MEMBER OF EXECUTIVE COMMITTEE

The members of the Executive Committee of the Women's Society and the Wesleyan Service Guild of the Western North Carolina Conference—what are they like? Do they devote ALL of their interests to church work, or do they take an active part in other organizations that are deeply concerned with the welfare of their fellowman?

These (and many other interesting facts) were revealed in a "Profile of the Executive Family" compiled for the Committee on Program of the Conference Society recently. Complete returns from the 40 members of the enlarged executive group were not available, but from posted figures much was learned about the women.

Nine are employed full time and eight have part time work, yet each spends hundreds of hours on promoting the work of the Conference society and guild.

Twenty-five of the group serve on the Administrative Board of their local churches and twenty-three are members of the Council on Ministries of their church. Twenty-one serve as teachers of mission study courses and 20 are engaged in mission work in the community in which they live. Seventeen are Church School teachers, and 11 serve on Conference Boards or agencies.

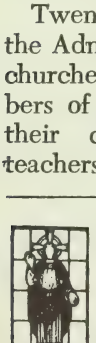
Twenty-one women participate in service organizations such as the American Red Cross, Girl Scouts, Women's Club and the Charity League. Eleven are Garden Club members.

When it comes to listing other worthwhile community organizations, it takes more than the whole alphabet to list the groups. Foremost among these groups claiming their interest and support are Book Clubs, the Y. W. C. A., Home Extension Clubs, the Cancer Society, the United Fund Committee, Human Relations Councils and Library Boards . . . . not to mention the North Carolina Symphony, Mental Health Associations and numerous other groups dedicated to the betterment of society.

Many listed membership in professional organizations, in addition to the others.

One other point of pride was the listing of 53 grandchildren by executive members.

One rightly concludes that the Conference Committee is made up of women who have a deep concern for others and a real awareness of the Spirit of Christ at work in one of His own who tries to carry out His words "that you love one another as I have loved you."



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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

BURLINGTON DISTRICT

The Executive Committee of the Burlington District W.S.C.S. met September 27 at the First United Methodist Church in Graham.

Mrs. R. G. Wilson, chairman of Spiritual Growth, led the devotions using "Faith" as her topic and reading from the 17th Chapter of Matthew.

Mrs. W. B. Gibbs presided and gave highlights from the recent Conference Executive Board Meeting which she and Mrs. Clyde Ingle, Chairman of Christian Social Relations, attended at Highland Methodist Church in Raleigh.

Our conference camp opportunities were discussed, noting that "Camperships" would be a good thing to be considered.

A Financial Workshop will be held in Greensboro for Presidents, Vice-presidents, Treasurers, and W.S.C.S. Chairmen on March 13-14, 1971.

The total amount for Stanford Memorial Fund is $4,486.85 and for the Sadie Tillman Fund is $1348.00.

Contact with our college students from Methodist churches is working very well.

Our conference will have a one-day meeting at St. Paul's Church in Goldsboro, November 14 from 10:00 A.M. to 4:00 P.M. Lunch will be served at 12:30 P.M. at the church.

We are asked to continue the use of the world Bank. November will be the month for opening banks and money is to be sent in with last report for the year.

Our treasurer reported that $9,854.-00 has been paid for three quarters. We voted to pledge $18,250.00 for the year 1971.

Instead of one newsletter, each officer is asked to send letters to her own local officers and to be more specific about their duties.

There will be no sub-district meetings this fall, these will be held in the spring.

We will have a District Meeting on November 8 at 2:30 P.M. at Saxapahaw Church. This will be a two hour meeting.

Our committee voted to re-align our tenures of office to follow our Conference pattern. We would like, if possible, for our treasurer to serve an additional 1½ term.

We are urged to promote "World Federation of Methodist Women."

Dates to remember for next year are:

- SPIRITUAL GROWTH CONFERENCE — June 8-9, 1971
- ANNUAL MEETING—October, 1971
- CONFERENCE EXECUTIVE BOARD— February 23, 1971 in Beaufort.

Our treasurer is asked to have new stationery printed.

Mrs. W. A. Andrews would like names of anyone who will serve as district officers.

All banners in the Conference are to

be brought to Conference in Goldsboro, November 14.

Our evaluation sheet was discussed and filled out.

Letters are to be sent out now by Sub-District leaders and Vice-Presidents and Chairman of Spiritual Growth.

Our goals adopted for the year are:

1. Make pledge to Missions clear and meaningful to all W.S.C.S. members.

2. Find means to involve younger women in W.S.C.S.

3. Make personal contact with each society in Burlington District.

A committee will meet October 28th to divide societies into groups for visitation.

At the close of the meeting, several members remained for a light supper.

PFEIFFER COLLEGE TO SEEK INTERIM PRESIDENT

MISENHEIMER—Pfeiffer College trustees meeting here Nov. 9 received a variety of reports on the affairs of the college, approved a Student Bill of Rights for Pfeiffer College, and authorized its executive committee to employ an interim president to arrive on the Pfeiffer campus prior to February 1, 1971, if possible. President Jack J. Early has resigned effective Feb. 1 to become executive director for educational affairs of the American Bankers Association, Washington, D. C.

The meeting, presided over by Board Chairman Arthur P. Harris, Charlotte, received a detailed report from Dr. Early on affairs of the college.

Reports were heard by trustees from a number of standing committees of the board. Among reports received and major actions taken by the Board were the following:

- Authorization for the Executive Committee of the Board of Trustees to work with the college administration in developing a plan to expand the college's student recruitment program with the view of keeping all dormitory beds filled.
- Was told by the Buildings and Grounds Committee that cost of the new gym-swimming pool complex was $25,000 ahead of cost estimates due to increased expenses incurred by unexpected rock found in digging the foundations.
- Received a detailed report from the trustee committee on Student Life and Affairs which recommended the approval of a Student Bill of Rights. The Board voted approval of the statement with the exception of one section. The college's Educational Policies and Curriculum Committee and then the faculty must approve this section.
- Received a preliminary report from the Trustees Committee on securing a new president. A request was made that any suggestions on candidates be sent to Raymond A. Jones, Committee Chairman, Box 966, Charlotte, N. C.

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PINNACLE CHURCH TO BE DEDICATED SUNDAY

The Pinnacle United Methodist Church, Winston-Salem NE District, will dedicate its facilities on Sunday, November 22, at 2:30 p.m. Bishop Earl G. Hunt, Jr., will lead in the dedicatory service and deliver the sermon. Others participating in the service will be John H. Carper, district superintendent; Arthur R. Livengood, former pastor, and James E. Smith, pastor of the congregation since 1967.

The church building, designed by Vernon E. Lewis, architect of Burlington, is composed of sanctuary, fellowship hall, classrooms, and pastor's study. The building was begun and constructed in 1965-1966 under the leadership of former pastors Arthur Livengood and A. M. Alvord at a cost of $85,000. The congregation completed payment of all indebtedness on the property in July of this year, which is currently valued at $111,000.00.

November 22 also will be homecoming day. The Rev. Mr. Livengood will preach at the 11 a.m. worship service. A picnic lunch will follow in the fellowship hall with the dedicatory service at 2:30 that afternoon.

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Sunday School Lesson

By Dr. Raymond A. Smith (International Lesson Series)

FOR NOVEMBER 29



GROWING THROUGH STRUGGLE

Background Scripture: Matt. 5:10, 11; 6:25-34; 7:13, 14.

Lesson Scripture: Ephesians 6:10-18

The "comfort cults" in which the chief aim is to achieve "peace of mind" are popular with many people today. Now one would seem to be nothing better than a "spoil-sport" to do or say anything which deprives people of peace of mind. But peace of mind must be seen in the context of the Gospel. How, for example, can it be reconciled with Jesus' words: "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Or, to take another verse: "He who would come after me must take up his cross and follow me." We don't have to wait until judgment day to be asked the question: "Where are your scars?" The world of struggling and suffering humanity wants to see them *now.*

The fact is that struggle has been the lot of all those who are not willing to accept this as "the best of all possible worlds." Throughout history those who care have struggled. So we must conclude that any life, lived in the name of Christ, which shows no evidence of conflict must be an imitation of the real thing. Victor Hugo wrote: "The ones who live are the ones who struggle, the ones whose soul and heart are filled with high purpose. Yes, these are the living ones." A prominent figure in British statesmanship was having his portrait painted. The artist was trying to be kind and give him a youthful-looking face. Said the statesman: "Leave the lines in; I *won* them."

In Ephesians 6:6f we are told that the Christian life is a fight. To quote: "Finally, build up your strength in union with the Lord and by means of his mighty power. Put on all the armor that God gives you, so that you will stand up against the Devil's tricks. For we are not fighting against human beings, but against wicked spiritual forces in the heavenly worlds . . . the rulers, authorities, and cosmic powers of this dark age . . . so stand ready" (Phillips). Some of the "comfort cults" try to solve the problem of evil by denying its existence. But this won't do. The forces of evil in the world are real, or they wouldn't be the source of so many tragic and diabolical acts.

We Methodists make a great deal of Wesley's "Aldersgate experience," and rightly so. But we sometimes forget that Wesley had his problems and struggles even after Aldersgate. Feeling his heart "strangely warmed" and "trusting God for salvation" did not keep him out of trouble for the rest of his life!

Sometimes people, especially the immature, get the idea that life would be wonderful if all the struggles were eliminated. But Paul says even the world of nature, which sometimes seems so fair and inviting, "groans in all its parts as if in the pangs of childbirth" (NEB). One sometimes hears the wish expressed: "I'd like to just vegetate, and be rid of my problems."

But biologists tell us that there is a struggle in plant life from the time of its emergence in the soil to its maturity. So there's no way out. To live is to struggle!

The late Lorado Taft, American sculptor, used to conduct lecture tours through the great cathedrals of Europe. Sometimes he would say to his hearers: "Look at the arches. They never sleep." So what appears to be quiescent is really active—absorbing the pressure of multiplied tons of weight in the stone walls above. Christians may have this sort of "peace," but not the kind that escapes responsibility.

In one of George Eliot's novels there occurs an unforgettable conversation between a mother and her son. The mother is holding before her son the record of his grandfather's life—a life that had been a long struggle with evil forces that threatened the life of his country. But the son tells his mother he wants to spend his life only in doing the things that will bring immediate pleasure. His mother then says: "My father had the greatness that belongs to integrity: he chose poverty and obscurity rather than falsehood. And so, my son, if you should choose something lower, and make it the rule of your life to seek your own pleasure and escape from what is disagreeable, calamity might come just the same; and it would be calamity falling on a base mind, *which is the one form of sorrow that has no balm for it*, and that may well make a man say: 'It would have been better for me if I had never been born.'" In the last line of his book "*The Tragic Sense of Life*" the Spanish author, Unamuno, gives the reader this blessing: "May God grant you, not peace, but glory."

IN MEMORIAM

MRS. AGNES ROSE LANGLEY

We, the Women's Society of Christian Service of Evansdale United Methodist Church of the Rocky Mount District, desire to express respect, appreciation, and love for the life of Mrs. Agnes Rose Langley who passed away February 15, 1970.

Mrs. Langley was a life-long member of the Evansdale United Methodist Church, and a charter member of the Women's Society of Christian Service. She was the first member of our Society to receive a Life Membership Pin and certificate. This was only a token of honor for devotion and faithfulness to her church and society.

We find ourselves grieved at the earthly passing of "Ag," as she was affectionately known to all of us, but we also find that we are left with a challenge and with an inspiration and a deepened faith in God. She was a dedicated person, and it was a joy for her to give service to others.

To her family we express our deepest sympathy and to our God we say thank you for this life of your faithful servant who lived and served among us.

MRS. LUTHER R. JONES
Evansdale W.S.C.S.

CHRIST WITH US

O Christ who walked in Galilee
In whom my own true life I see
Thy footsteps echo down the ages
In flaming lives of bards and sages,
And in Thy word, "Be of good cheer"
Thy very Spirit, Lord, is near,

Despite all loss, or throbbing pain
Thy joy, Thy peace, Thy love remain.
Even now in this cold heart of mine
Come make Thy feast of bread and wine.

—George W. Blount
Raleigh

LETTERS to the Editor

ALCOHOL DEADLY AS A-BOMB

To the Editor:

In your October 29, 1970 issue of the Advocate you printed an article by one of our Halifax brothers. I have been a Methodist for more than a half century. I have also read the *Advocate* for a long number of years but this article takes the cake. It almost goes as far as endorsing liquor-by-the-drink. It is referred to as "God's gift". The atom bomb is also "God's gift". I don't know which is more deadly. Alcoholic beverages or the latter.

It has always been my thinking regarding alcoholic beverages and tobacco that the one is as unnecessary as the other. It has been estimated by a source very close to the annual conference that 85% of the pastors in the North Carolina Conference smoke. I have no figures on those who drink.

We preach stewardship of the soil and waste God's resources growing tobacco which is waste of many other things other than soil. I do not think that God smiles on this waste which is sin when two-thirds of the world went to bed hungry last night. In our news casts today 140 some lives were lost in France and it is thought that it was all started by a cigarette. One human life is worth more than all the cigarettes in the world. This evil no doubt has caused the destruction of millions of acres of timberland. It does something to me to see as precious a commodity as water being used to irrigate tobacco. Our clergy thank God not all are a party to this waste and destruction.

I think the clergy should sweep out their own back yard before calling sinners to repentance.

This drifting toward secularism and worldliness is eating at the very heart of God's church today.

"Let's do something about it" is my prayer.

David W. Merritt
Raleigh

★

ABSTINENCE STILL ANSWER

To the Editor:

With all respect to Rev. William Moore personally, and to his profession, I can't agree with his article "The Greatest Treason". The remarks I am going to make may have not been covered in his paper, but it triggered my thinking.

1). Let me say I know no total abstainers that are self-righteous nor is that their biggest temptation. The biggest temptation they may have is whether to continue to be abstainers or not. A preacher that preaches to his congregation on the self rightousness of his non-drinking members is wasting his time.

2). I concur with Rev. Mr. Moore, wine was used in Bible times and I do not recall where Jesus spoke against it. However, neither do I recall where Jesus spoke against the practice of slavery. You can't take things that were part of the culture (drinking of wine) of Bible times and make it a Christian Norm for modern day Christians. As we progress in the faith and in time, we see where we have to make new surrenders (like a person's right to drink) in our Christian commitment.

3). Rev. Mr. Moore quoted from these scientific alcohol schools and studies. These schools and studies are good, they give us some good information, but the information they give are not necessarily Church or Christian oriented. Just because some well known school cites some statistics, that does not constitute a Christian absolute.

4). Rev. Mr. Moore mentions that sermons on alcohol usually are aimed at those who drink. That is the way it should be, because the people who drink are the cause of the alcohol problem, just as sermons on race should be aimed at people who have racial prejudice, they are the cause of race problems.

5). As I have read Methodist literature on alcohol problems for the last few years, I have wondered if all of us have not been trying to find some sophisticated answer, so as to be on a par with our friends in the scientific community, where

if we would only continue to advocate total abstinence as a modern day discipline for an age old problem, Church members would be more of the solution instead of part of the problem.

SAM B. STRICKLAND
Clayton.

★

NOT FOR ALCOHOL

To the Editor:

The article in the N. C. Christian Advocate (Oct. 29, 1970) by Wm. Donald Moore, "The Greatest Treason" makes me sick. I think he owes an apology to the United Methodist Churches, to the public in general but most of all to Jesus Christ.

From one who is not for beverage alcohol!

MRS. CARL HOYLE
Bryson City.

★

SWALLOWED LIQUOR ADS

To the Editor:

Referring to "The Greatest Treason" by W. D. Moore (Oct. 29, '70 p5) it seems to me that the real question is, how can we help the millions of persons who are being hooked by alcohol?

(1) Tell them that the habit gets rich, poor, smart, dull and educated.

(2) Tell them that it sneaks up on them so gradually that they don't know it.

(3) Tell them that when it gets them their lives will be living hell.

(4) Do not urge drink on anyone.

(5) Have soft drinks available.

(6) DO NOT PUBLISH THE LIQUOR line about the social advantages.

Mr. Moore has seemed to have swallowed the liquor ads, hook, line and sinker.

CASWELL HIGHLAND
Rutherfordton.

★

HAS SEEN THE RESULTS

To the Editor:

I was very heart stricken when I read the article by the Rev. W. D. Moore in the Oct. 29 *Advocate*. Evidently he does not believe in the policy of total abstinence that is in the *Discipline* of the United Methodist Church. I would advise him to read Rev. Erman Bradley's article in the same *Advocate*. I would also advise him to read the editorial in Nov. 6 issue of *Christianity Today* by Harold Lindsell.

I cannot understand how a minister of the Gospel can call alcoholic beverages a gift of God as the Rev. Mr. Moore does. May God have mercy on the Methodist Church if it produces any more ministers with this same trend of thought.

I am a nurse and surely Rev. Mr Moore has seen some of the results of alcohol as I have. How he can defend it is a mystery to me.

I have been planning to write the *Advocate* for some time and commend you for the fine articles and sermons you have printed. The three pages written by Rev. Mr. Moore could have been used to better advantage. I expect you will receive many letters about this article.

Mrs. J. J. Nicholaides
Charlotte

★

THANKS FOR EDITORIAL

To the Editor:

Thank God and Amen for your editorial "Thinking Through On Drugs And Alcohol."

God is still speaking through His disciples.

Bobby E. Smith
Atlantic

★

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THE CHILDREN'S PAGE

Mrs. Catharine Vick

THE STRANGER

by Suzy Shelton

It was Thanksgiving morning, and Helen was very excited. The family was going to have a special visitor, a man from India! Helen had never seen an Indian before, and now one was coming to her house.

He almost didn't come, though. Helen remembered her mother and father discussing it one evening after supper. Their church was entertaining several students from a nearby university. They wanted these students from other countries to be in an American home over Thanksgiving. Father said they should invite one of these international students into their home for Thanksgiving. Many of them were lonely. Many of them did not have an opportunity to visit an American home during their years in America as a student.

Mother was a bit hesitant about asking one of them in at Thanksgiving time. She thought Thanksgiving was a family time. What would they do with a stranger from another country? She worried that he would not like the food and would be bored with the family for two days.

But she finally agreed to it, and now it was time for their visitor.

The doorbell rang and a slim, dark haired, handsome man stood on the porch.

He bowed slightly and said, "I am Ram Gopal. You are the Wilsons?"

After meeting each member of the family. Ram Gopal brought out a gift for each one. For Helen there were six little glass bracelets which he called bangles. Helen had never seen such lovely bracelets before.

Mother finished fixing the dinner. Ram Gopal wandered about the kitchen, exclaiming about all the shiny appliances and asking how they worked. He said the kitchens were not so fancy in India. His home had only had electricity for four years.

Ram Gopal praised the Thanksgiving dinner. He had never seen a turkey before. He had never tasted creamed vegetables or pumpkin pie. Mother was pleased that someone took such interest in the dinner and complimented her cooking.

When everyone was relaxing in the living room, Ram Gopal asked for some paper. To everyone's amazement, he made some beautiful animals out of the paper. He made a special animal for each member of the family.

Ram Gopal asked if he might play some music from India. He put on the hi-fi a record he had brought with him, and then did a dance. Helen had never seen anyone do such a graceful dance before.

Suppertime came in a hurry. Before the family had their supper, Father always read from the Bible. This evening he read from Psalms 104 and explained that it was a psalm of praise to the Lord. Since this was Thanksgiving Day, he thought it would be good to read it.

Ram Gopal was interested in the family prayer time. He was impressed that the family read from the Bible

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each day and prayed before each meal. He wanted to know why their church was concerned about students from other countries.

Ram Gopal was a Hindu. He talked about his idea of God, and about what it was like growing up in India, where most of the people are Hindus rather than Christians.

The day had gone by quickly, and it was bedtime for Helen.

As she lay in bed that night, she thought back over what had happened during the day. It was the most exciting Thanksgiving Helen could remember. She had been so interested in Ram Gopal and the things he kept doing and sharing with the family! She and her cousin Randy hadn't even had one argument. Randy always bossed Helen around when they visited. But this time Randy had kept busy asking Ram Gopal questions about India.

Helen was glad they invited a stranger into their home for Thanksgiving. It was the nicest day she could remember.

ANSWERS FOR LAST WEEK:: This; Honor; All; Now; Know; Serve.

ARE WE CAUGHT

(Continued from page 5)

making its budget for the coming year. But who will speak up for World Service in these budget planning sessions? Usually those who most urgently need the help offered by World Service cannot be there to speak for themselves, so the call to give generously to World Service is a silent one. However, because one does not hear the cry for help, he cannot pretend that it does not exist. Each congregation must take it on itself to answer that cry by meeting its full share of the World Service Fund and by pledging to do so again in the year ahead.



From left, seated, W. Orlando Barnhardt, Sr., and W. Gilbert Aldridge; standing, Archie Barnhardt and Ray Bost.

RETIRING SCOUTERS HONORED

Two retiring scoutmasters of Troop # 5, sponsored by Cold Springs UM Church, Concord, were honored at a supper Nov. 1 by the congregation and scouts — both active and former scouts. W. Orlando Barnhardt, Sr., retired in July after 16 years as scoutmaster. W. Gilbert Aldridge served as assistant scoutmaster for seven years before retiring also last July.

Over 250 persons attended the dinner honoring the two men. On display were the dozen attendance trophies and dozens of blue ribbons won at district and council camporees. Plaques were presented to the two honorees.

Mr. Barnhardt was scoutmaster when Troop 5 was organized in 1954 with 19 charter members. Among the charter members were his three sons, William, Archie and Troy. Archie is now the new scoutmaster, and another charter member, Ray Bost, is assistant scoutmaster.

CAROLINA BRIEFS

¶ Silk Hope United Methodist Charge is anxious to schedule basketball games for both men and women teams. The games are played on Monday evenings in the Silk Hope School Gymnasium. If interested, write Rev. Orville Leonard, Rt. 3, Box 162, Siler City or call 742-5222.

¶ The Albemarle District parsonage was dedicated by Bishop Earl G. Hunt, Jr., on Sunday afternoon, Nov. 1. Superintendent and Mrs. J. E. Carroll were hosts to more than a hundred fifty friends at open house which followed the dedicatory service. The parsonage was acquired when the Albemarle District was created in 1960 and has been completely renovated recently by a committee under the chairmanship of Mrs. Robert L. Smith of Albemarle.

¶ Louisburg UM Church observed homecoming on Sunday, Nov. 15. Rev. George Blount of Raleigh preached. Following the worship service lunch was served in the "George Blount Fellowship Hall."

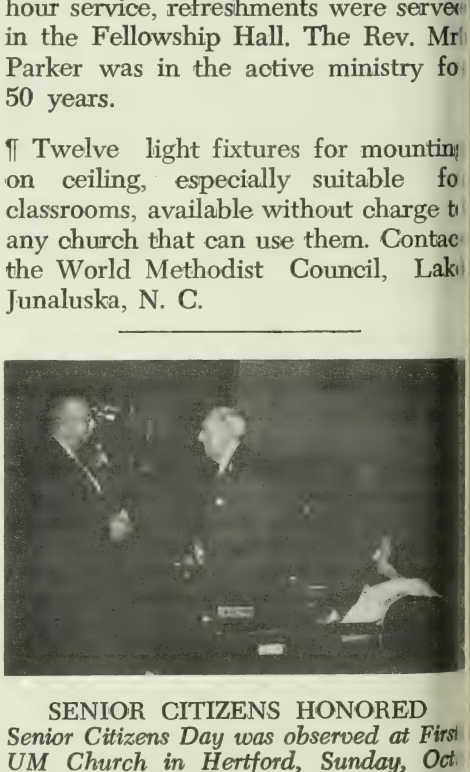
¶ Skyland UM Church, Skyland, will have a Lay Witness Mission this weekend, beginning Friday evening. Lay witnesses from across the state will be led by Carl Dean of Salisbury.

¶ Dr. C. E. Rozzelle of Winston-Salem is preaching in a revival at Mt. Mitchell United Methodist Church, Kannapolis, this week. The services began Sunday night and will continue through Friday night.

¶ Approximately 300 persons gathered Oct. 4 at the Laurel Hill UM Church to honor a recently retired Wesleyan Methodist minister. Members and ministers from the Baptist, Presbyterian, United Methodist, Wesleyan Methodist, Pentecostal and Emanuel Holiness churches were present to honor Rev. P. J. Parker, recently retired minister of the Wesleyan Methodist Church of Old Hundred. After a one hour service, refreshments were served in the Fellowship Hall. The Rev. Mr. Parker was in the active ministry for 50 years.

¶ Twelve light fixtures for mounting on ceiling, especially suitable for classrooms, available without charge to any church that can use them. Contact the World Methodist Council, Lake Junaluska, N. C.

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SENIOR CITIZENS HONORED

Senior Citizens Day was observed at First UM Church in Hertford, Sunday, Oct. 25. During the service, W. D. Cox, church lay leader, presented a one hundred dollar bill to P. L. Stephens, right, as a birthday gift from the church. Mr. Stephens was 100 years old on Oct. 26. Following the morning worship service, the senior citizens were served lunch in the Fellowship Hall by the WSCS.

Rutherford College Alumni Meet

The two living presidents of Rutherford College joined some 200 alumni and friends in a homecoming program and picnic dinner at Abernethy UM Church, Rutherford College, Sept. 27. The college, which was located in Burke County, is now merged with Brevard College.

Zeb Malcom of Rutherford College, an alumnus and chairman of the homecoming committee, presided over the activities of the day.

There was registration followed by worship services conducted by the pastor, Rev. Clegg W. Avett.

Others on the platform were Dr. D. D. Holt, retired president of Scarritt College, keynote speaker; Rev. M. T. Henshaw, 92, president of Rutherford College both before and after the campus moved, and Dr. Stacy Weaver who was Rutherford College president during the last three years of its existence. By then it had moved to what is now the present Valdese General Hospital site. Dr. Weaver is now president of Methodist College in Fayetteville.

Dr. Holt, who was a student as well as a professor at Rutherford College, spoke of his concern with education, particularly Christian education. Commenting on the rapid growth of community college, he suggested that the Methodists will either have to go to four-year schools with a plus or possibly consider the last two years with a strong graduate program.

A special collection was taken for a Rutherford College scholarship fund at Brevard College.

Also those who had attended Rutherford College were asked to stand, give their name, class and a few words of personal history.

ON THANKSGIVING DAY PARTICULARLY

Comes now the Season Bountiful. And Lord
We take great pleasure just as heretofore
In listing plentys 'round, enough to bore
The angels: barn, rack, mart, and heavy board,
Our fathers' custom proudly honoring.
And there's no fault found with tradition's fete:
The thankful, bended knee, with Psalms replete;
Foregathered, satisfied, soft bells a-ring.

Yet there is "-giving" in the sacred term,
And "thanks" connotes our emphasis upon
Receiving.

But there must be GIVING, else
The Day, the Season, Faith — we, ourselves
Will be unworthy God's dependence on
Our steward's part; His World Design affirm.

—Robert E. Early

THANKSGIVING IS SHARING

by M. Dewey Tyson

Thanksgiving is a national holiday that is dear to the hearts of the American people and deeply rooted in our historical traditions. Almost any school boy can tell you about its background. He knows about the Pilgrims and the Puritans, and about Lincoln making the day official. He knows about the turkey and all the trimmings; the ball games and the parades, and all the other elements that make the day what it has come to be. This is good to know and to appreciate, but unless we are careful, it will exhaust our celebration, and that of course, would be tragic, for if Thanksgiving amounts to nothing more than dressing, we have missed the point completely.

We realize that holidays are emotional experiences, and for that reason, they require and receive a certain amount of preparation. Most of them excite us in terms of our memories and our anticipation, and while we would not rob anyone of these things we have to admit that Thanksgiving should be more than the re-living of happy days. As desirable as this may be, it is not good enough, especially for those who would invest the season with Christian significance.

Christian gratitude moves far beyond strong emotional feeling, to the performance of grateful deeds and action. So thanksgiving is not merely a way of thinking and feeling, it is a way of living; a way of ministering to the needs of others, and giving of self for others, within the limits of our ability. Thanksgiving, then, is love in action. It is love with its hands stretched out, its working clothes on, and its heart beating in tempo with the times. It is the Christian girded with a towel, and going about the Father's business of loving, caring, and serving.

So if we would invest this season with the Christian spirit, and add to it a dimension of meaning it may not have, then we must open up our hearts to the needs of the world. We must share as often and as generously as we are able to do so. We may not spell it out in terms of the minimum and the maximum, for each person must decide that for himself. We only lay down the principle, and say to each other: "If gratitude means anything at all, it means sharing and self giving; it means love in labor for the sake of Christ, and the salvation of the world."

The Rev. Mr. Tyson is minister of First UM Church, Roanoke Rapids.

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NORTH CAROLINA
christian advocate
Vol. 115 Greensboro, N. C., November 26, 1970 No. 46



What Are We Doing With The Good Earth God Has Given Us?

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

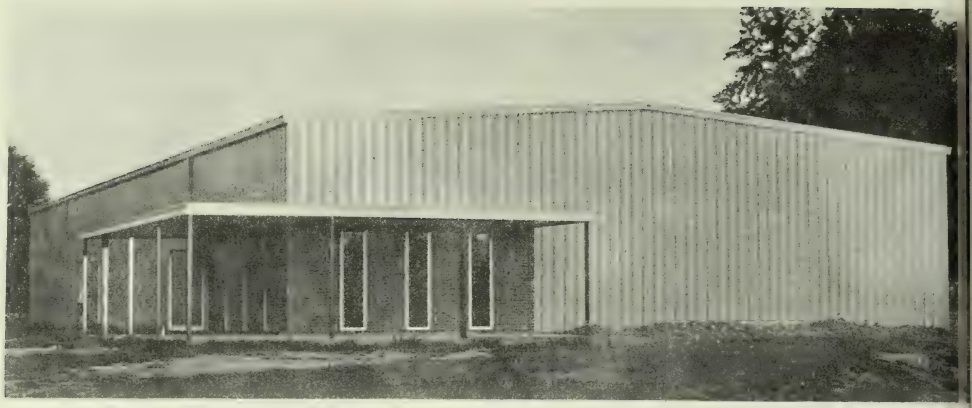
Nov. 30-Dec. 2—Advisory Council, American Bible Society, Hotel Commodore, New York, N. Y.
Dec. 1-3—General Commission on Archives and History, Annual Meeting, John Street Church, New York, N. Y.
Dec. 3-8—United Methodist Missionary Conference, Westerville, Ohio
Dec. 4-6—National Seminar for Conference Directors of Stewardship, Atlanta, Ga.

NORTH CAROLINA CONFERENCE

Nov. 30—Program Council Coordinating Committee, Methodist Building, 10 a.m.
Dec. 2—Second Semester Begins, Methodist College, Fayetteville
Dec. 3—Conference Program Council, Methodist Building, 10 a.m.
Dec. 6—Burlington District Conference, Front Street Church, Burlington, 7:00 p.m.
Dec. 7-8—Conference Commission on World Service and Finance Budget Hearings, Methodist Building
Dec. 8—Burlington District Christmas dinner for ministers and wives, Grace Church, Burlington, 6:30 p.m.
Dec. 11—Rocky Mount District Christmas Dinner, 6:30 p.m.
Dec. 12—Bishop's Meeting with Prospective Ministers (Youth), Methodist Building.
Dec. 13—Durham District Conference Long Memorial Church, Roxboro, 2:30 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Nov. 28—Albemarle District Committee on the Ministry, Albemarle
Nov. 20-21—Testing and Guidance Clinic, Greensboro College, Greensboro
Dec. 3—Statesville District Ministers and Wives Christmas Party
Dec. 4—Albemarle District Ministers and Wives Christmas Party, Union Chapel
Dec. 5-6—Lay Speaker Training Program, Methodist Bldg., Statesville
Dec. 6—Albemarle District Conference, Central Church, Monroe, 2:30 p.m.
Dec. 6—North Wilkesboro District Program Council, First Church, North Wilkesboro, 2:30 p.m.
Dec. 6—North Wilkesboro District Conference on Evangelism, First Church, North Wilkesboro, 3 p.m.
Dec. 6-7—Bishop's Dialogue Session, Lambuth Inn, Lake Junaluska (Asheville, Waynesville, Marion districts.
Dec. 8—Executive Committee, Commission on Religion and Race, First Church, Salisbury, 10 a.m.-4 p.m.
Dec. 8—Bishop's Dialogue Session, First Church, Hickory (Gastonia, Charlotte, North Wilkesboro and Statesville districts)
Dec. 9—Bishop's Dialogue Sessions, First Church, Salisbury (Albemarle, Salisbury, Thomasville districts.
Dec. 10—Bishop's Dialogue Session, Maple Springs Church, Winston-Salem (High Point, Greensboro, Winston-Salem Forsyth, Winston-Salem Northeast)



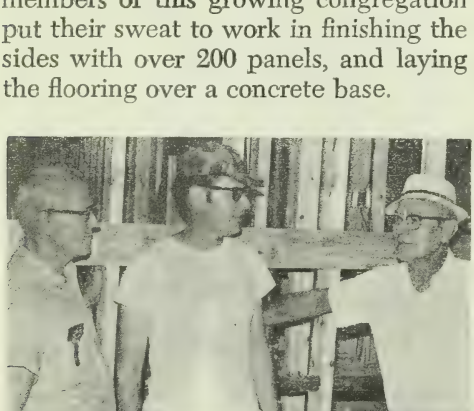
Here is the new gymnasium all-purpose building constructed by the congregation of Homestead United Methodist Church of Charlotte.

Charlotte Church Builds Gym

by John Borchert

Homestead United Methodist Church of the Charlotte District has completed work on a 60 x 113-foot gymnasium-type building which rises to 18 feet in height in the center.

While we all sweated this summer hoping for the heat to go away, the members of this growing congregation put their sweat to work in finishing the sides with over 200 panels, and laying the flooring over a concrete base.



The Rev. George E. Auman (center) chats with Richard Todd (left), member of the Administrative Board, and Gilmore Hartline, a former contractor in charge of interior construction for the Homestead Church building.

The majority of the work was done by the men of the church, with the women furnishing refreshments and the youth seeing that the debris was cleared away. The Rev. George E Auman is pastor for this congregation.

Until now Homestead has operated out of one building, which contains the sanctuary and educational building. The parsonage is also located on the six acres of property.

With work beginning July 1, over 25 men pitched in to save the congregation about $10,000 in finishing work, by volunteering their labor.

The structure, which will carry a value of $80,000, was done, with the help of the congregational labor, for $43,000.

Harry White was chairman of the building committee, and Ray Goodson was chairman of the finance committee for the building program.

The building has a 85 x 60-foot gymnasium, a lounge suitable for wedding receptions, a kitchen, stage, two bathrooms and a large storage area. The gymnasium has forced air heat with electric heat throughout the remainder



Doing finishing work on the paneling of the gymnasium are Mr. and Mrs. Macon Love of Homestead Church. Both are charter members of the 38-year old congregation.

of the Stran Steel structure.

A member of the church, Corbett Holt, has a gym-like building in his business and told the church about it. The long-range planning committee of Homestead was reactivated in the fall of 1969 and took bids on this type of building in February of 1970.

A financial campaign was held in March of 1970 with $42,000 pledged over a five-year period and $20,000 already paid in cash. The church, at the time of the campaign, had $4,000 in a building fund.

In addition to the cost of the new all-purpose gymnasium, the people this year air-conditioned their church. Total cost of both projects will be $50,000.

Homestead was organized in 1932 in the community building of the Leaksville Woolen Mills. First preacher for the new congregation was the late Carl King.

The church moved to its present location, 318 Glenhaven Drive, in 1959 to serve a wider fellowship. Membership is now 252 with the budget this year, $22,000.

The new all.purpose building has already become involved with the community. The congregation has voted to begin a Boy Scout troop. And the church will expand its Girl Scout operations.



Working on the paneling from a scaffold are Ralph Price (standing), and Harry Goodson, workers at the Leaksville Woolen Mill.



Helping with refreshments for the workers inside the Homestead Church gymnasium are (from left) Belinda Auman, president of the Senior High United Methodist Youth and Lou Ann Lutz, the vice president. Both are seniors at West Mecklenburg High School.

EDITORIAL

A Possible Guideline For The Future

What has happened in recent months in the Rocky Mountain Conference (Colorado, Wyoming and Utah) could well point the way for other conferences. In June, 1969 the annual conference adopted a resolution calling for a new life style for that organization. The Long Range Planning Committee (LRPC) of the conference was given responsibility toward achievement of the goal.

At the same time, the conference set up a two-day workshop which was held last June at the time of the annual conference. In this workshop, forty-one small groups worked at identifying problems and needs. Their findings were turned over to the LRPC, which studied them all during the summer.

However, in the meantime, the LRPC had also moved out in another direction. After receiving its assignment, it set about on an ambitious task: that of finding out the attitudes of Methodist people in the local churches regarding theology, social issues, organization and structure. In pursuing this, it projected an "Issue Identification Instrument." A wide sampling of opinion was received from ministers and laymen. By last summer, it had taken replies from almost 10,000 persons in 60 congregations, including 140 ministers. Computed printouts were quickly made and the data so processed was first studied by the Long Range Planning Committee. In September of this year the data was brought before the Cabinet and the Program Council Staff with the question, "what are the implications of this for the conference organizing itself for mission? In October a similar consultation was held with the chairmen of conference boards and agencies. Early this month the draft of the report based upon the data received was laid before the Program Council. The Council adopted the draft after making revisions. Now the new structure proposal is to go before a special session of the annual conference called to meet February 5 and 6, 1971 with the thought that it could be implemented when the conference holds its regular session in June, 1971.

In many respects the Rocky Mountain Conference is doing nothing more than what many other conferences have been doing since 1968. Our two annual conferences in this state have restructured organization after careful study involving many persons. What stands out in the Rocky Mountain Conference study however, is its strong base in the opinions and attitudes of local church members. The LRPC frankly stated that its findings were truly the result of input and planning from local churches.

What were the opinions and attitudes from the local churches? We have not seen the full report; as far as we know it has not yet been printed. But given below are answers to several interesting questions. The first column shows answers from ministers, the second answers from laymen.

For our church to be a significant force, it must be (check only one):

4	358	a. Discard the old forms of ministry and launch new forms.
1	688	b. Work with people to make the old forms workable.
130	7,593	c. Work with people to see where new forms are needed.
0	388	d. Rely on Conference and denomination to develop new forms.

How should a local church determine its main activities? (Check only one):

0	176	a. Run the program as it comes from the Conference or national sources.
27	3,789	b. Mix recommended programs with things we want to do ourselves.
2	177	c. We do not need any outside help or program.
109	4,841	d. Plan our own programs with help from the districts and conference.

The most important level of the United Methodist Church is (check only one):

2	267	a. Sub-district/District
2	837	b. National/General
131	7,004	c. Local Church
3	646	d. Conference

Who should set plans and goals for the local church? (Check only one):

1	219	a. General and Annual Conference
2	185	b. District Superintendents and District Program Councils.
130	7,623	c. Our own local church in cooperation with the above groups.
5	902	d. Only our own church as we see fit.

Some important roles of a District Superintendent are: (select four most important in order of preference)

6th	3rd	a. Run District activities.
4th (tie)	6th	b. Help decide who our pastor will be.
1st	1st	c. Help local churches evaluate the work they are doing and set goals.
2nd	2nd	d. Assist local churches in solving problems.
4th (tie)	7th	e. Help local churches find resource persons.
3rd	4th	f. Serve as advisor to the pastor.
7th	5th	g. Promote conference and denominational programs.
(2,723 checked		h. I don't have enough information to rate this question).

Some functions of a minister are (rate 1 through 6 in order of importance):

1st	4th	a. Caring for members in need (pastor).
6th	5th	b. Running the church program (administrator).
2nd	1st	c. Teaching the Christian Faith (teacher).
4th	3rd	d. Being an example of Christian living (witness).
3rd	2nd	e. Leading worship and preaching services (preacher/priest).
5th	6th	f. Leader in social reform (prophet/reformer).

While Colorado is not North Carolina, the data gathered in this study could be enlightening to us here. It is interesting to note the correlation between the opinion of ministers and those of laymen—and the differences. Both lay great stress upon the importance of the local church in planning, but are not willing to give up connectional ties. Nevertheless there is obvious resistance to programs handed down from conference or national sources with no latitude for adaptations or local church options.

In their answers, both ministers and laymen laid stress upon the work of the district superintendent as an advisor to the local church; appointment-making was far down the list. As to the role of the pastor, the stress upon his work as teacher should be noted. It stands higher than his service as preacher/priest, or as prophet/reformer. Many might

(Continued on page 31)

An Attempt to Talk Theologically About Ecology

by Thor Hall

With the emergence of ecological and environmental concerns as the number one priority in the seventies, many of us wonder whether there is anything in theology that is relevant to the subject. There is considerable material of a commonsensical and practical kind to undergird both reflection and preaching about these concerns. A journalistic approach to the problems of man and nature is not ever likely to run short on copy, nor is it easy to imagine that the human sensitivity to the aesthetical and ethical dimensions of the issues will soon again be numbed. But what about the religious dimension? Is there a theology of ecology? Does the Christian preacher have anything unique to say about it?

I am far from ready to present anything like a mature, systematic statement of position, but the urgency of the subject is enough to make me go against better professional judgment and attempt to talk theologically about ecology—or better, to articulate a few thoughts concerning the religious dimensions of it. These thoughts have their roots in some statements by St. Paul, in Romans 8, 18-25, describing "creation" as "subjected to futility," "groaning in travail," "in bondage to decay," "groaning with us as we wait for adoption as sons—the redemption of our bodies." Says Paul, "Creation waits with eager longing for the revealing of the sons of God."

Strange language, indeed. One cannot be sure that he understands Paul's intentions, of course, but it seems as if Paul is suggesting that the various stages in our relationship to God, as seen from a theological or salvation-historical point of view, are reflected in the status of creation itself—that the fall of man is somehow mirrored in nature, that the world itself suffers the consequences of our bondage to sin, and that it is one with us in looking toward the ultimate fulfillment of God's creative and redemptive purposes, the manifestation of our complete sonship.

This is how I learned to interpret these statements, some time ago, and they never made much sense to me until recently. They seemed much too speculative and metaphysical—and besides, the creation I knew about did not seem too deep in travail at all. Nature, as I saw it, was a magnificent manifestation of beauty, order, balance, and correlation; it was rich, productive, resourceful, and good. Most of the time.

There were times when nature seemed hostile, of course. I knew of

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Dr. Hall is associate professor of Preaching and Theology in the Duke University Divinity School.

earthquakes and landslides, blizzards and hurricanes, droughts and floods, famines and epidemics, but I was never able to convince myself that these were in any way directly related to human sin. That sort of theology turned me off and left me cold. For one thing, I never thought the fall of man was quite so serious as to cause that kind of cosmic consequences. There had to be some other explanation for natural disasters.

I must confess that I am still not able to draw direct correlations between natural disasters and human sinfulness—the Bible itself clearly advises against that kind of speculation. But one thing is beginning to come clear to me, and that is **the direct correlation between what we are as men and what we do to the world in which we live.**

Years ago, when I was still in high school, I began to be awakened to this point—though only in a literary sense. I was reading Richard Llewellyn's novel **How Green Was My Valley**. It is the story of a young boy growing up in a mining town in Wales and experiencing the tragic deterioration of his little community, discovering the irresponsibility and selfishness of management as well as the mindlessness and stupidity of the working men, and in the end seeing his own father crushed under tons of rock deep inside a worked-out mineshaft. There, observing his father in the grip of death, Huw thought with himself:

"There is patience in the Earth to allow us to go into her, and dig, and hurt with tunnels and shafts, and if we put back the flesh we have torn from her and so make good what we have weakened, she is content to let us bleed her. But when we take, and leave her weak where we have taken, she has a soreness, and an anger that we should be so cruel to her and so thoughtless of her comfort. So she waits of us, and finding us, bears down, and bearing down, makes us part of her, flesh of her flesh, with our clay in place of the clay we thoughtlessly have shovelled away."

There is another literary symbol worked into Llewellyn's novel also, a slagheap at the edge of town, growing, slowly but surely, year after year casting its foreboding shadow over larger and larger areas of the community. Huw's father had known that the slagheap spelled disaster. He had warned against it and tried to get the management and workers to do something about it, but while the profits were plentiful no one minded the slagheap, and when hard times came no one had the resources or the energy necessary.

A few years ago the literary symbol became a brutal reality for a little village in Wales. A mining town was buried under the sliding waste from its own industry. The world watched in disbelief; how could people be so foolish as to go on knowingly preparing their own doomsday?

But then, suddenly, we discover that the reality of that slag-slide is in fact symbolic of what we are all doing to our enviroment, as we pour into the earth's atmosphere and water and landscape the massive waste from our own industriousness or as we heap on the very soil we depend on, the water we drink, and the air we breathe, huge memorials of our thoughtless exploitation of mother Earth.

Nature, so far, has been forgiving of us. But here and there signs of her limitations appear. When I was young and went with my father to church, we used to sing, "He has cast my sins in the bottomless sea, they are gone, they are gone forever." Last year, when

(*Continued on next page*)

AN ATTEMPT TO TALK

(Continued from page 9)

Thor Heyerdahl came drifting across the South Atlantic on his raft Ra, he observed in the ocean floating garbage, thrown from ships—but not gone forever. Does even the ocean have a limit?

I shall not be able to sing that old song again—it is not ecologically responsible. In a sense we have followed its message too literally. Is this not exactly what we have done—cast our sins on land and sea: our selfishness, our thoughtlessness, our unconcern? Do we not all burden creation witth our expediency, rob nature to our profit, disturb the ecology for our convenience? Are we not now, actually, all of us, part of a world-wide, sinister plot to make the earth in our own image and force creation into conformity with our fallenness? "The created universe groans."

I shall not force my way into the correlation between ecological and theological negativities any further at this point, but that there is a direct correspondence between what we are as men and what we do to the world we live in is clear as mountain air.

What about the other side of the picture? Paul says that "Creation is longing . . groaning . . . waiting"—for what? He answers, "For the revealing of the sons of God . . . . the glorious liberty of the children of God . . . the redemption of our bodies."

Again I must confess that I am not able to construct a grand metaphysical cosmology which includes the notion that when the fall of man is finally rectified, nature and creation will themselves be perfected—though I know that the symbolism of a new heaven and a new earth, with no more sickness, death and sorrow, has been meaningful to Christians throughout the centuries. Nevertheless, even within the realm of what we can se from here the correlation betwee what we are as men and what we d to creation seems valid—empirically and theologically—on the positive sid as well. As a matter of fact, the re demption of creation, our environment will only take place when we who hav thrown the curse on it are ourselve redeemed.

Which leads us to consider the so lutions that are being proposed. Wha about the tremendous outpouring o ecological concern at the present? Wil it work?

The idealist will probably answer "Of course it will work; if we really put our minds and our hands to it there is nothing we cannot do!" The humanist will perhaps say, "It has go to work; it is our only hope." What i the Christian answer?

A three-fold one, as I see it: First the Christian faith is very skeptica with regard to all man-made scheme of redemption—both those that have to do with our own being and those that concern our worldly environment The Christian realist knows that we may preach social and environmental responsiblity until we are blue in the face—it will all depend, in the end on the coming into being of a new man.

Second, the Christian faith does not allow us to think that if the environmental concerns were generally recognized and we were successful in cleaning up the mess we have made, man would thereby automatically be redeemed. The Christian realist does not forget his Christian soteriology; cleaning up our setting is not equivalent to being cleansed ourselves.

Third, the Christian faith is very hopeful about what God has done and is doing for the redemption and liberation of the world. The Christian realist is fired with a Christian eschatology—

with the hope that sees already emerging the shape of God's intentions for the world and works under the impact of this vision in the present.

From a Christian standpoint, then the ecological crisis has a definite anthropological anchoring, but the overcoming of it is not simply a grand cause for social, economic, and political programs. Creation, the earth, our environment await the coming of the new man—the redeemed, adopted, liberated sons of God who will live in the world in faithful obedience to the divine will, to the original and final purposes of God. It is through our becoming new men that our environment will be truly liberated also.

STOKESDALE CHURCH MARKS 150 YEARS

Stokesdale United Methodist Church celebrated a birthday last Sunday — her 150th. On hand to share in the festivities was Bishop Earl G. Hunt, Jr., and the Rev. John Carper, superintendent of the Winston-Salem Northeast District. The Rev. Charles E. Page, pastor, presided at the worship service.

The Stokesdale Church was founded by the Rev. Thomas Howard of the Methodist Episcopal Church in 1820. It antedates such other well-known Guilford institutions as Guilford College (1837) and Greensboro College (1838). Prior to the establishment of the town of Stokesdale in 1890, the church was known as "Goshen." With the exception of the year 1865, when no minister was appointed due to the War Between The States, the church has been in continuous operation.

The Church has 406 confirmed members and twenty-five baptized children.

BRUNSWICK MYF SPONSORS NEW DIRECTIONS

Over eight hundred people, mainly youths, heard a concert of contemporary music offered by the New Directions, at the Baptist Assembly Auditorium at Fort Caswell on Sunday afternoon, Nov. 8. The Brunswick County Sub-District of the Methodist Youth Fellowship sponsored the program. Among those in attendance were groups from Wilmington and Carolina Beach, as well as from the churches in and around Southport, Shallotte and throughout the county. One bus load came all the way from Spring Lake, north of Fayetteville.

Starting off with a rousing rock number, the approximately 50-member choral group moved along into a diversified repertoire, including sacred and religious music. They were accompanied by an instrumental section. The director of the group is the Rev. J. L. Williams, a member of the WNC Conference.

The Brunswick County UM youth handled the publicity and all of the arrangments, including feeding the group at a covered dish supper at Trinity UM Church in Southport. They received excellent cooperation from the churches and from other agencies.

The New Directions is an interracial and ecumenical group of youths who have voluntarily banded together for the purpose of offering entertainment and to witness through music to their Christian faith. They are headquartered in Burlington.

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STEELE STREET CHURCH GOAL IS MET

by William E. Horner, Jr.

Within hours after a canvass of members and friends of the Steele Street United Methodist Church, Sanford, began to raise funds for a new church plant, the Reverend Reginald W. Ponder, pastor, announced the minimum goal had been met and exceeded.

With 22 pledge cards still outstanding, $427,662.98 in pledges and cash have been received at the church. Of this amount, one gift is for $65,000.00, pledged in memory of the late Lewis D. Isenhour by his widow, Hazel T. Isenhour, and daughter Thanta I. Harris of Raleigh. The latter pledge is to be used for construction of the administrative wing of the new church plant, which was not originally scheduled for immediate construction.

According to Mr. Ponder, plans will now go forward for construction of the new plant starting between January 15 and February 1, 1971. Target date for completion of the new sanctuary, educational building and administrative wing is Easter, 1972.

The new church plant will be built on a large tract of land located on Wicker Street Extension near the US-1 bypass. Scheduled for later construction in this decade is the Fellowship Hall and Chapel.

The church was assisted in its Stewardship Building Fund Campaign by Dr. Alton E. Lowe and Mrs. Lowe, of the Department of Finance and Field Service, National Division, Board of Missions of the United Methodist Church.

The minimum goal for construction of the sanctuary and educational building was $300,000, with a challenge goal of $400,000. Since the $65,000 gift is earmarked for the construction of the administrative wing, this means that to this date $362,662.98 has been raised toward the minimum $300,000 goal.

Ed Hubbard, general chairman of the Stewardship Campaign, said he is delighted at the results of the canvassing. Stewardship committee chairmen were Broadus Foushee, Leadership Gifts; Ed Davis, Spiritual Emphasis; Fletcher Rosser, Food and Fellowship; Dan Lawrence, Canvass Committee; Mrs. J. T. Davenport, Clerical; and Bill Horner, Jr., Publicity.

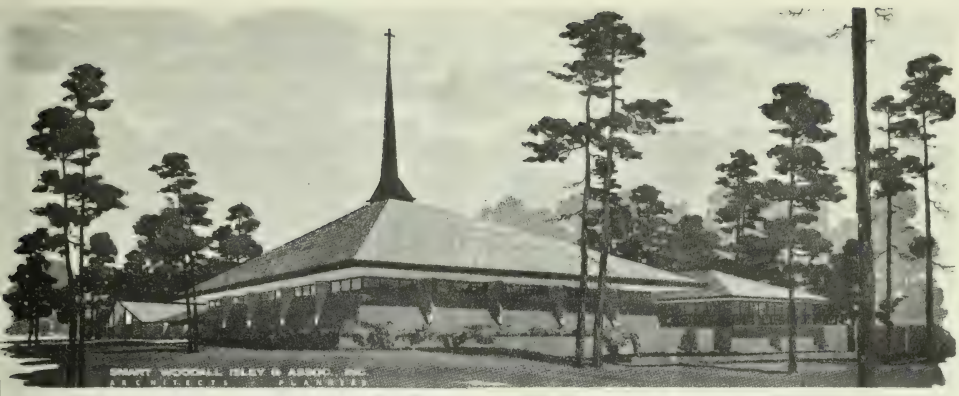
Now that the pledging period is over the finance subcommittee of the building committee, co-chaired by Bill Huggins and Jimmy Morgan, will determine the amount of a loan necessary to start construction and will begin negotiations for a loan commitment.

Once the loan commitment is made, working drawings will be obtained from the architect, Smart, Woodall, Isley and Associates of Raleigh.

These drawings must be approved by the building committee, Charles M. Reeves, chairmen. They then will be submitted to the congregation for final approval. After this, bids will be asked for actual construction.

The total $427,662.98 represents gifts from 299 adult members or families and 106 youths.

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Pictured above is the architect's sketch of the proposed sanctuary.

EPWORTH CHURCH PLANS NEW SANCTUARY

The wave of the future broke over Epworth United Methodist Church, Durham, in an historic church conference Sunday, November 1 which launched a building project for a new sanctuary to be financed by church bonds.

Covered in the first-phase of a long-range master plan for the church will be the new sanctuary building with its spire, partial basement and furnishings, and a stair tower to connect the two present buildings on the site with the new sanctuary. Estimated cost of this construction, including fees and miscellaneous contingencies, is $319,125. This is about one half of the cost of the total master plan.

When asked about the church-in-the-round atmosphere of the divided chancel floor plan, and the general appearance of the modern-design building, the pastor, Alison Simonton, Jr., said, "It is the most dramatically executed and elegantly simplistic sanctuary I have ever seen."

A Thanksgiving Sonnet

by Rachel Lumpkin Wyly

With grateful hearts we offer thanks to Thee
For all the bounty of the passing year—
For raindrops opening buds on shrub and tree—
And sun that helped the springtime flowers appear.
We thank Thee for the sower and the seed—
For the toil of daily laborers in the field,
Who kept the furrows free from vine and weed
And tilled the earth to bring abundant yield.

As the harvest time has come around again,
And Nature's lavish gifts we have possessed,
With scent of fragrant grapes and amber grain,
We are aware that we are richly blessed.

Accept our thanks, most gracious Lord, we pray
And bless us on this good Thanksgiving Day.

JOHN CALVIN'S PARIS

By William R. Cannon

Paris and John Calvin do not seem to go together. Like oil and water, in our thinking, they don't very well mix. Paris is gay, carefree, frivolous, and naughty. Calvin appears always somber, cautious and studiously careful, serious, and upright. He was as sober as a judge, while Paris is as giddy as a young, empty-headed girl who is amused at everything and serious about nothing.

Yet evidently the two did go together at one time. Indeed, they stayed together for a decade. Paris was the city of Calvin's youth. He went there when he was fourteen, and he did not leave permanently until he was twenty-five.

A young member of the Bishop's family, presumably a nephew or perhaps just a cousin, went from Noyon to Paris to study. He was wealthy, and older persons from his home-town went along as guardians and tutors to supervise and care for him. The little Calvin was invited to go along as his companion and to benefit from the same intellectual disciplines as he. This wealthy family of Noyon stood good for Calvin's expenses. Indeed, Calvin's education throws light on the ecclesiastical practices of the time. The boy's father stood in so well with the Bishop and Chapter of Canons of the Cathedral of Noyon that, because of him, they assigned John Calvin the revenue from one of the churches of the diocese, and out of that revenue he got his education. This means that a mere child, uneducated and unordained, was the titular pastor of a church. To be sure, he never preached in the church nor even so much as visited its precincts. A priest was assigned to do all the pastoral work. But this priest was paid a small salary from the revenue of that church, and Calvin got all the rest to use as he pleased. It was off this that he lived and prospered during his early manhood.

Calvin's study in Paris also throws light on education in those days. He entered college before boys today enter senior high school. Presumably a student then could go to the university whenever he pleased, provided he could pay his professors and provided he knew enough Latin to comprehend their lectures and read their assignments. Standards were not as rigid as they are now. Calvin finished his baccalaureate when he was nineteen.

There were two schools when Calvin studied in Paris; both belonged to the university. One was the College de la Marche. Here he concentrated on Latin. It was his good fortune to sit at the feet of the famous classicist Cordier. This old master later became a Protestant like his pupil, and Calvin employed him in his own school in Geneva. Calvin left this college for the better known College de Montaigu, where he came under the influence of the theologian Noel Beda, who was principal at that time of the school.

Paris is so large and so diverse that trying to find Calvin sites is like looking for a pin in a haystack. The reason is that these sites are no longer to be found. Very, very little of this sixteenth century is preserved in Paris. That city is largely seventeenth, eighteenth, and nineteenth century. What Louis XIV did not

pull down to build his city around great squares and open plazas, with streets projecting from them like rays from a central sun, the French Revolution destroyed, and Napoleon and his successors rebuilt after their own design. Only a few monuments of the Middle Ages remain. There are Notre Dame Cathedral and the Chapel of St. Louis IX, which is now enclosed in the police station.

Calvin's colleges stood across from the Pantheon, that great grotesque building that occupies a whole square. It is more reminiscent of the Revolution and the Age of Reason than it is of Calvin and more religious times, though few people would think of the Reformation with its ensuing Wars of Religion as the Golden Age of peace and quiet either. Calvin, too, lived in stormy times. Yet his college days in Paris, at least most of them, were on the eve of the storm, not in its midst. King Francis I kept things under control during his life time.

A large library now stands where the College de Montaigu stood. This is appropriate enough, I think, for the College de la Marche has been displaced by nothing of comparable size or significance, and so far I could tell there is no marker to signify publicly that it ever had been at all. The place where Calvin roomed as a student has been displaced by a little house, but the view is the same, for the dwelling looks down a pleasant street on to the spires of Notre Dame. There is an old church behind it. A young couple got married in it the day I was there. I inadvertently attended their wedding, for I was tired walking and had taken a seat in the church to listen to the organ music and to rest. I did not know the occasion until they stood up to take their vows.

Calvin, like many college students today, was undecided about his vocation. He toyed with law, even studied it in Orleans and Bourges as well as Paris. But he settled finally on theology. The University of Paris was extremely conservative. This stance was congenial to Calvin's bent of mind. The logic of the schoolman is apparent in the **Institutes of the Christian Religion.**

I stood a long while where the College de Montaigu had been. When Calvin graduated, Ignatius Loyola matriculated. I doubt that the two men ever saw each other. But the founder of the Presbyterian Church and organizer of the Jesuits had studied in the same school. How odd! The most powerful forces of both the Reformation and the Counter-Reformation presumably had the same formal education and sat at the feet of the same masters. Yet their thoughts were diametrically opposed. Each was the artificer of an entirely different religious edifice, and both were strong factors in the making of the modern world.



SUCCESSFUL REVIVAL

Seventeen new members, shown above, joined the Palestine UM Church near Albemarle during its annual revival. Two joined by transfer and fifteen on profession of faith. The visiting preacher was Rev. G. G. Mitchem of Monroe. Rev. Foster R. Loflin, pastor of Palestine, says, "The days of revival are not over."

THE HOLY SPIRIT WORKING IN OUR MIDST

by Mrs. Martin Fields

A little more than three years ago our pastor told the seven members of our Wesleyan Service Guild that so far as our church having spiritual life in it, we might as well get a casket, have a funeral service (including a mirror in the open casket) and bury the church. It disturbed us a tiny bit, but nothing much was said in return.

When our conference sent us another minister we decided it was not us who were lacking the Spirit, but the fault was in the pastors. The education our Methodist Churches were backing with our money was just not teaching these young men anything about letting the Holy Spirit rule one's life.

Another pastor was sent our way who wore a pulpit robe, was real tall and young, full of life, and seemed to expect us to do all kinds of jobs we had never done before; that was the preacher's business. We didn't cater to his wishes at first, for he told us what we were going to do within a year. Yes, we were even a bit mulish about carrying out anything that he asked, for after all, what was he being paid for?

Conference time was getting near at hand and this man had already made it clear that his patience was running low, and a few of us had the feeling that we were going to be in the market for another change. A certain small group in our charge was praying for a leader to be chosen who could talk to us in our own language and not cut our old "do as little as you can" attitudes too deeply.

Then a few of us were getting real edgy by now and had been down the road to nearing the place where you either go "all the way for Jesus" or get your little life off the Christianity track and let someone who isn't afraid to live for the Lord, go on ahead; but every time we decided to go head first it seemed like the majority of our charge congregation pulled back.

It was then that we began to look at ourselves as we thought our preacher must be seeing us. We weren't very pleased with what we saw and certainly did not want to take any blame for our rolls decreasing and our attendance dropping. It was bound to be because our preacher wasn't preaching word for word from our favorite translation of the scriptures. Yes, we were sure this had to be the reason!

Conference convened again and we were to change pastors again. Who would they send us this time? How could we get a truly dedicated man to our small charge? What if we didn't get a pastor? Well, like so many children in trouble we took our burdens to the Lord in prayer. We asked Him to reign over the selection and to use us to help this man working with us to carry out His plan in doing our Blessed Lord's work in this charge. We were blessed again with a new set of faces in our parsonage. This couple looked radiant and happy when they came into our churches that first Sunday.

Time passed and we decided we'd

Mrs. Fields is chairman of Missions and Evangelism for Bethel United Methodist Church, Julian Charge. Other churches on the charge are Julian and Shiloh. The Rev. Carl A. Lain is pastor of the Julian Charge.

have our yearly revival services combined again this year like we'd done for the past two years. We decided it would be nice to divide the responsibility this year so each of the three churches would have part in the music and fellowship of these worship services; we also thought it a good idea to invite our neighboring denominations to insure a crowd big enough to encourage our new pastor since he was to preach for these services.

We got the surprise of our charge's lifetime the very first night. That church was almost full! Why, our church hadn't had that many people in it in twenty years for a regular church service! Monday night came, and the people did too! Why there were more on this night than the night before! What was happening? The altar was filled and everyone was wiping tears from their eyes. Yes! **Tears!** Could it be the Holy Spirit moving in OUR church like this? Tuesday and Wednesday nights were happy times in the Lord too. Thursday night was to be our last night. When the altar call was given, some went; we were about to close the service when more came rushing to the altar! Yes, this was happening in the church we could have buried only three years ago and it was our loved ones at that altar! God had heard our prayers and had answered them in His way.

Forty five souls found our Savior in these five nights, and on the Sundays following the close of this revival our pastor took into membership at one church four new members; at another church nineteen; and at the host church twenty seven. We are still rejoicing over the miracles our Lord performed before our eyes. We thank God for His pardon and forgiveness for us and for bringing us these men as our leaders through these last years. We thank Him for that pastor who saw our laziness and mentioned burying our church to awaken us to the fact that we must labor for the Lord too and not expect the minister to do it all. We thank God for the young pastors who came our way, and let us blame them for no progress in our churches. We also ask them to forgive our mulishness and our not being able to cope with the modern way of worship and work.

We thank God for this beloved pastor we have now who asks the Lord to speak though his lips the message that our hearts desire and need, and who illumines our lives with the example he sets before us. Our prayer now is that as laymen we can allow God to live in us each minute as He does in our pastor that we too can reflect the Holy Spirit at work in us so that our families, friends, and folks we meet may see the beauty of Jesus in us.

Yes! The Methodist Church does serve a living God! We saw His Holy Spirit in action!!!



GOD AND COUNTRY AWARD
Life Scout Ernest R. Sutton, Jr., received the God and Country Award in Scouting Nov. 1 during the worship service at Raeford UM Church, Raeford. The Award was presented by Rev. Herman Winberry, minister.

METHODIST NEWS ROUND-UP

BISHOP CANNON TO SUPERVISE RICHMOND AREA

PORTLAND, Ore. (UMI)— Bishop William R. Cannon of Raleigh, N. C., has been designated to supervise the Richmond (Va.) Area for the remainder of the 1968-72 quadrennium, in addition to his duties as resident leader of the Raleigh Area.

Bishop Cannon will fill the unexpired term of Bishop Paul M. Herrick who requested early retirement from the Richmond Area. The appointment was announced here November 18 by Bishop W. Kenneth Goodson, Birmingham, Ala., president of the Southeastern Jurisdiction College of Bishops.

BISHOPS BACK RECONCILIATION FUND

PORTLAND, Oregon (UMI) — Continued support of the United Methodist Church's Fund for Reconciliation and steps looking toward a possible church-wide peace emphasis were approved by the denomination's Council of Bishops here November 18.

A resolution presented by Bishop W. Ralph Ward of Syracuse, N. Y., called for giving high priority to the $20,000,000 fund and asked that the Council on Ministries in each local church examine support given the fund and prepare recommendations for Administrative Boards.

After a presentation by Bishop James Armstrong of Aberdeen, S. D., the Council of Bishops voted to name a seven-man committee to act as liaison with several denominational and inter-denominational agencies that deal with matters of human development and world peace. The committee is to bring specific recommendations to the bishops' meeting a year from now so that a presentation can be offered to the 1972 General Conference.

RELIEF FOR PAKISTAN BEGUN

NEW YORK (UMI)—Church World Service, the Protestant relief agency, has allocated 32,000 shots of anti-typhoid vaccine and $3,000 in emergency disaster funds for use in cyclone-battered East Pakistan, according to an announcement November 17.

In addition, $2,000 in cash has been forwarded to a Roman Catholic order with a hospital in Dacca, East Pakistan. CWS is awaiting word, officials said, as to other ways in which it can respond.

UNITED CHURCH FORMED IN PAKISTAN

NEW YORK (UMI) — A new era has dawned for much of Protestantism in Pakistan, ushered in by formal consummation of church union and birth of the new 200,000-member Church of Pakistan November 1-3 in historic ceremonies in Lahore.

Joining in the new Protestant body, largest in the overwhelmingly (and officially) Muslim state, were the Pakistan United Methodist Central Conference, the Anglican Church of Pakistan, the Pakistani Lutheran Church, and the United Church of Pakistan. The new church encompasses both East and West Pakistan. Bishop John Victor Samuel led 60,000 United Methodists into the union.

UM TREASURER MAKES SOME SUGGESTIONS

When he spoke recently to a meeting of UM treasurers, Dr. R. Bryan Brawn-

er made some remarks well worth pondering. Youth today, he said, are re-evaluating what constitutes success. We should think about this lest we wind up being a church composed mainly of people over 40.

About financial giving, Brawner indicated that there is a trend toward support of specific causes instead of general ones, with schedules of giving left pretty much up to local churches. He also pointed to a tendency for churches to express concerns outside normal official structures. Polarization was held up as a hindrance to communication between people, especially between clergy leadership and laity.

Turning to church organization in relation to giving, Dr. Brawner said there has been a tendency over the years for structures to become self-serving. The real need, he declared, is to "define the church and then ask what is necessary to carry out this definition."

Brawner is treasurer of the UM Church and general secretary of its Council on World Service and Finance.

CONFERENCE SUPPORT OF KANSAS CITY PROJECT CUT

CLINTON, Mo. (UMI) — The Missouri West Annual Conference in a special session here November 7 severed all financial relationships with the Methodist Inner City Parish in Kansas City, Mo. The resolution also asked that a task force be named to develop plans for a new urban mission.

The action to sever financial ties grows out of unrest and dissatisfaction within the conference over a broadcast made by the Rev. Phillip C. Lawson, executive director of the parish, while on a visit to North Vietnam this summer. In the broadcast, Mr. Lawson called on black U. S. soldiers to prevent the "racist white soldiers from slaughtering" Vietnamese women and children and "disobey all racist officers and their racist orders." Subsequent to his return to the U.S. and announcement of the broadcast, Mr. Lawson's appointment as director of the parish was terminated by Bishop Eugene M. Frank and the Missouri West cabinet, but the parish board of directors refused to accept the termination.

A "background" statement to a news release from the board of directors of Black Methodists for Church Renewal charged that the session here was called for the "sole purpose" of censuring Mr. Lawson. The news release said that a "black pastor and urban ministries specialist, and a white pastor, ... (are) being asked to accept the definition of ministries today emanating from a white, middle-class, Anglo-Saxon culture."

The Rev. Phillip C. Lawson is a brother of the Rev. James M. Lawson, national head of Black Methodists for Church Renewal.

CONFERENCE MERGERS REVIEWED

FAYETTEVILLE, Ark. (UMI)—All former Central (Negro) Jurisdiction annual conferences of the United Methodist Church are expected to be merged with geographical units in the eight-state South Central Jurisdiction by 1972, according to a report given here November 10 during the annual meeting of the 46-member jurisdictional council.

The council was told that Negro and white annual conferences in Louisiana expect to merge in the spring of 1971, and that plans for joining the Southwest Conference (black) with white conferences in Arkansas and Oklahoma are expected to be effective Jan. 1, 1972.

(*Continued on page 27*)

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

WHAT DO YOU SAY?

A tiny girl who bumped her head is comforted with a sucker by a teller at the bank. "What do you say, Jenny?" her mother reminds her. A second-grader is complimented on his art work by the school principal. "Timmy, what do you say?" smiles his pleased teacher. A new groom is slapped on the back and congratulated on his shining bride. "What do you say, Bill?" she teasingly admonishes him.

What do you say? We all know the magic words, but do we, like the hurt child, the budding artist and the proud groom need to be reminded to say them? To whom would you say your "thank you" this Thanksgiving Day?

How about your mother? You never really told her how much her turning off the iron and just listening meant to you that day you were so sick about failing the geography exam. Does your father have any idea how much you cherish those summer picnics in the woods and the fires he lit on Christmas morning?

Can your husband know that the bag of jelly beans he brought today or his few words meant just for you last evening make you feel like a bride again, only luckier? Do your children even dream that warm arms on a sleepy morning or a tear-splattered first letter from college lighten the inevitable darkness of other moments? Does your grandson realize that his, "You're the coolest grandmother!" assures you that life is not over, after all?

Remember the friend who never left your side the night your husband died who knew you just couldn't eat that toast someone pushed at you? And the teacher who introduced you to Wordsworth's dancing daffodils, the doctor who stayed with you during your long hours of labor and shared your wonder at the miracle of birth, the minister who had time for hayrides and long talks and understood the night you got the giggles reading the Scripture at M. Y. F.? What do you say to them?

Think of the countless other people to whom you might say the magic words: The clerk downtown who is never too rushed to help you find just what you're looking for — you know, the one who even goes up stairs to look; the lunchroom cooks who prepare those delicious meals your fifth-grader raves about; the boy who always brings your paper right to the door if it's raining; the church friend who visits in the rest homes and shops for an invalid; doing those things you hope to have time for when diapers and formulas are past; the city sanitation workers who pick up stray lettuce leaves and don't complain on attic-cleaning day; the unseen persons who stir dough or weave cloth while you're asleep that your bread will be fresh and the new styles in the stores on time.

What do you say to someone who has put shining touches on everyday

life, to someone who has warmed and lightened and made lovely the ordinary? Will you give your little son a special hug today, write a note to that minister or doctor, call the helpful clerk, leave some cookies for the paper boy?

Perhaps it is too late for your mother, your father, even your husband to hear you say thank you. You may have lost track of that teacher or not know the names of those who bake your bread. If so, close out the world right now and thank God Himself for mothers who listen and fathers who light Christmas fires, for husbands who bring surprises and children's warm arms, for friends who stay and teachers who excite the mind, for doctors who care, and ministers who understand.

Thank Him for all those who make life so good, thank God for Himself, "best Gift Divine"!

Sally B. Kirby

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

ADVISORY COMMITTEE FOR CHURCH AND COMMUNITY WORK MEETS

Ralph W. Nichols of New York spoke at the recent meeting of the Advisory Committee for Church and Community Work in Town and Country at Hinton Rural Life Center in Hayesville. Nichols is director of the Department of Town and Country Ministries in the Section of Home Fields of the National Division of the Board of Missions.

He discussed the new trends in this department of work, saying that "the Discipline now provides more flexibility in organization at the conference level to allow for meeting changing needs." He gave to each one a copy of a new leaflet. "The Redesign of Church and Community Work in Town and Country."

In his discussion of National Division policy, he pointed out that program support comes from the Women's Society and Guild pledge to missions and supplementary giving, from Advance Specials, annual conference boards and local sources.

The recommended allocation is: from the National Division comes basic salary, medical plan, pensions (now for Deaconesses, later to all employed workers), vehicles and equipment; from local and Annual Conference sources (subject to negotiations prior to each appointment) housing, utilities, work fund and maintenance of car, funds for in-service study.

He said that the increase in financial responsibility on the part of conference and local groups is being made necessary by the decline in giving to national programs.

Mr. Nichols also discussed the salaries paid the five workers in this Conference. These range from the minimum of $4800 to $5880. Two workers have master's degrees and one has 30 years of experience. Houses are provided for two workers and a housing

allowance for the third.

Mrs. Gidney, chairman of the committee, stated that the purpose of the Advisory Committee is to formulate policies for the Church and Community Work in areas not already covered by the National Division Policy. These areas include conditions for placement of workers, ministerial appointments, administrative support, staff relationships, salary supplement, fringe benefits, work fund, use of car, work load, living conditions, qualifications and training opportunities for the workers, future directions and goal setting, and financial arrangements for the committee.

Miss Elizabeth Steele, newly appointed worker at the Cherokee Mission, was introduced.

The next meeting of the committee will be on April 23, 1971, in the office of Mrs. Philip Neal in Weaverville.

The Rev. Jerry Murray, Statesville, was elected vice-chairman of the committee.

The five Church and Community Workers in the Conference are Mrs. Neal, Miss Virginia Miller, Statesville, Miss Vera Falls, Lawndale, Miss Gladys Campbell, Hayesville and Miss Steele, Cherokee. Each made a report of her work.

UPPER CLEVELAND NEWS

The November issue of the **Upper Cleveland Messenger** gives news of all kinds of interesting events in this area of the Conference.

The Senior Citizens had a program on Russia, presented by Eddie Benfield, David Fisher and Ann Hord, who told of their trip to Russia and showed color slides of many parts of the country.

Rev. and Mrs. John Stroud spoke on their mission work on St. Croix island at Palm Tree United Methodist Church on October 13.

The Women's Society of the New Home Church will honor senior citize of the community at a Thanksgivi dinner on Nov. 28 at their church. Christmas cantata will be presented the Lawndale Church.

The churches take turns in bei responsible for the parish paper. T The Cleveland Charge prepared t November issue and the Clover Hi Oak Grove charge will prepare t December number.

Miss Joan Wright is editor of t **Upper Cleveland Messenger,** and M Vera Falls is the Church and Comm nity Worker for this area.

Program On Drugs Give

A program on "Drug and Alcoh Concerns" was presented at Trini United Methodist Church in Ma shallberg on November 8. Sponsor by the East Carteret Group Ministr the UMYF of Trinity was host to t gathering of 140 persons from t ten church area.

Sheriff Ralph Thomas of Carte County led the program, assisted P. T. Benton of the Criminal Inve tigation Division of Cherry Poi Marine Base. Sgt. T. C. Alexand and Pfc. C. R. Pendergraft acco panied Mr. Benton.

Sheriff Thomas discussed the wo his department is doing in the ar of drug investigation and outlin the training necessary. Mr. Bent discussed the effects of dangero drugs, using slides to illustrate remarks. A dog, trained to sniff o marijuana, was brought from Che Point, and its skill in finding conce ed drugs was demonstrated.

The program was implemented the Trinity United Methodist Churc Council on Ministries.

THOMASVILLE TEACHER CHOSEN AS LITERATURE CONSULTANT

Miss Sally Pruett, Senior High UM-YF Counselor at Memorial United Methodist Church in Thomasville, has been chosen to serve as a consulting member of the youth section of the Program-Curriculum Committee of the General Board of Education of the United Methodist Church. This committee has responsibility for developing descriptions of teaching-learning units and descriptions of program plans related to those units.

She will serve in this capacity for two years, attending meetings twice a year in Nashville, Tennessee, and serving on various other task forces in the interim. The first meeting of this committee will be held Nov. 30-Dec. 2.

Miss Pruett is the Distributive Educational Teacher-Coordinator at Thomasville Senior High School. This past spring she was instrumental in the organization of Thomasville Youth, Inc., and in the development of "Shalom," a coffee-house type facility for Thomasville youth. Last summer she served as the first full-time director of "Shalom".



Miss Sally Pruett

METHODIST COLLEGE MARKS FOUNDERS' DAY

FAYETTEVILLE — Joining the 1970 Founders' Day activities at Methodist College on Nov. 2 were four members beginning new terms on the Board of Trustees.

The new trustees are: Rev. O. L. Hathaway of Raleigh, Associate Director of Stewardship and Communications of the N. C. Conference; Rev. William K. Quick, pastor of Trinity UM Church in Durham; W. D. Stedman of Asheboro, president of Stedman Manufacturing Co., and Louis Spilman, Jr., Fayetteville businessman.

Following a meeting of the development committee, trustees joined members of the college community and friends of the college in Reeves Auditorium for an assembly program presented by the Rev. Bill Lowdermilk, director of public relations at Methodist College.

Lowdermilk gave a pictorial slide history of Methodist—from the acceptance of the first six students on Feb. 27, 1960, through the recent completion of the Hensdale Chapel.

A luncheon meeting of the Board of Trustees was held after the Founders' Day program.

For COLDS take 666

Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR DECEMBER 6



CONCERNS FOR OTHERS

Background Scripture: Isaiah 1:16-17; Matthew 5:21-24; I Peter 4:8-11

Lesson Scripture: I John 3:11-24

With this lesson we begin a new unit, the title of which is "Living Our Faith Responsibly." If the preceding seven lessons have been of any use in helping us to see what the Christian faith really is, then we need to go on from there to examine ways in which we should put this faith into practice for, as St. James puts it: "Faith without works is dead."

The first of the four lessons for this month lays the ground-work for the other three. Its purpose is to show that love expressed in concern for others, and in acts performed for their welfare, is basic to any Christian life worthy of the name. This theme has been harped on by so many writers over so long a period of time that we are likely to dismiss it with the comment: "Yes, I've heard all that before." But maybe that's just the point; we've heard it, but have we *tried* it?

We used to hear it said that "Christianity has really never been tried." Then someone came along with the amended statement: "Yes, it has been tried, but found difficult." This adds up to the fact that those who try to be Christian in an unChristian world are not going to have an easy time. But then where did we ever get the idea that it was easy? Isaac Watts, in a hymn we like to sing writes: "Must I be carried to the skies on flowery beds of ease, while others fought to win the prize, and sailed through bloody seas?" It seems to boil down to this question: "Am I going to be part of the problem or part of the solution?" That, of course, is oversimplified. All of us are both part of the problem and part of the solution. It's a matter of percentages. Was it not Leslie Weatherhead who once said: "I'm in and out of the Kingdom of God several times a day?"

Our background scripture from the prophecy of Isaiah is a stinging indictment of false religion; that is, of religion without concern for others. The prophet, echoing the words God has put in his heart, says: "The offering your gifts is useless. I cannot tolerate your festivals; they have become a burden to me. When you lift your hands outstretched in prayer, I will hide my eyes from you. There is blood on your hands. Cease to do evil and learn to do right, pursue justice and champion the oppressed; give the orphan his rights, plead the widow's cause." The whole of Isaiah's first chapter should be read. It would be hard to find anywhere a more telling description of false religion.

Isaiah's words were spoken at least eight centuries before the words of the lesson scripture from I John, chapter 3. The passing of the centuries had left the problem of evil in human relations still unsolved; therefore, it had become necessary for John to stress, once again, the crying need for loving concern by church members. Like Isaiah before him, he is brutally frank. He knows what indifference can do to a religious fellowship. We often contrast love

with hate; but isn't it true that the real opposite of love is indifference? The sort of love John is writing about is not the sentimental type we hear so much about, and which we know has been characterized as "enjoyment without obligation." John is writing about "active good will," and there's nothing "gushy" about it.

It has been pointed out repeatedly that lack of love can destroy the spirit of Christian fellowship in a church. But it can do more. It can have disastrous effects upon individuals. "Every man who finds his center only in himself is on the way to madness" (see Int. Bible, p. 263). We were made for love, and to love. When we stifle it, we suffer. How many of our problems, personal and social, deserve the simple diagnosis: Somebody, in this case, failed to love."

In I John 3:14 we are told: "He who does not love remains in death." Careful students have pointed out that, in the Bible, it is suggested that death may mean a state of the soul, rather than simply the end of the body. "This, my son, was dead, and is alive again," said the waiting father of the prodigal.

One final thought about the theme of our lesson. Acts of love must carry the spirit of love. St. Paul said: "I may dole out all that I possess, or even give my body to be burned, but if I have no love, I am none the better" (NEB).

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SILER CITY, NORTH CAROLINA



G. Waylon Cooke

COOKE TO JOIN ASSEMBLY STAFF

LAKE JUNALUSKA — Dr. Edgar H. Nease, Jr., Executive Director of Lake Junaluska Assembly, has announced the appointment of G. Waylon Cooke of Wrightsville Beach, as Director of Operations and Promotion at the Assembly.

Cooke, 34, is a member of the North Carolina Annual Conference of the United Methodist Church. He has served pastorates in Roxboro, Durham, and Maxton and is presently serving Wrightsville United Methodist Church at Wrightsville Beach. A native of Durham, he received his education at Louisburg College, Duke University and Duke Divinity School. He is married to the former Mada Garber of Richmond, Virginia. They have two children, Laura 10 and Matthew 8.

Cooke will assume his new duties January 1.

HERE AND THERE

SKY-HIGH WEDDING
WEDDING IN THE SKY

The Rev. Benny Killian, one of the sky pilots in the WNC Conference, performed a unique wedding last summer. He says, "On a lazy, hot Saturday afternoon in July, I, with four other people, boarded a small private airplane to climb to the height of 10,000 feet where what could have been 'the nation's most unusual wedding was conducted.'"

He continues, "After the wedding vows were said and the blessings of God invoked, the bride and groom, accompanied by the bride's attendant, all took the unusual trip—they parachuted to the ground after a free-fall of several thousand feet. Some wedding trip!"

Brother Killian is pastor of Mt. Vernon UM Church at Trinity, N. C.

PRAYER FOR P.O.W.'s

Bishop Hunt preached at Newlyn Street UM Church, Greensboro, on Sunday morning, Nov. 15. There was a special reason for his appearance at that place at that time. It was the Sunday for special prayers and concern for our prisoners of war in Vietnam. One of the possible 91 POW's from North Carolina is Charles Jerome Huneycutt, Jr., the son of Rev. and Mrs. Jerome Huneycutt. He is pastor of the Newlyn Street Church.

The topic on which Bishop Hunt preached was prayer. A really good sermon on this subject is never orignal, but it is a reaffirmation of concepts which are deeply rooted in Christian faith. Bishop Hunt brought just such a message. He pointed the way for all of us who are concerned about prisoners of war in Vietnam and elsewhere; and concerned about so many conditions in our world which seem to be beyond o control.

POLLUTION DRAMATIZED BY "MOUNTAIN OF BOTTLES"

Detroit's Central UM Church recer ly provided an unusual scene for tho who attended the Sunday morning se vice. They saw a "mountain of bottle near the pulpit with other bottles tra ing out two doors and down a corrid The choir had to step over whiskey bo tles, mason jars, pop bottles of eve description in getting to its accustom place.

All of this grew out of the study ecology in a church school class. T class proposed that the whole polluti problem be brought close home church members bringing discard bottles to church with them. Nearly ton of glass was brought in. Havi served its intended purpose, it was th sent off for reprocessing.

CHURCH USES NEW TECHNIQ TO SOLVE CRIME

The Rev. D. F. Lowry, pastor Collins UM Church, Pembroke, N. has used an unusual technique in se ing the return of stolen church pr erty. Someone stole an electric pu from Collins Chapel. Mr. Lowry s off a letter to the editor of the Lumb ton Robesonian which was calcula to bring the culprit to repentance a restitution.

His letter said in part: "We think t a church rogue is the worst rogue existence and if he knew the pen ahead of him or them they would re ily return the pump and pay for it. J imagine him for 20 or 30 years in

ible condition, HAUNTED BY THE THOUGHT: 'Stole the Collins Chapel Church pump—stole the C.C.C. pump' —and on and on, day and night—everywhere he would go—that HAUNT was right with him, speaking and reminding him that he stole the church pump. My friend, you better bring that pump back."

We haven't heard whether the letter has as yet produced any results. However, we would hate to be in the shoes of the thief.

METHODIST NEWS ROUNDUP

(Continued from page 19)

CHRISTIAN EDUCATORS SHARE IN CITY'S LIFE

SAN FRANCISCO, Calif. (UMI) — The emphasis was on involvement in activities throughout the city here November 4-7 for 750 participants in the Christian Educators Fellowship National Conference.

There were only two events attended by all participants—a special production of "You're a Good Man, Charlie Brown," and a closing worship celebration at Glide Memorial United Methodist Church. For the remainder of the time, participants planned their own schedule from a variety of possibilities. Various parts of the session were shared by representatives of other Protestant denominations, Roman Catholics and Jews.

Sponsors said the conference accomplished its goal of providing a living-learning experience and demonstrated that a new methodology for national meetings can be effective.

METHODIST NEWS CAPSULES

Paul Webb, Jr., Atlanta, Ga., has been named to the Council on World Service and Finance from the Southeastern Jurisdiction succeeding Richard E. Thigpen, Charlotte, N. C., who has resigned.

Promotion Of N. C. Christian Advocate In January

The annual promotion emphasis for the North Carolina Christian Advocate is coming in January as in previous years. Bulletin inserts and other materials will be made available to pastors without charge.

The campaign this year will continue the emphasis upon every church providing a subscription of the Advocate for each member of the Administrative Board, including the Council on Ministries. This effort has the strong backing of the bishops and their cabinets, and of the conference program councils. Each of the annual conferences, in its session last June, endorsed the plan.

More than ever, it is being recognized that the UM Church needs to maintain strong lines of communication. The North Carolina Christian Advocate is a prime means of keeping Methodists of this state informed about their church. Persons on local church Administrative Boards, it is felt, have a special need to keep up on happenings over the church, and on programs being projected.

Sunday, January 24, 1971 has been designated as Advocate Promotion Sunday. In connection with its observance, each church is expected to conduct a general subscription drive in the congregation, including promotion of the Every Family subscription plan.

Details about Advocate Promotion are expected to go out to pastors within about a week.

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THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

Christmas is only one day but planning for Christmas can be an exciting time, too. The earliest Christians began to think of the Christmas season as a time of joy. They called this season *Advent*. Advent means "the coming of Christ." Sunday, November 29, is the first Sunday in Advent. Perhaps you and your family will prepare an Advent wreath to help you think of this special time. You will want to light the candles on the four Sundays before Christmas Day.

On November 29, light the first candle. You can think of this as the "Prophet Candle" which begins the time of waiting. It will remind you of the prophets, men of the Bible, who looked ahead to the happy day when God would send his Messiah to the world.

Christmas is only one day but we can plan and make it a joyful time of preparation.

Aunt Cay

★

HOW MANY DAYS TILL CHRISTMAS?

Father came home from the Cokesbury store with a big, flat envelope.

"Here's a present for all of us," he said, handing the envelope to Mother.

When Mother opened it, her eyes sparkled. "An Advent calendar!" she exclaimed. "Look, Steve! Look, Sally! It has little doors to open for each day until Christmas. See the street of houses and shops. When we open a door or a shuttered window, we can see what's going on inside."

"Let's open them now," Steve suggested.

"We can open only the doors numbered '1' and '2,'" Mother explained. "That's because we have had only two days in December."

"I see a '1,'" Steve said excitedly. "May I open that door?"

"Yes," agreed Mother. "Let's see what's inside!"

"Oh," said Steve, peeping inside. "It's Christmas decorations!"

"And an Advent wreath," added Mother, "with one lighted candle."

"Just like we had last Sunday," nodded Sally. "Mother, how many days till Christmas?"

"Enough days to take
Your time to make
A Christmas gift!"

"Can we make a Christmas present today?" Steve asked.

"Let's bake some Christmas cookies to share with others," Mother suggested.

The Christmas baking made the whole house smell fragrant.

(Reprinted from *The Kindergartener* December 7, 1969
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The next day the children found the '4.' Sally opened the door. A mother was reading to her children.

"Now how many days till Christmas?" Sally wanted to know.

"Enough days to hear
The story so dear
Of the first Christmas day."

"Let's read it," begged Steve. "It's in the Bible, I know."

So on that day Steve brought the Bible and Mother read once more the lovely story.

The next day under the '5' they saw a post office and people mailing packages and letters.

"How many days till Christmas now?" Sally asked.

"Enough days to send
A card to a friend."

"Can we make Christmas cards?" asked Steve.

So Mother got paper, crayons, scissors, and paste, and on that day two busy children made Christmas cards.

"I'm glad I bought the Advent Calendar," Father said that night when he saw the cards. "Every day you are getting ready for Christmas."

"What fun it is to get ready for that very special day—Jesus' birthday," Sally smiled. "It doesn't matter now how many days till Christmas."

"Waiting is fun when every day brings
A chance to do such happy things!"

—*by* Lois Horton Young

★

RIDDLES

If a little lamb is a lambkin, what is a little sleep?

A napkin.

What is the last word in rockets?

Fire.

If athletes get athletes' foot, what do astronauts get?

Missile toe.

ADVENT CANDLES

by Jane Haycock

Every year we get a wreath
And light the candles, week by week.
And every Sunday dinner time
Our pretty Advent candles shine.

Then at night we put them out,
And then we start to think about
What we will do for the next week
When we will light our Advent wreath.

(Reprinted from *Five/Six*
November 30, 1969
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★



FILL IN THE BLANKS

Some words we will sing in hymns during Advent spell a word.

C — — — — E
H — — K
R — — M
I — — — — T
S — — R
T — — — — — S
M — — — — R
A — — — — S
S — — — — — — — S



CAROLINA BRIEFS

¶ Philip J. Cartwright, noted bass-baritone from Maplewood, N. J., will present "The Christmas Story" in scripture and song on Sunday, Dec. 6, at Calvary Memorial United Methodist Church in Snow Hill. He will be accompanied by Roger Searles, organist, of Goldsboro. This special service is sponsored by the Women's Society of Christian Service and the Wesleyan Service Guild as their Christmas gift to the community.

¶ The Rev. R. G. McClamroch, retired Methodist minister of Faith, was a patient at Rowan Memorial Hospital, Salisbury, for three weeks. He was transferred to Wesley Nursing Center in Charlotte on Nov. 16. His mailing address will be 3420 Shamrock Drive, Charlotte 28215. He would like his friends to visit him there.

¶ Dr. Wilson O. Weldon, editor of the *Upper Room*, will be guest preacher at Main Street UM Church, Kernersville, Sunday, Nov. 29.

¶ Duke University's Chapel Choir will present Handel's Christmas oratorio, *"Messiah,"* in the chapel on Dec. 13 and 14. Benjamin Smith, director of chapel music at Duke, will conduct the 4 p.m. performance Sunday and the 8 p.m. presentation on Monday. A small charge will be made for the tickets for the first time. Tickets for the 1970 performances may be secured by sending a stamped, self-addressed envelope with check or money order for $1 per ticket made to Duke University. Requests should be forwarded to "Messiah," Box 4822, Duke Station, Durham, N. C., 27706.

¶ Dr. Thomas A. Collins, president of North Carolina Wesleyan College, was the featured speaker for "Wake Up and Renew," a series of services at First United Methodist Church, Nov. 18-22.

¶ James Pizzadili of Felton, Del., was elected president of the Parents Associates of High Point College during Parents' Day activities, Nov. 7. Mrs. Anderson B. Brown of Asheboro was elected first vice president, while the Rev. George Thompson of Winston-Salem was elected second vice president. W. Lawson Allen, director of public affairs at High Point College, will continue as secretary.

¶ The Society of Biblical Literature, 90-year-old professional group interested in Biblical scholarship and research in fields of Scripture and other literature, has elected a Duke University professor its honorary president for 1971. He is Dr. William F. Stinespring, Old Testament scholar, Semitic linguist, translator and Palestinian archaeologist.

¶ Dr. Wendell M. Patton, in his 12th year as president of High Point College, began a leave of absence Nov. 9, which will continue for the remainder of the semester. He is taking the leave for reasons of health, and is expected to resume his duties in January. In his absence the authority of his office will be assumed by the administrative officers.

¶ Rev. W. L. Maness of Siler City will preach at the United Methodist Church of Erwin Dec. 6. Mr. Maness, now retired, began his ministry fifty-five years ago, Dec. 6, 1915, at the Erwin church.

¶ Dr. and Mrs. Robert Tuttle have returned to their congregation, Myers Park UM Church at Charlotte, after a

seven-week exchange of pulpits with the Rev. and Mrs. Robert Thornley of the Takapuna Methodist Church in Auckland, New Zealand. During their stay in Charlotte, the Thornleys visited various sections of the state and participated in a number of group meetings. The Tuttles returned home on Nov. 13 and Dr. Tuttle occupied his Myers Park pulpit on Sunday, Nov. 15.

A POSSIBLE GUIDELINE

(Continued from page 7)

disagree in this area.

Perhaps in other sections of the country, including North Carolina, the emphases might be somewhat different. In any case, we consider findings of this nature to be important, especially if they cover a large block of people and represent a wide cross-section of opinion. Do the leaders of our church, at various levels, really know the opinions and attitude of our people? Are they going on impressions gathered twenty or ten years ago? Are they evaluating the situation on the basis of the most vocal 10 or 20 per cent?

As we have written in earlier editorials, we believe that what people are thinking and believing at the grass roots level is of vital concern to the United Methodist Church. To brush aside this factor as inconsequential—as some few of our connectional leaders seem to do—is, we believe, a grave mistake. The "big brother knows best" philosophy is not being accepted by the rank and file of ministers and laymen. This attitude on the part of national leaders is being resisted ever more strongly, by a host of plain ordinary preachers and laymen who do not think of themselves as foot soldiers among captains, colonels and generals. Rather, they think of themselves as co-partners among equals, with differences of assignment and responsibility, but with mutuality of respect and consideration.

BISHOP TO ADDRESS ASHEVILLE RALLY

ASHEVILLE, N.C. — Bishop Earl G. Hunt Jr. of Charlotte, will deliver the address in the Christ in Life/Church in Life rally here Sunday afternoon, December 6.

A highlight of the evangelism/reconciliation rally will be Christmas music presented by Brevard College choir. The rally will be held in Central Methodist church, starting at 3 p.m., and Methodists of the 90 churches in the Asheville district are being urged to attend.

The bishop will be presented by Dr. W. Harold Groce, Asheville district superintendent, and the Rev. James Long of Mars Hill will preside. The Rev. Terry Hammill of Francis Asbury church will give the prayer and the Rev. Tom Stockton of Central church will offer the benediction.

An offering will be taken in the rally, with half to go to the Asheville-Buncombe Christian Cooperative Ministry, and the other half to the W.N.C. Conference Reconciliation Fund. The conference is raising one million dollars toward the $20 million for reconciliation throughout United Methodism.

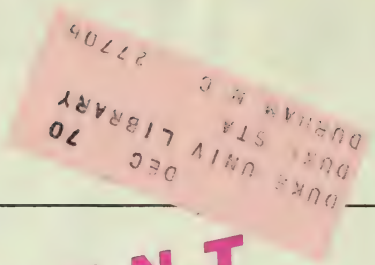
It is expected that the crowd will include hundreds of young people as well as adults.

While in the Asheville area, Bishop Hunt will attend a supper at the Abernethy Church in West Asheville, and will preach in the Berry Temple United United Methodist Church in Asheville, where the Rev. Jim Jones is pastor.

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ADVENT

by Howard M. McLamb

Advent includes the four Sundays before Christmas, commemorating the coming of Jesus into the world by way of Bethlehem's manger and his promised return as judge on the Last Day.

Advent properly focuses our attention on Jesus. Who is he? What is the meaning of his coming to the world and to us?

Some people seem to believe it doesn't matter what one believes so long as he is sincere. This is a long way from the truth. Human beings are guided and motivated by what they believe. What we believe about Jesus will determine our response to him and his way of life. Every professing Christian's life is a reflection of his degree of faith in the divinity and wonders of Jesus. One reason for the many luke-warm Christians and inactive church members is their conception of Jesus as a watered-down God and hardly more than the best man and teacher who ever lived.

When we strip Jesus of his Divinity as Very God we go off in all directions of uncertainty and powerlessness and aimlessness. Jesus as Lord of our lives gives us a worthy authority and holds us with excited devotion, loyalty and witness through all of this earthly life.

In founding the church and before his ascension Jesus engaged in conversation with the Apostles. He realized that the success or failure of the church rested in the hands of these men. At the time the Apostles were not very prospective of a living and growing church. They had little education or demonstrated leadership ability. More importantly they had not yet made the commitment that can only come from the faith that Jesus is God in the flesh.

Jesus asked the Apostles who men thought he was? The Apostles hedged. Then he asked them. "But who do you say that I am?" Peter replied: "You are the Christ the Son of the Living God." Jesus commended Peter for this good confession and promised to build the church on it and promised that even the gates of hell would never prevail against it.

Up to this time the Apostles had a limited faith in Jesus, as seen by their fleeing and denying Jesus in the time of need. After Peter's confession and the Pentecostal experience in the Upper Room the Apostles held Jesus with the Divinity and power to demand commitment and loyalty to the end, even as martyrs.

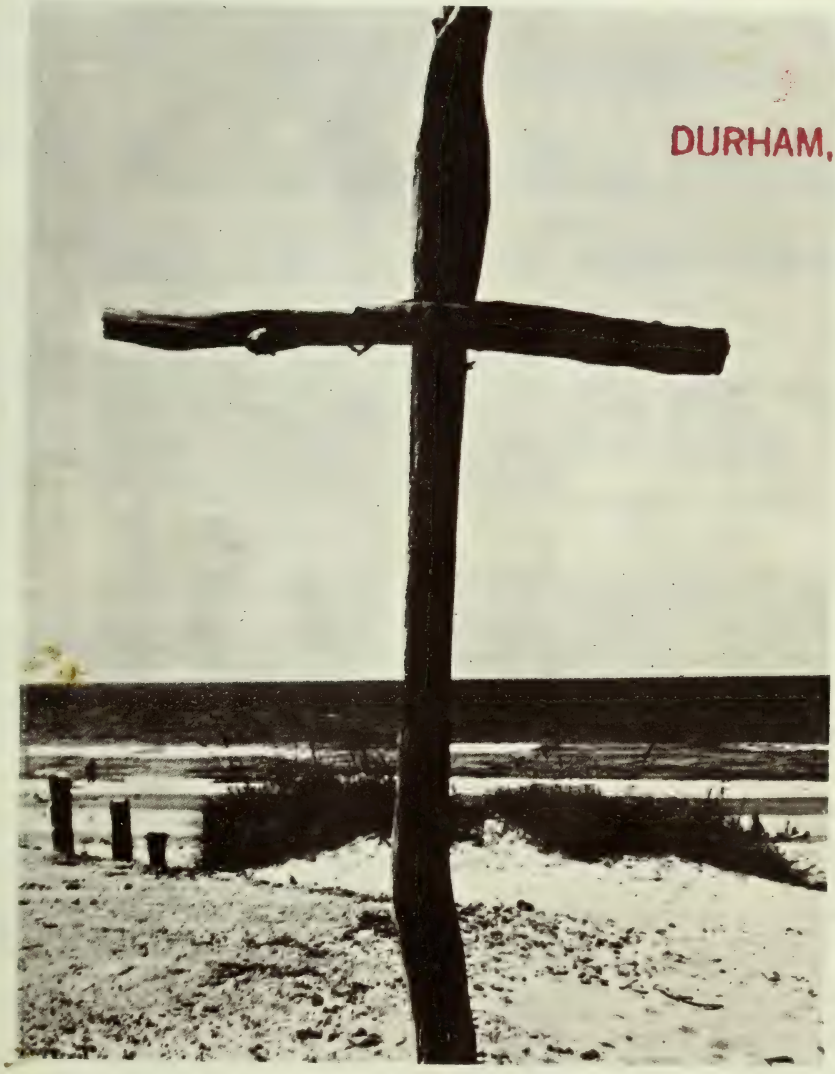
Faith in Jesus made the difference in the Apostles' lives. What we believe about Him makes the same difference in our lives.

The Rev. Mr. Mc Lamb is superintendent of the Greenville District.

NORTH CAROLINA
Christian Advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Church, New York, N. Y.
Dec. 3-8—United Methodist Missionary Conference, Westerville, Ohio
Dec. 4-6—National Seminar for Conference Directors of Stewardship, Atlanta, Ga.
Jan. 4-8—United Methodist Congress on Evangelism, New Orleans, La.
Jan. 10—National Association of Schools and Colleges of The United Methodist Church, Cincinnati, Ohio
Jan. 18-19—Annual Meeting, UMCOR, Omaha, Nebr.
Jan. 22-27—General Board, National Council of Churches, Louisville, Ky.
Jan. 25-27—Board of Education, Annual Meeting, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

Dec. 6—Burlington District Conference, Front Street Church, Burlington, 7:00 p.m.
Dec. 7-8—Conference Commission on World Service and Finance Budget Hearings, Methodist Building
Dec. 8—Burlington District Christmas dinner for ministers and wives, Grace Church, Burlington, 6:30 p.m.
Dec. 11—Rocky Mount District Christmas Dinner, 6:30 p.m.
Dec. 12—Bishop's Meeting with Prospective Ministers (Youth), Methodist Building.
Dec. 13—Durham District Conference Long Memorial Church, Roxboro, 2:30 p.m.
Jan. 4—Winter Term Registration, N C. Wesleyan College, Rocky Mount
Jan. 8—Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 3 p.m.
Jan. 10—Second semester begins, Louisburg College.

WESTERN NORTH CAROLINA CONFERENCE

Dec. 4—Albemarle District Ministers and Wives Christmas Party, Union Chapel
Dec. 5-6—Lay Speaker Training Program, Methodist Bldg., Statesville
Dec. 6—Albemarle District Conference, Central Church, Monroe, 2:30 p.m.
Dec. 6—North Wilkesboro District Program Council, First Church, North Wilkesboro, 2:30 p.m.
Dec. 6—North Wilkesboro District Conference on Evangelism, First Church, North Wilkesboro, 3 p.m.
Dec. 6-7—Bishop's Dialogue Session, Lambuth Inn, Lake Junaluska (Asheville, Waynesville, Marion districts.
Dec. 8—Executive Committee, Commission on Religion and Race, First Church, Salisbury, 10 a.m.-4 p.m.
Dec. 8—Bishop's Dialogue Session, First Church, Hickory (Gastonia, Charlotte, North Wilkesboro and Statesville districts)
Dec. 9—Bishop's Dialogue Sessions, First Church, Salisbury (Albemarle, Salisbury, Thomasville districts.
Dec. 10—Bishop's Dialogue Session, Maple Springs Church, Winston-Salem (High Point, Greensboro, Winston-Salem Forsyth, Winston-Salem Northeast)



Bogue Banks Resort Ministry Ends Second Season

by Bill Bumgardner

Labor Day marked the end of two seasons of the Bogue Banks Resort Ministry, Inc., a ministry to the youth and families vacationing on Bogue Banks, a twenty six mile island making up Atlantic Beach, Salter Path, Emerald Isle, and Bogue Inlet.

The ministry was started in 1969 when a group of churches under the authority of the Carteret County Ministerial Association formed a non-profit corporation made up of nine board members. The Corporation was called the Bogue Banks Resort Ministry, Inc. and its first officers were Rev. Dan Page, Minister of Education, First Baptist Church, Morehead City, chairman; Rev. A. P. Hill, minister, First United Methodist Church, Morehead City, vice chairman; and Bill Bumgardner, director of Education, First United Methodist Church, Morehead City, secretary-treasurer. Since the beginning of the ministry Rev. A. P. Hill, Father Patrick Gallaher, and Rev. Howard Knight have served as chairman.

The primary objective of the ministry was (1) To provide Christ-centered services for vacationing friends on the Bogue Banks in various campgrounds and trailer parks. (2) Establish a Coffee House, for youth at Atlantic Beach called the Koinonia House.

During the summer of 1969 the Bogue Banks Resort Ministry operated with four seminary students from Duke under the Duke Foundation program (Robert Rhodes, John Walker, Keith Binkley, and Pat Welch) and one from Southeastern Seminary under the Southern Baptist Summer program (David Smith). These men worked in the coffee house in the evenings, showed movies in the campgrounds and held



Services on the Beach

Sunday morning worship services for the many vacationers in six camp grounds and beachside Sunday schools. The ministry in the campgrounds and coffee house estimated there were some 70,000 people to take part in the many activities.

Local laymen gave many hours of work for the ministry. Lay youth and adults, under the leadership of the Rev. Denny Wise decorated the coffee house to meet the moods of the youth at Atlantic Beach. Many laymen took part in the Sunday School classes and the campground services. Youth from many different churches gave their time all summer long to work in the coffee house as Koinonia Volunteers.

With a successful year behind the program the Board of Directors decided the program should branch out. For many years the people of Morehead City had wanted to be of service to the seamen that come to the Morehead Port Complex from all parts of the world. The directors of the resort ministry program felt this would be a good place for our program to branch out.

The 1970 season for the resort ministry opened with a staff of seven people, four from Duke Divinity School (Tom Nolan, Robert Smith, Robert McKeoun, and Chip Mocher), one from the State Baptist Convention (Ronnie Boswell), one from Union Theological (Rod Spilman), and a wife of one of the Duke men (Sandra Smith). These seven people worked in many ways during the summer, such as being port chaplain, showing movies on the beach, working with a drugged youth, to preaching a sermon on Sunday morning.

The Board of Directors of the resort ministry feel the season was successful this year working with around 100,000 people all told. The ministry to the drug takers that are found along the beaches was the most successful of the season.

The ministry to the seamen is to be carried on, on a year round program, giving a service to the nearly 100,000 people that come in and out of the Morehead Port during the year.

This program is financed by the different churches in the Carteret County area and other interested people. For information concerning this program please write Bogue Banks Resort Ministry, Inc., 9th and Arendell Streets, Morehead City, N. C. 28557.

EDITORIALS . . .

A Word To Concerned Dissidents

We have been giving much thought recently to the plight of those United Methodists who are dissatisfied with some phase of the life and ministry of our church. They are not a united group. In fact, they range all the way from youths of the hippie style to staid conservatives. About all they have in common is the fact that they look at some aspect of the church and view the situation with alarm.

Frankly, we are not nearly so greatly alarmed as most of them are. To start with, the church never has been what we idealistically want it to be. This is inevitable as long as the church remains a part of an imperfect order composed of imperfect individuals.

As long as the present order of life exists, the church as well as every other human institution is going to be characterized by flaws and blemishes. The very persons who demand perfection of the church are themselves imperfect. Sometimes they demand a quality of life in the church which they have not themselves achieved personally.

We understand their predicament and we share their idealism, their aspirations of perfection for the church. May they continue to point to the church's shortcomings, and hold before it the vision of better ways and improvements in structure and goals. Particularly, may they seek to keep before the church the Person and message of Jesus Christ, who alone is worthy to be its Head.

There are others whose dissatisfaction is leveled at the church's involvement in ecumenical affairs and in social and welfare programs. They deplore the funding of programs which seem far removed from the central mission of the church. They see little to gain from our involvement in the National Council of Churches, for instance. They are concerned about the church school literature which is being produced.

Some few of these, here and there, have left the church. Many more of them have withdrawn or decreased financial support. We think we understand those who have taken such steps. What they do, they do in sadness, not in gladness. They act as they do because they care so very much. They act almost out of despair. They take extreme measures because they have lost confidence in the effectiveness of more moderate measures.

They are convinced that the "powers that be" are locked in on an irrevocable course; a course that they feel can only lead to a steady deterioration in the strength and vitality of the church; in its distraction away from its main mission; in its continued alignment with a secular world and its alienation from Christ. They are terribly in earnest about it and are borne down with a foreboding of tragedy.

We do not question the integrity of those who in some measure are copping out on the church. We do not doubt the sincerity of their motives. But we do believe that they are making a terrible mistake.

To start with this church of ours is not on a fixed and irrevocable course. The internal movements of a great church are like the ebb and flow of the boundless ocean. Sometimes the tides go out and leave large areas of ugly mudflats, stark and desolate. But the tides always come back in: the tides of God's creative Spirit, cleansing, renewing, reviving.

Cannot we stay on and work on for this? Cannot we keep our faith steady and sure? Cannot we keep our our dreams alive? Cannot we work with others for the building of a better, more perfect church?

This is not the day for giving up. This is the day to move forward, to trust so many others of like mind. This is the day to stand up and be counted. We cannot do all of this by picking up our marbles—so to speak—and going home.

The United Methodist Church deserves better treatment than it is getting from some of her sons and daughters. The hurt goes deep while erstwhile dedicated disciples are sitting on their hands and keeping their check books in isolation.

Frankly, we don't like everything we see going on in the United Methodist Church. We think the church is putting money into some types of projects which it should not fund—if for no other reason because our funds are so limited. We think there are situations where the church has become so largely secularized that its witness to Christ has been practically lost.

But then we remember all of the good things the church is doing. We think about dedicated missionaries and deaconesses. We think about the uncounted pastors and laymen who are shining examples of what it means to really serve Christ by word and example. We think of the fact that for every dollar which may be wasted there are thousands which are meeting a real need and making a telling impact.

What would we say, then? Simply this. Let us remain critical of what we find to be fault in our church. Let us do what we can to change things for the better, remembering that change can and is being brought about all the time. But let us remain loyal. Our United Methodist Church is not perfect. But it's the best we've got!

A Book Worth Reading

There's No Other Way is the title of a recently published book which could be of immeasurable benefit to pastors and laymen alike. Dr. Ernest A. Fitzgerald, pastor of Centenary Church, Winston-Salem, is the writer, and the thirteen short messages of the book deal with problems which come close home to all of us.

Dr. Fitzgerald might well have delivered these in substance to his own congregation; but they don't "preach"; they don't shout nor rail, nor scold, nor pull ministerial rank. In the writer's accustomed quiet and lucid conversational style, these messages simply present the facts and ways of life as they are.

About happiness, morality, love, worry, prayer and eight other aspects of life, he presents the heart of what Jesus said in the Sermon on the Mount.

(*Continued on page 27*)

THE MONEY SQUEEZE AND BUILDING CHURCHES

by A. C. Kennedy, Jr.

For some time our society has been aware of a tight money situation in virtually all elements of the economy. Also, the scarcity of available money, following the law of supply and demand, has increased interest rates to significantly high levels. This has caused a slow-down in the economy, a cutback in new housing construction and generally made the business community acutely aware of the money shortage.

This is also true for the church. I am not referring to the offerings and general support the churches are given by the congregations. Generally, church contributions have remained at a rather high level and Methodist people, in many instances, have increased their financial support of the church.

Thus, I am referring not to the church budgets but to capital funds for building new churches, or additions to existing buildings. Many of our congregations have made plans to build, only to discover that there is not money available for long-term loans to finance the construction.

Banks are generally unable to fund this type of loan. Savings and Loan Associations simply tell congregations, "We do not have the money." The National Division of the Board of Missions, usually a good source of funds for building churches, now has applications for loans totaling more than $6,000,000. However, no money is available and, at this writing, the committee is not even planning to meet until the middle of 1971. Thus, the sources of available cash for building needed church structures are increasingly scarce.

In order to secure funds with which to build, many Methodist churches are now going through the process of issuing bonds to finance church constructions. These bonds are usually issued to membership and friends of the local church. They carry a reasonably respectable rate of interest - higher than can be secured from most other sources - and are generally very safe investments.

Of course, the best way to build is to have the cash on hand. The second and simplest manner is to borrow money from a local bank or lending institution. Another rather simple way to finance buildings is to apply for a long-term loan to the National Division of the Board of Missions. However, when these sources are overloaded something has to be done. Therefore, many of our congregations are going the bond route of church finance in order to get needed church buildings during this time of tight money.

It should be pointed out here that church bonds are simply promissory notes which the congregation promises to pay at a later date with accrued interest. Church bonds are as safe as the reputation of the local church. No Methodist Church, to my knowledge, has defaulted on their church bonds. This is a significant testimony to the character and de-

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The Rev. Mr. Kennedy is associate program director for Stewardship and Research of the WNC Annual Conference.

dication of Methodist people, generally and specifically.

When a local congregation decides to issue church bonds, usually the total amount needed is more than can be purchased by the members of the local church. In many cases, the people are not really able to buy more than about 50% of the bonds being issued. There is a limit to the available cash in the budgets of all families. This means that a church intending to finance this building by borrowing from its membership must go beyond the congregation for additional support and offer investments to people outside the congregation. This is the reason that you see church bonds advertised on the financial pages of our newspapers. Generally, these bonds are sold and very few churches who use this method of church finance fail to secure the needed funds. However, it is a laborious process and takes a great amount of time on the part of the pastor, the administrative board, and the local congregation.

All of this has been said to encourage fellow Methodists to consider investing in Methodist Church Building Bonds as they are issued from time to time by local churches. We are a connectional church. There is no better way for us to demonstrate our brotherhood than to invest our reserve funds in the dedication and labors of fellow Methodists across the annual conference.

Churches that are interested in using the bond system of church finance for buildings or individuals who are interested in investing in Methodist Church Bonds in the Western North Carolina Conference may secure further details by writing to: The Stewardship and Research Office, The Program Council, Box 749, Statesville, N. C. 28677.



CENTENNIAL NOTED

Among those who participated in ceremonies Sunday, Nov. 8, marking the 100th birthday of Trinity United Methodist Church in Troy were, left to right, Dr. J. V. Early, Sanford District superintendent; Rev. L. D. Hayman of Durham, a former pastor who served during the time when the sanctuary was being constructed; Rev. John A. Russell, of Troy, retired district superintendent, and Rev. Paul W. Boone, present pastor.

TWENTY-NINE COMPLETE PREACHING CLINICS

The Clinics in Preaching for the Institute on Homiletical Studies has awarded 29 certificates of completion to clergymen who attended the fifth annual study this fall.

The Western North Carolina United Methodist Conference program was held over a period of five Mondays in First United Methodist Church in Elkin during September through early November.

The Rev. A. Glenn Lackey of Tryon, director of the Clinics in Preaching, said of the study this year: "We had the best attitude on the part of the men we have ever had." He said 34 men had enrolled for the course, but five were unable to complete the requirement of attending five of the six sessions and preaching two sermons.

Five men preached sermons to the participants and furnished written copies to members of the Clinic fo study, a new and helpful feature o the course this year. They were Dr Philip L. Shore, Jr., of Thomasville Dr. Ernest A. Fitzgerald of Winston Salem; Dr. Wilson O. Weldon o Nashville, Tenn.; Dr. Cecil L. Heckar of Hickory; and the Rev. J. B. Golde of Monroe.

Serving as group leaders were th following ministers: J. A. Law, J. Fran Herman, Edward D. Lee, Marion M Swann, Tom J. Howard, Louis H Woodard, Olin B. Isenhour and Der rell L. Parris.

Guest district superintendents were John Hamilton, North Wilkesbor District; John Carper, Winston-Salem Northeast District; Charles Beaman Thomasville District; Jerry Murray Statesville District; James C. Peters Winston-Salem Forsyth District.



Leaders and participants in one of the six Clinic in Preaching sessions in Elkin are shown here. They are (front, from left) Alberto Rodriguez, Jackie Danley, Plea Elder, Wade Wright, George MacDow, Bobby R. Beck, Shirley Jones, S. E. White Frank Blalock, Herman Mandel, William E. Harris and P. G. Carter. Back rou (from left) Frank Herman, Bill Bass, D. H. Lutz, Tom Howard, C. W. Bailey, Ralph Surratt, Ardis Payne, Ed Lee, Olin Isenhour, Haywood Hyatt, Alvin Pope, Marion Swann, Buford Miller, Louis Woodard, Mrs. Sophia East, Leonard VonCannon R. H. Ballard, Dallas Rush, Cleate Owens, Mrs. Frances Jones, Oscar Burwick (nou deceased), Alvin Jones, Byrd Metcalf, Jacob B. Golden and A. Glenn Lackey. (No pictured are Baxter Proffitt and Fred C. Shoaf.)



Dr. D. D. Holt

HOLT NAMED INTERIM PFEIFFER PRESIDENT

MISENHEIMER — Dr. D. D. Holt, widely known Methodist educator and recently retired president of Scarritt College, Nashville, Tenn., has been named interim president of Pfeiffer College, effective February 1, 1971.

He will succeed Dr. Jack J. Early who announced his resignation in October, effective Feb. 1, to accept a newly created position with the American Bankers Association, Washington, D. C.

Announcement of Dr. Holt's appointment was made by Arthur P. Harris, Charlotte, Chairman of the Pfeiffer College Board of Trustees. He said that Dr. and Mrs. Holt were expected to be on the Pfeiffer campus by mid-January.

Currently living in West Jefferson where he is the pastor of Bethany United Methodist Church, Dr. Holt was president of Scarritt College for ten years. During his administration, he greatly expanded the college's physical plant, led in a re-organization of its academic program, and increased its endowment.

Candy Manufacturer Gives Large Sum To Candler

W. S. Stuckey Sr., widely known for his Stuckey's pecan candy, has transferred to Emory University more than $100,000 in assets of the W. S. Stuckey Foundation to assist in the education of ministers at the Candler School of Theology.

The foundation's resources will be added to the previously established W. S. and Ethel Stuckey Endowment for Ministerial Education at Candler.

Long interested in pecans, preachers, and pine trees, Mr. Stuckey founded Stuckey's Inc., which manufactures pecan candy, and presently heads Stuckey Timberland Inc.

Nearly 15 years ago, he shared with the late H. B. Trimble in the establishment of Emory's Committee of One Hundred to strengthen the work of the theology school. Now a lifetime member of the Committee, he has helped train a dozen young ministers since 1957. He is a member of the First Methodist Church of Eastman, Ga.

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GENEVA

by William R. Cannon

John Calvin came to Geneva as a transient. Like any other traveller, he planned to move on to another place. In fact, he proposed to stay there over night, no longer. His destination in Switzerland was Basel, where he had been before, where his publisher resided, and where the first edition of his **Institutes of the Christian Religion** had been printed and circulated throughout the French-speaking countries of Europe. Geneva was French-speaking. Calvin's book had preceded him. The chief pastor of Geneva had read it. When he heard Calvin was in town, he took his coming to be providential, a gift to Swiss Protestantism from God Himself.

Farel, the chief Protestant pastor, was Calvin's senior by twenty years. He, too, was French. His efforts in behalf of the new religion antedated Calvin's, and Farel had the gift of eloquence in the pulpit matched by few other men of his time. He was a much more moving speaker than his younger contemporary, just as George Whitefield, Wesley's pupil, was a better orator than his teacher. Therefore, Farel used all his persuasive gifts on Calvin, so that the tourist who came to Geneva for just one night remained there, except for a short intermission, the rest of his life. Indeed, Calvin lived longer in Geneva than anywhere else.

More important still, he did more there than anywhere else. Geneva made him by giving him his opportunity, and he made Geneva by seeing his opportunity as that of the whole town as well, and using it on as much as in this community where he dwelt Calvin was one of those rare personages who molded a whole city in his own image. Before he finished his work there, everybody in town thought as he did, and his pattern of behavior became the mores of all the citizens. John Knox said of John Calvin's Geneva that it was the nearest thing to the Kingdom of God on earth.

I am not sure that Knox was correct in his evaluation. I would like to think that heaven has a little more mirth and fun in it than Geneva had after Calvin took possession of its civic life. He made it a rather drab and dull place, parties that had any gaiety about them were proscribed. Curfew at an early hour was rigidly enforced. People were made to feel ashamed if they enjoyed anything. Even the merits of a sermon were in proportion to its dullness. The black Geneva gown, without surplice or stole, unadorned with any color, was a perfect description of the whole religious demeanor of the place. No wonder people looked forward with such avidity to heaven! Most any escape would be welcome! Except for the liveliness of trade and the excitement of making money, the tenor of life was monotonous. After all, what good was there in making money if there was no pleasure it could possibly buy?

When Calvin yielded to Farel's persuasion and let himself stay in Geneva, the arrangements were so hastily made that he did not ascertain the nature of the job he was expected to do. The staff of ministers was complete. There was no place to which to assign him at the cathedral and no vacancy in any of the other churches. Evidently salary was not discussed, for the records of the city show simply that a living wage (minimum salary) was paid to "that Frenchman." The

town bursar did not even do Calvin the courtesy of listing him on the payroll by his proper name.

Like Paul to Barnabas on the First Missionary Journey, Calvin played a subordinate role to Farel in the affairs of Geneva. It was always Farel and Calvin, never the other way around. Indeed, in these early years Calvin taught Bible lessons at St. Pierre. He was not invited into the pulpit to preach. The truth of the matter is he was not sure that he was a preacher. As a Roman Catholic, he had remained a layman. He had not been ordained. In fact, Calvin was loath even to accept ordination in any sort of regularized service. He was content to be an elder of the congregation set aside by the people of God for the vocation of minister. Thus the concept of the ministry of all the people is through him indigenous to Presbyterianism, and the idea of representative ministry, now so prominent in the Plan of Union advanced by the Consultation on Church Union, is much more Calvinistic than universal and is not a part of the Anglican or Methodist heritage.

After less than two years, Farel and Calvin were run out of Geneva. Calvin pushed Farel to the extreme, persuading him to demand a system of church discipline so exacting that nobody could live comfortably under it. Thus the standards set for Geneva went beyond anything in practice at Zurich or Berne. The town council turned down their recommendations. Since they were of no further use, it was strongly suggested that they leave town.

Calvin shook off the dust of his feet on the recalcitrant town and vowed he would never come back again. But in three years he was back there. It seems Geneva could neither live with him nor without him. The town almost fell into anarchy. There was dissension within the government itself, and enmity with Berne was so severe that it looked as if it might spill over into violence and open war. The people realized that they needed what they despised. It was better for them to accept the iron discipline of Calvin than to be destroyed.

Calvin was recalled. Farel was not. When Calvin returned, he soon established complete mastery over the city. This he did without civic position. His only job was that of one of the ministers, that is, pastors. He preached from the pulpit of the cathedral, and he taught his week-day Bible lessons to the other ministers and the students in his school. Out of these have come his famous commentaries, useful and instructive even to this day. His power was the power of influence. His control was entirely that of persuasion.

Little remains now of Calvin's Geneva. The great cathedral of St. Pierre is still there. It is a massive pile—dark and bleak and reminiscent of Calvin's theology and the severity of his piety. His residence on an adjacent street has long since been torn away. A marker on a building indicates where the home stood. The street is named for the Reformer. Just across from the site is our own little Methodist Church, German-speaking, oddly enough, in the midst of a French-speaking town.

Calvin, at his own insistence, was buried in an unmarked grave. Like Moses's, Calvin's final resting place is lost to posterity. He was confident God would remember the spot and raise him up from it on the Last Day.

Calvin's real monument is his theology. **The Institutes of the Christian Religion** is the greatest theological treatise the Protestant mind has yet produced.

Walnut Grove Marks Centennial

The people of Walnut Grove United Methodist Church in northern Orange County celebrated the 100th anniversary of the completion of their first church building with a special day, Sunday, Nov. 1.

The church was organized in 1841 by a Methodist circuit rider whose name is now unknown. A strip of land was given by Samuel Woods, and a simple log building was erected. After several years and much adversity, it was sold to pay debts. David B. McKee bought the property and gave the congregation permission to continue to use the building for worship services. This church was finally completed in 1870 by the addition of window panes, benches, and ceiling. The first building was used until the erection of a new frame church in 1891 on the present property about one-fourth mile north of the original site.

In 1937, under the guidance of the Rev. S. F. Nicks, a native flint rock structure was started on the same lot as the second church. The first service was held in this, the present building, on the first Sunday in November, 1939. Dedication ceremonies were held on April 14, 1942, by Bishop Clare Purcell.



Walnut Grove UM Church

The 100th anniversary celebration was highlighted by the 11 a.m. worship service conducted by the pastor the Rev. Rutledge D. Sheridan, a which former pastors, their wives and members over 80 years old were honored guests. Many items of special interest and value, such as old church membership rolls; deeds; literature pulpit furniture, a pew, and a lamp from the old frame church; and a cherished old pulpit Bible given to the church in 1882 by John E. Blalock were on display in one of the Sunday School rooms. A booklet reviewing the 129 year history of Walnut Grove Church was also prepared for the occasion.

Delegates To World Methodist Council Urged To Register

While over 600 persons have registered to attend the World Methodist Council scheduled for Denver, Aug. 18-26, 1971, almost as many of the nominated delegates have not yet signed up. Delegates were nominated by the bishops of the UM Church, with reserve delegates also being selected.

Dr. Lee F. Tuttle, general secretary for the World Methodist Council, has called attention to the fact that if official delegates do not register by the end of December their places will be filled by reserve delegates and others whose names may be on a waiting list. He pointed out that delegates' places could not be held for them after the Dec. 31, 1970 deadline.

GRANGE HONORS TWO WNC CHURCHES

Two United Methodist Churches of the WNC Conference were recently shown special recognition for unusual achievements. They are Mount Pleasant Church, near Greensboro and Antioch Church in the Winston-Salem Northeast District. The North Carolina State Grange was the organization granting the special honors.

Mount Pleasant Church was named Rural Church of the Year. It offered an imposing array of achievements. A committee consisting of Mrs. Garland Clapp, Mrs. Ruth Wilkes, Mrs. Mac Ivey, Mrs. Robert Wolfe, Mrs. Robert Mangum and Mr. Austin Saunders prepared the information of pictures and facts in a book form. This data was used in granting to Mount Pleasant Church a top evaluation in the contest.

Antioch Church on the King Charge was such a close second that the State Grange took an unprecedented step and granted a Special Award to this congregation.



Governor Robert Scott congratulates the Rev. Henry T. Penry during a reception in the Governor's Mansion on behalf of Mount Pleasant UM Church for its achievement in being named Rural Church of the Year by the North Carolina State Grange. The governor is a former head of the Grange.



The Rev. Henry T. Penry (left) and the Rev. Coy Brown (right) are here shown receiving bronze plaques on behalf of their churches from Dr. Garland Hendricks, Chaplain of the N. C. State Grange.

The pastors of both churches, Rev. Henry T. Penry of Mount Pleasant and Rev. Coy L. Brown, Jr., of Antioch, led a large delegation of members down to Durham where the presentations were made on Sunday night, October 25. Earlier in the day members of the two congregations as well as Grange leaders were honored at a reception given by Governor and Mrs. Robert Scott at the Governor's Mansion in Raleigh.

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LETTERS To The Editor

BAPTISM IN HOLY SPIRIT

I was so thrilled to read in last week's *Advocate* "My Experience in the Baptism in the Holy Spirit" by Anna C. Benson. I am also a born Methodist and was raised in an above average Christian home, however, like Mrs. Benson my life lacked the reality of Jesus Christ. I had taught Sunday School and assumed responsible places of leadership in my Church. But a growing dissatisfaction and emptiness filled my being. Instead of a real joy in serving—it was a chore deciding what I should do. Enthusiasm came and went with no real end results.

Jesus also saw my need and honored my seeking heart. Doors began to open as He showed me my need of being baptized in the Holy Spirit. Through His leading I received this wonderful gift about a year ago. Life truly has not been the same since.

Reading Mrs Benson's experience was so similar to my own that it thrilled my heart just reading it. Thanks so much for printing it.

Mrs. Edwin B. Carroll
Greensboro.

★

AVERAGE SALARY PLAN INFORMATION ASKED

In the November-December issue of the *Interpreter,* there was an article saying: "Beginning with January 1, 1973, the entire church, including all local churches will be expected to observe the calendar year as the program year."

How will this change affect the minister's salary in the Western North Carolina Conference? Will our conference continue to recommend that the salary to be from June 1 to May 31, or will it recommend the change to January 1 to December 31?

I am opposed to changing the minister's salary schedule, because a minister could receive a "cut" in salary after he has moved to a new charge. If our conference is required to make the change, then I am in favor of an average salary plan.

Bishop Hunt has said "that he was in favor of an average salary plan, but he felt the Methodist Church would never agree to one." I would like for some of our ministers who favor the average salary plan, and for some who do not, to give some views in the Advocate so that we may be better informed on the subject.

Cameron Dodson, Minister
Pelham-Hickory Grove

★

A TESTIMONY OF ONE MAN

Last week, the Rev. Kimsey King directed our people here at Chestnut Street United Methodist Church, Lumberton in a preaching mission and a spiritual happening. His dramatic preaching, electrifying faith, persuasive teaching, and winsome testimony carried us all into spiritual depths above our normal journeys. I am grateful not only for this man's friendship but most of all to see him once again restored to the point of his previous effectiveness as preacher. The happenings that occurred among us were authentic with overtones of lasting qualities. In the past several years we have had men like Charles Allen, Dr. Purnell Bailey, Bishop Hardin, and Dr. Harry Haines who did great and effective preaching but the quality of Kimsey's preaching has left something very special in the spiritual maturity of the people and ministers in the church.

James H. Bailey
Minister

★

ARTICLE MISINTERPRETED

Today when I received my copy of this week's Advocate I was distressed to see in letters from readers evidence of such gross misinterpretation of the article "The Greatest Treason" by the Rev. William Donald Moore. I sincerely hope all have since read it again prayerfully and found his true meaning so as to

realize they have done him a grave injustice. If only they could know of the numbers he has been able to help in conquering their problems with alcohol! I have known this young man since he was a child and there's not a more dedicated Christian here or elsewhere.

As for the lack of success in so much of the counseling those with problems involving alcohol, I am reminded of the one who said we would vote dry as long as we could stagger to the polls. He quite evidently knew some Methodists.

I have been proud to be a Methodist all my life (and I'm no spring chicken!) and I subscribe wholeheartedly to the idea of total abstinence as the best possible policy but that should not close my mind to an analysis of our attitudes which, to say the least, have not contributed to solving the increasing probems involving alcohol. It is quite evident that much of such counseling as many in need of it have received has missed its mark and has only alienated the consuming individual from the healing community.

Mr. Moore has spent untold hours in pursuing studies designed to enable him to understand and help those with this problem so he does not speak or quote from others lightly.

May God grant all of us the courage and wisdom to contribute to the solution and not to the problem.

Edna De Lozier Speight
(Mrs. R. C. Speight)
Ahoskie

★

LIQUOR-BY-THE-DRINK

Now that the professional liquor salesmen have gone back to Kentucky and to the West Coast, after a conference at Chapel Hill, perhaps we can look at our own problems without their help.

When we go to our college and university campuses for our moral and spiritual guidance, we have reached the limit of despair, for generally speaking, our college students are against the whole established order.

Liquor-by-the-drink, by the bottle, by the barrel, by the truck load, will not help the local communities in North Carolina. Wholesale, retail, boot-leg, or so-called state controlled liquor that is being sold is doing more damage to the overall picture than it is doing good. It is not paying its way.

They used to say that legal control would do away with the boot-leggers. We have as much boot-legging now as we have ever had. Why, because more people are drinking now than ever before. There is just more demand.

Liquor has not lowered the taxes as we were told it would. It has created an unending line of alcoholics (just ten million in the United States). Liquor, wine and beer have become a social evil that is making our highways dangerous. The judges say that 70% of the cases that come before our courts go back to drinking.

Our newspapers are filled with liquor ads. Our best news spots on television are sponsored by the beer industry. The liquor business is a big industry with millions to spend to promote their interest. They do not care what happens to our young people or our homes. The liquor industry is in business to make money. They can hire the best psychiatrists in our universities who can make it look as if drinking is just the thing to do. They already have 80% of our adult population drinking. Now they want the other 20%. Here we are on the eve of the legislative assembly with most of the elected members on the wet side.

They talk about smoking and taking drugs. More lives are lost every year by alcohol than smoking and drugs put together.

Our taxes are going up and up and up because we are creating a drinking society and multitudes do not stop at moderate drinking, but end up on the line of unemployment and government help at our expense. There is but one solution, total abstinence. Just leave the stuff alone. It is like a rattle snake, once the fangs of the snake have burned themselves in you, you are in great danger. Once alcohol gets you, you are in a pitiful shape. You have to turn to the community for help. It is the responsibility of the community to help the alcoholics because we made it possible for them to have our social approval all the way down the line to the point of alcoholism.

"By-the-drink" will just open up fancy

(Continued on page 30)

METHODIST NEWS ROUND-UP

Directors For College Emphasis Named

NASHVILLE, Tenn. (UMI) — Co-directors for a nation-wide "Negro Colleges Advance" have been named by the Rev. Myron F. Wicke, general secretary of the United Methodist Board of Education's Division of Higher Education.

The Rev. Dennis R. Fletcher, New York, and the Rev. E. Clayton Calhoun, Nashville, Tenn., have been



FLETCHER



CALHOUN

named to the positions effective November 1. Dr. Fletcher will be on loan from the Board of Missions staff, and Dr. Calhoun recently resigned as president of Paine College, Augusta, Ga. According to Dr. Wicke, the Negro Colleges Advance is seen as an emergency, interim program until 1972 when the United Methodist General Conference is expected to adopt a new method of funding the 12 black schools historically related to the denomination. The 1970 General Conference called for reordering of priorities within the church to raise $1,000,000 for scholarships, grants and loans and $4[illegible] 000,000 for current operational expenses of the schools during each of the next two years. The $1,000,000 has almost been raised, according to Dr. Wicke.

COCU Study Time Extended

PRINCETON, N. J., (UMI) — The nine-denomination Consultation on Church Union (COCU), responding to appeals for more time to study a possible plan of union offered last March, has extended until June 1, 1972, the period for study, criticism and suggested changes.

The extension followed conferences around the nation in which regional leaders of the nine churches repeatedly expressed the feeling that the study period was too short. Responses to the plan originally were due at the end of 1971. The Rev. Paul A. Crow, Jr., general secretary of COCU, said the executive committee action to lengthen the time was in the interest of the fullest possible study with genuine desire for local-level participation in drafting a final plan.

Lay Board Opens Way To Women, Youth

The Board of the Laity, meeting in Chicago, Nov. 13-15, instituted a new policy to make its work more broadly representative of all UM people. It stated that at all church levels, membership on boards of laity should be open to "all people of the church alike —men and women, adults and youth." Involvement of women in the work of

the laity was encouraged in all areas, and the board recommended the employment of a "qualified woman as a staff member."

It also proposed a national conference for all churchmen—"men, women, young adults, ordained and unordained"—at Purdue University, Lafayette, Ind., July 13-15, 1973, and sought the approval of the Program Council for such.

The board elected ten youth and young adults as additional members, and endorsed continuation of a number of programs—including pilot projects in seminary stewardship education and lay-clergy dialogue.

In other action it urged local churches to make use of "a great reservoir of unused and experienced talent in the person of retired laity." It was pointed out that such persons could give valuable service in visitation of shut-ins and hospital patients, of members and prospective members; as church business managers; maintenance work on church property; and in providing transportation for persons in need.

Speaking to the board, the Rev. Merlyn W. Northfelt, president of Garrett Theological Seminary, asserted that the "greatest single need" in the church is for a coordinated program of leadership development. "The time has come for the church to use new concepts of how people learn and work together." He also urged the board to become a "bridge-builder between clergy and laity in times of polarity."

In his annual report, Dr. David W. Self, general secretary, said the agency serves the church in two main ways: preparation of materials and working with annual conference leadership to help train them for their responsibilities.

In a joint statement to the closing session of the board, the newly-elected youth asked that the group consider ways to reduce expenses of holding the annual meeting. The president of the General Board of the Laity is Thomas P. Moore of Bucyrus, Ohio. The next meeting of the board was scheduled for Nov. 12-14, 1971.

METHODIST NEWS CAPSULES

The newly-elected California State Superintendent of Schools, Dr. Wilson C. Riles, is a member of First United Methodist Church of Sacramento and has headed the church's Commission on Christian Social Concerns, preached on several occasions, and taught in the church school. He is the first black elected to state-wide office in California.

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WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

EXPERIENCE — ENRICHMENT WORKSHOP

An Experience-Enrichment Workshop was held at Pfeiffer College on Nov. 21-22 for district presidents of the Women's Society of Christian Service and for district chairmen of the Wesleyan Service Guild, along with five Conference officers of the Society and Guild.

Leaders for this in-depth study were Mrs. W. Frank Redding, Jr., Asheboro, president of the Conference, Mrs. Odell Brown, Boonville, chairman of the Conference Guild, Mrs. Ray Simpson, Jr., Kannapolis, vice-president of the Society, Mrs. Thomas D. Harrell, Jr., Salisbury, treasurer of both groups, and Mrs. Edward Sapp, Greensboro, chairman of the Guild Committee on Nominations.

In outlining the purpose of the meeting Mrs. Brown said that each district is different and should have a program to meet its own needs. She said, "Part of our purpose is to take a look at what's best for the districts; how we as Guild and Society members may pool our resources and our talents, and how we can reach the non-members of our organizations."

The women set their agenda by answering four questions: what they hoped to get from the meeting, what questions they brought with them, what subjects most needed in discussion and what should be an outcome of the meeting.

Mrs. Kenneth Jones, Reidsville, president of the Winston-Salem Northeast District, and Mrs. Edward Sapp were in charge of the fellowship hours.

As an outgrowth of this workshop, plans were made to hold similar workshops in each of the districts, then in the local churches.

Their worship theme featured the Fruits of the spirit, "love, joy, peace, understanding, patience and kindness."

NEW WORKER AT CHEROKEE

Miss Elizabeth Ann Steele (Betsy) is the new Church and Community Worker at the Cherokee Methodist Mission.

She arrived at her new post early in October and promptly launched into an exciting schedule for the people in her community. She writes, "The pace here never seems to lessen but 'tis an exciting focus, so I guess I'll just keep in stride."

She describes a Halloween party, planned and managed by the high school group, and attended by 200 children. She said it was great "to watch our kids (black and white and Indian) in action and service. Some of the talents which emerged were surprising. We now must direct ourselves toward the district conference coming up soon — our youth are to plan the program."

Miss Steele is a native of Knightstown, Indiana. She is a graduate of Butler University, Indianapolis, Ind.,



Elizabeth Ann Steele

with a major in English. She volunteered for work in the Oklahoma Indian Mission Conference as a U.S.-2. Later she worked at the Winnebago Indian Reservation in Nebraska.

In addition to her church-related work she has been employed as a case worker with the Department of Public Welfare in Indianapolis, as a bank clerk, sales person in a book store and as counsellor at a girl's camp in Pennsylvania.

She is living at cottage provided for the worker at the Cherokee Mission. Early this month she wrote the Advisory Committee that she was anxious "to get out into the community and become better acquainted with it and its organizations and programs."

The entire Western North Carolina Conference extends a most cordial welcome to Betsy!

HIGH POINT DISTRICT EXECUTIVE MEET

Mrs. Guy Lane of Ramseur, president of the High Point District Women's Society, spoke on the 25th anniversary of United Nations at the meeting of the district executive committee at Camp Mt. Shepherd in late October.

She announced that special memberships had been presented to Mrs. Cozet Belo, member-at-large, and to Mrs. J. J. Patterson, Conference Secretary of Program Materials. Both are of High Point.

A Task Force to study the Status of Women in the High Point District was chosen with Mrs. R. W. Johnson, Franklinville, as chairman.

Mrs. D. H. Cornette of High Point was elected District Chairman of Spiritual Growth, to succeed Mrs. W. H. Colonna, Jr., who had moved from the district.

Mrs. W. H. Watkins, III, of Ramseur, spoke on the itinerary of Miss Mildred Black, missionary to Liberia, who had spoken at several churches in the area during her stay in the Conference.

Plans were announced for the Franklinville and Ramseur churches to have a mission study class on "The Americas" just after Christmas. Other societies in the area are invited to attend.

Mrs. Lane said that the district has 72 active local societies this year and the pledge to missions is $27,000. The next executive meeting will be on March 23, 1971, at the First United Methodist Church, Randleman.

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WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

SPIRITUAL DAILY DOZEN

RELAX — See your burdens dropping away.
STRETCH — Mentally reach for the good that is yours.
INHALE — Breathe in all the beauty your soul can take.
EXHALE — Expel critical and negative thoughts.
THINK — Develop one healthy, constructive thought and hold onto it all day long.
LOOK — Seek one good quality in each person you encounter.
LISTEN — Hear the voice of God in some item of nature.
WALK — Let your steps follow His direction.
TALK Speak kindness to one less fortunate than you are.
SMILE — And watch the effect on each person you meet.
LOVE — An all-day heart exercise with others.
PRAY — Communicate with God throughout the day.

CHOIR ROBES

Mr. and Mrs. Seavy Carroll would like to have some choir robes to send to Rhodesia. If your church, or you know of a church that is getting new robes and would like to donate their old robes to a church in Rhodesia, please contact the Carrolls, Box 3766, Fayetteville, N. C., Telephone number 485-1022.

ROCKY MOUNT DISTRICT

On Oct. 15, the Weldon United Methodist Church was host to the Annual meeting of the Rocky Moun District of the Women's Society o Christian Service. Mrs. B. N. Capel president of Weldon WSCS, welcom ed the group and also served as or ganist. Mrs. R. F. Seay gave the mos inspiring meditation. Mrs. A. D Haverstock, district president, report ed on the Houston Assembly held last May.

The main speaker was the Rev. Sam McMillan of Mount Gilead of the Sanford District. He talked of the ways we, as parents, could help the youth of today and how we could keep the youth in the Church. The Rev. Mr. McMillan is presently youth coordinator for the Sanford District and chairman of N. C. Conference Committee on Youth Ministries. After hearing his talk, I think everyone would agree that he knows the youth pretty well. It sure would have been nice if we had a tape recording of his talk as I think the youth and adults everywhere would benefit by it.

Mrs. Van Warren of the Halifax United Methodist Church was presented a special membership.

The First United Methodist Church of Roanoke Rapids issued us an inita tion for the 1971 Annual Meeting.

The Rev. J. B. Parvin gave the benediction and blessing. We then adjourned to the dining hall to enjoy the delicious luncheon prepared by the host church.

Pearl Walston,
Chairman, Public Relations
Rocky Mount District.



NOTED ATHLETES SPEAK FOR CHRIST

IN THE PAGES OF THE UPPER ROOM

"compassionate understanding is directly proportionate to good communications."—Bart Starr, Quarterback, Green Bay Packers

"I would reach out for help, either by prayer or by a moment of silence..."
— Joe Orduna, Football

"...their coach stepped forward ... and told the players they had won the people to God." *— Jack King, Baseball*

"... (when) we learn how to be 'partners working together' with one another and with God." *— Larry Hanks, Coach*

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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR DECEMBER 13



THE DEMANDS OF THE COMMITTED LIFE

Background Scripture: Matthew 19:16-22; Luke 9:57-62; John 15:12-20; I Peter 3:13-17

Lesson Scripture: John 15:18-20; 1 Peter 3:13-17

The sermons we hear today are more likely to be calls to commitment than assurances of comfort and well-being. Likewise many of the books coming from the religious press are often outright calls for Christian action. The readers of this column who have been exposed to some of the new materials for adult study will have noticed that they are full of descriptions of the plight of the poor, the misguided, the victims of drugs and alcohol. But in these materials there is also often pictured those in better economic circumstances whose lives have become barren of all purpose, and whose relationships to other people have deteriorated to the point where they are no longer able to find any meaning in their mixed-up lives.

All the above adds up to the need for committed persons who are willing to sacrifice some of their time and effort in behalf of these groups and persons. Lincoln once observed that "The times are new, and we must learn to think and act anew." And, while there are many who prefer to remain walled up in some cozy niche, it is becoming increasingly evident that it is hard to square this way of life with Christian commitment. Jesus was criticized by some people because he identified himself with sinners and outcasts, but he replied that "The Son of Man has come to seek and to save that which was lost."

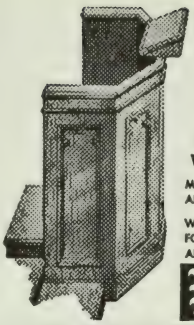
In John 15:18-20 warning is given to the Christian community that they cannot expect a hostile world to look with favor on them. "The world" will oppose them at every turn. But since "the servant is not greater than his Lord" how can they expect better treatment than Jesus himself received? In the centuries that have passed since that time it has come about that church membership no longer means reproach and opposition. It is, on the contrary, a decided social and business asset in many places. But has not the church paid too high a price for this popularity? Commitment has become easy.

The late Richard Niebuhr in his excellent book *Christ and Culture* (Harper paperback $1.65) shows the various stages through which the church has passed in its relation to the "world" (a term which means the secular society). The lesson scripture belongs to the period called "Christ against Culture." Later there was a time which Niebuhr calls "The Christ of Culture" period, during which a good many (perhaps too many) accommodations were made to the world. There have been times, too, when the church attempted to disassociate itself as far as possible from the world, as in case of the Hutterites and the Amish. Finally, there is the concept of "Christ the Transformer of Culture." This implies, according to Niebuhr, "first of all the conversion of

he human spirit from faithlessness and elf-service to the knowledge and service of God. This Kingdom is real, for f God did not rule nothing would exst; and if he had not heard the prayer or the coming of the Kingdom, the world of mankind would long ago have become a den of robbers."

There are millions today, both in and ut of the church, who have "copped ut." However, not all for the same easons. Many churchmen feel the hurch has no business getting involved n measures designed to better the lot f the common man. As for the youth, nany of them feel completely aliented from the world as they find it, and urn to drugs and drifting; but they ften have no positive program to offer or the world they don't like. But there re others who engage in violent deruction, claiming they will talk about better world only when the present ne has been destroyed. Altogether, it akes a confusing picture.

To what sort of position, then, can ne Christian commit himself? The anver might be this: that we are comitting ourselves not primarily to a *rogram,* but to a *Person.* The program ay change, according to the critical eeds of men in a particular age, but ne Person is "the same, yesterday, toay and forever." He calls us into his rvice and, Schweitzer says, he "sets s to the task which he has to fulfill in ur time. He commands. And to those ho obey him, whether they be wise simple, he will reveal himself in the ils, the conflicts, the sufferings which ey shall pass through in his fellowip, and as an ineffable mystery, they all learn in their own experience Who e is."



Page

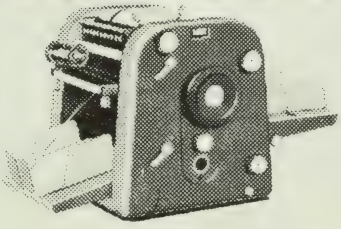
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MEDAL FOR HEROISM

Samuel Knox Oakley of Washington, N. C., displays the Medal of Meritorious Service awarded him Oct. 18 by the National Court of Honor of the Boy Scouts of America during worship service at the First UM Church. Shown are his parents, Mr. and Mrs. James Oakley; the Rev. Horace S. Garris, minister of First Church, and his sister, Dianne Oakley. Young Oakley received the award for being instrumental in the saving of at least seven lives in a large fire in South Boston, Va. A department store burned, and the boy's grandfather lost his life in the blaze. The boy cleared the store after the fire was discovered and stayed at his post until relieved by firemen at which time his own clothing was burned and scorched.

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IN MEMORIAM

MRS. LAURA VESTAL PRITCHARD

ASHEBORO . . . . Mrs. Laura Vestal Pritchard, widow of Reverend Jesse Eli Pritchard, D. D., the last President of the North Carolina Annual Conference of the former Methodist Protestant Church, died at the Methodist Retirement Home in Charlotte on October 14, 1970. Funeral services, conducted by Reverend W. C. Leonard and Reverend Ted Hoffmann, were held at 11:00 a. m. on Friday, October 16, in the Central United Methodist Church Chapel in Asheboro. Interment followed in the City Cemetery in Asheboro.

Mrs. Pritchard was the daughter of the late Henry Clay Vestal and Louisa M. Fox Vestal. She was born on March 5, 1881, in Siler City, North Carolina. She was married to Dr. Pritchard on December 12, 1912, during his first pastorate on the (West) Halifax Circuit near Enfield. During the 35 years of her husband's active ministry in, first, the Methodist Protestant Church, and, after 1939, the Methodist Church, Mrs. Pritchard was a "beloved parsonage wife." During these years she lived in Brinkleyville, Thomasville, Burlington, Henderson, Asheboro, Winston-Salem (twice), Greensboro, Ramseur, and Mocksville. Her husband served as the editor of the former **Methodist Protestant Herald** in 1935-1936 and was President of the North Carolina Conference of the Methodist Protestant Church at the time of the unification in 1938-1939.

Mrs. Pritchard was a quiet and gentle woman. She took an active role in the women's work of her denomination and served in several important positions in the former Woman's Missionary Society. For many years she was active in the Asheboro Garden Club and she was a charter member of the Sisterhood, an informal organization composed of wives of former Methodist Protestant ministers.

Dr. Pritchard died on August 10, 1957, and several years afterward Mrs. Pritchard became a resident at the Methodist Retirement Home.

Mrs. Pritchard is survived by one sister, Miss Sallie L. Vestal of Arlington, Virginia.

Ralph Hardee Rives.

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A BOOK WORTH READING

(Continued from page 7)

Happiness (or blessedness), he says, is built around the beatitudes, and he shows why. Then, he simply concludes by asserting that that is the way life is. There's no other way. You don't have to live it according to the beatitudes, but don't expect to find true happiness by ignoring them. This style of treatment is carried through as each problem is dealt with.

The book is published by our own Abingdon Press and contains a fitting foreword by Bishop Earl G. Hunt, Jr. It represents a much needed antidote for some of the foolish ideas and fuzzy notions which are going the rounds in some circles. We would like to see it receive a wide reading among Methodists in North Carolina.

"ADDRESSEE UNKNOWN"

Copy Log, the newsletter of the Associated Church Press tells about a European public relations firm which sent out a mailing to all monasteries in Great Britain. Among the letters addressed was one to the Augustinian Dean of Gainsborough. The letter came back marked "Addressee Unknown." However, there was a penciled note added by someone to the effect that the monastery had closed in 1540!

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THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

Christmas is a time for listening to stories. I hope you will enjoy the ones on our page during December. They will help us think of different people and many ways we can remember Jesus.

Next Sunday remember to light the first and second candles of your Advent wreath. The second candle is the Bethlehem candle. It reminds us of the preparations we need to make to receive the Christ Child. You might like to sing "O Little Town of Bethlehem."

Aunt Cay

CHRISTMAS FOR TOMMY

Mazie was in second grade and old enough to walk to Bethlehem Center by herself. Every Monday after school, she went to the play time room at the Center, Mrs. Britton was always there, waiting for the first and second grade children.

Sometimes, Mrs. Britton told stories to the children. Sometimes, she read books, or helped them play games. Once, she let them bake cupcakes. Mazie had one to eat, and one to carry home. She cut the one she carried home into four pieces to share with Mother, Father, Buzzie, and Sissie.

One afternoon when all the toys were put away, Mrs. Britton sat dow with the children.

"I want to tell you why Tommy not here," she began. "He is sic He is in a tuberculosis hospital. H won't be able to come home f Christmas. That means he will l lonely and sad."

Mrs. Britton looked from one the other. "Do you know what means to be away from home, an lonely?" she asked.

"I do!" Mazie waved her hand f attention. "Once I broke my leg. I was in the hospital. I wanted to g home, but I couldn't until my le got well enough."

Mrs. Britton smiled at Mazie an said: "It is bad enough to be awa from home any time. But to be awa on Christmas Day is even worse." Turning to the others she adde "Let's do something to help Tomm have a happy Christmas. Would yo like that?"

Heads nodded eagerly. "Oh, yes" the children cried. "Tell us what w can do."

"If each of you will bring a dim next Monday," Mrs. Britton sai "we'll buy as many presents as we ca for Tommy. The presents will hel bring Christmas to him."

All the way home, Mazie thoug about the dime. **I couldn't just as Mother for it. My goodness, Mothe needed all the dimes she could get t buy food and clothing for her famil and to pay the rent. Father had gon back to work only last week.**

Reprinted from One/Two, December 8, 1968 Copyright © 1968 by Graded Press.

Maybe I could earn the money. But how? Cleaning walks? No, other kids in the neighborhood shoveled all the snow. I could run errands but no one paid for that sort of work. And Mother said I was too young to baby-sit for other people.

The days came, one after another, and here it was Monday again. When school was out, several boys and girls went scurrying off toward the Center. Mazie went in the other direction toward home. She had no dime to give for Tommy's Christmas. Today she didn't feel like playing games, nor listening to stories.

She climbed the long flight of steps and opened the door. Right away, Mother hurried in from the kitchen.

"Oh, Mazie," she said, "I'm glad you came straight home from school. Old Mrs. Biggs is sick. I told her I'd go get some medicine for her if I had someone to stay with Buzzie and Sissie. Do you think you can manage them? I won't be gone long."

"I will look after them," Mazie promised.

Mother began putting on her coat and scarf. "Keep an eye on Buzzie," she warned. "Don't let him play on the stairs and don't let him outside. He's got a bad cold already. And watch Sissie. Keep marbles and buttons out of her reach. She puts everything in her mouth. Don't let either one have pointed scissors or knives. And don't let them fool around the stove nor the hot water faucet."

When mother closed the door, Mazie suddenly felt very small. The room seemed hollow and quiet. Then she looked into the trusting eyes of Buzzie and Sissie, and all at once she felt as big as Mrs. Britton.

"Do you want me to tell some stories about Jesus?" Mazie asked brightly, just the way Mrs. Britton would talk. She put an arm around each child as she settled down on the sofa. After the stories, she told Buzzie and Sissie all about Bethlehem Center.

"And when you are bigger," she said, "you can go there and play with the toys and games. Maybe Mrs. Britton will take you to the zoo, the fire hall, the bakery, and to a farm."

A little sigh slipped from her lips as she thought of the children at the Center. **Right now they were probably having their snack of milk and cookies. I am glad I hadn't said anything to Mother about the dime.**

By and by, Mother came home. She was happy because she had been able to help poor old Mrs. Biggs. She was still happier when she saw how well Mazie had cared for Buzzie and Sissie. "You are a good helper," she said to Mazie. She dug around in the bottom of her pocketbook. "Here is a dime. Spend it for whatever you want."

Mazie's eyes were like candles, and the words tumbled from her lips as she told Mother about Tommy.

"If I hurry," she said. "I can get to the Center before the door closes."

She bundled up quickly and ran from the house, down the steps, and up the street to the corner. There she cut through the alley and across another street to the Center.

"Here's my dime!" She cried breathlessly. "Here's my dime for Tommy. I want to help him have a happy Christmas."

"Thank you, Mazie!" Mrs. Britton said. "By sharing what you have, you have learned the joy of giving and know the true meaning of Christmas."

Ruth Bishop Juline

ANSWERS FOR LAST WEEK: Cattle; Hark; Room; Infant; Star; Tidings; Manger; Angels; Shepherds.

CAROLINA BRIEFS

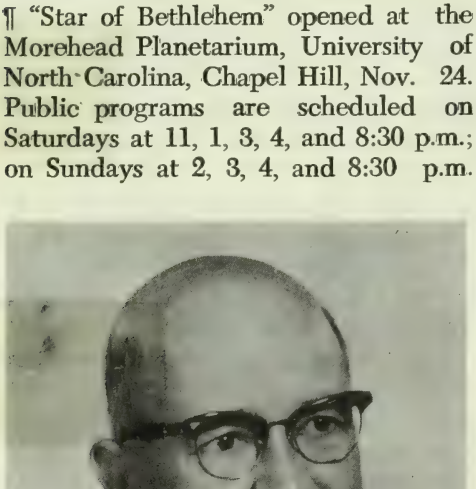
¶ Because of ill health, Rev. William C. Cockman retired from his pastorate, Liberty United Methodist Church in the Salisbury District, October 31. He now is living at Rt. 1, Box 68-A, Sherrills Ford, N. C., 28673.

¶ The presentation of "The Christmas Story," in scripture and song by Philip J. Cartwright on Sunday, Dec. 6, at Calvary Memorial UM Church in Snow Hill will be at 3 p.m. A previous announcement inadvertently omitted the time. The public is invited.

¶ "Star of Bethlehem" opened at the Morehead Planetarium, University of North Carolina, Chapel Hill, Nov. 24. Public programs are scheduled on Saturdays at 11, 1, 3, 4, and 8:30 p.m.; on Sundays at 2, 3, 4, and 8:30 p.m. and at 8:30 p.m. every evening in th week.

¶ Miss Pearle Fink of Concord re cently became a member of the sta of Memorial UM Church of Gree S. C., as educational assistant. Mis Fink has served in a similar capacit at Midway Church, Kannapoli Spencer Memorial, Charlotte; Fore Hill, Concord, and Trinity, Raleig

¶ The Campus Chaplains of East Caro lina University, Greenville, are spon soring a conference on "Worship an the Arts" for ministers and their wive in Eastern North Carolina. The con ference is scheduled Friday, Dec. from 3 p.m. to 8:30 p.m. at the Bap tist Student Center, 511 E. Tent Street, Greenville.



Dr. Charles D. Stokes of Greensboro, who is on furlough from Korea where he teaches at Taejon Methodist Seminary, will be preaching in the Statesville District Dec. 6. He will preach at Concord Church at 9:45 and Hopewell Church at 11 a.m. Rev. John Oakley is pastor of these churches.

LETTERS TO THE EDITOR

(Continued from page 17)

places for the upper class to help them selves, the next move after "by-the-drink" will be the cry for open bar rooms.

There is no such thing as liquor control or government distribution. When we go a step beyond liquor by the drink and legalize gambling and prostitution, then we are where the Roman Empire was when it fell. We are headed in that direction.

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THEY WALK IN DARKNESS



by Douglas Corriher

n's games are often full of meaning. They chant, "One for the money, tw , three to make ready, four to go!" In this progression Advent is a *three*– dy"—in spite of all appearances to the contrary. Advent is to make read ng of the Christmas light, breaking over a world of darkness.

ently the death-of-God controversy raged; it has now waned and is quiet ris left in the wake of a mighty storm there remains for many peopl hich must be called the experience of the absence of God. God is presen orship nor in prayers nor in the fellowship of service—nowhere.

e too easy, and too inaccurate, to say we have lost our faith. Perhaps wha l is that we have embraced an alien view of life—one which, like a vam he life out of Biblical truth. In this alien view hard reality (the really real! st be explicit, literal and detailed. Thus a love scene which used to hint a ow must show everything, close-up. Presumably, whatever is most obvious i alistic. Such a view leaves no room for mystery or wonder or awe —and n for God, who would never put a label on himself, not even in Jesus Christ.

What may we do? Dr. Bernard Anderson (*Out of the Depths*) reminds us that th Biblical lament is a Psalm which the Hebrews sang in praise of God *in their experienc of His absence.*

"My soul thirsteth for God, for the living God: When shall I come and appear be fore God? My tears have been my meat day and night, while they continually say unt me, Where is Thy God?" (Ps. 42:2,3) This psalmist in his lament yearns in vain fo the presence of God. He maintains his faith in the absence of God. It should not sur prise us that laments like this gave rise to songs of thanksgiving and hymns of praise— like bright flowers out of dark ground.

We must go ahead as best we can, even in the experience of God's absence. Faith fulness under these conditions will strengthen our spiritual muscles and get us ready for whatever fulfillment lies ahead, at Christmas or beyond. For "the people who walk ed in darkness have seen a great light" is still both history and prophecy.

The Rev. Mr. Corriher is superintendent of the Marion District.

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NORTH CAROLINA
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Vol. 115 Greensboro, N. C., December 10, 1970 No. 48



WHERE IT IS

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ABOUT OUR COVER

Christian artists from three continents were winners in the 1970 competition sponsored by the Committee on World Literacy and Christian Literature (Lit Lit). A delicate water color from India, a contemporary city scene from Buenos Aires, a Latin American mother and child in brilliant coloring, and a black and white lino cut of a madonna from Uganda, make up the list.

Both of the Latin American paintings are the work of Roberto Claverie, a young artist on the staff of the Methodist Publishing House in Buenos Aires.

The painting on our cover is entitled "God So Loves the World." In the present concern over the cities many people will respond to the message of Mr. Claverie's skyline scene with the star of the nativity shining above.

This painting and the others mentioned are featured on Christmas cards which may be purchased from Lit Lit, 475 Riverside Drive, New York, N. Y. 10027.

NORTH CAROLINA
christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Jan. 4-8—United Methodist Congress on Evangelism, New Orleans, La.
Jan. 10—National Association of Schools and Colleges of The United Methodist Church, Cincinnati, Ohio
Jan. 18-19—Annual Meeting, UMCOR, Omaha, Nebr.
Jan. 22-27—General Board, National Council of Churches, Louisville, Ky.
Jan. 25-27—Board of Education, Annual Meeting, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

Dec. 11—Rocky Mount District Christmas Dinner, 6:30 p.m.
Dec. 12—Bishop's Meeting with Prospective Ministers (Youth), Methodist Building.
Dec. 13—Durham District Conference Long Memorial Church, Roxboro, 2:30 p.m.
Jan. 4—Winter Term Registration, N C. Wesleyan College, Rocky Mount
Jan. 8—Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 3 p.m.
Jan. 10—Second semester begins, Louisburg College.
Jan. 11—Goldsboro District Every Member Commitment Training Workshop, St. Paul, Goldsboro, 7 p.m.
Jan. 12—Raleigh District Every Member Commitment Training Workshop, Edenton Street, Raleigh, 7 p.m.
Jan. 13—Fayetteville District Every Member Commitment Training Workshop, Hay Street, Fayetteville, 7 p.m.
Jan. 13—Trustees, Methodist Home for Children, Raleigh
Jan. 14—Wilmington District Every Member Commitment Training Workshop, Grace, Wilmington, 7 p.m.
Jan. 18—Elizabeth City Every Member Commitment Training Workshop, First, Elizabeth City, 7 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Dec. 10—Bishop's Dialogue Session, Maple Springs Church, Winston-Salem (High Point, Greensboro, Winston-Salem Forsyth, Winston-Salem Northeast)
Jan. 4—Charlotte District Ministers Meeting, Hawthorne Lane, Charlotte
Jan. 4—Asheville District Ministers Meeting, Central Church, 10 a.m.
Jan. 10—North Buncombe-Madison County Group Ministry, Family Night Supper, Weaverville, 6 p.m.
Jan. 11-13—Mission to Ministers and Lectures on Preaching, Providence Church, Charlotte
Jan. 13—Commission on Archives and History, Providence Church, Charlotte, 1:30 p.m.
Jan. 13-15—WNCC Cabinet, Charlotte, Manger Motor Inn
Jan. 14—Waynesville Sub-district Workshop on Church Finances
Jan. 17—Thomasville District Program Council, 7:30 p.m.

THE MESSIAH SHALL COME: HE CAME, HE IS COME



by Avery E. Robinson

To depict Christ as a figure of the past, the present, and the future would seem to dwell on a paradoxical concept regarding His existence on earth. When the already dubious person hears such a statement he may contend, "Here we go again with a theoretical idea similar to the Trinitarian character of God." Doubt in this connection, or doubt that Christ transcends time may be honest and sincere, but hardly reflects complete analysis of the true nature, character, and existence of our Saviour.

It is not our intention to appear as a theological controversialist here, we simply take a look at Christ and envisage him as our Lord of the past, present, and future in this Advent season.

A glance at the past reveals that the descendants of Israel lived for many years under various types of hardships and persecutions at the mercy of tyrants and unjust masters. Much of their lives were spent in exile and slavery. As a result of this they longed for freedom and deliverance. In spite of their unpleasant fate, they maintained hope for a better day under a new king and savior of the world. They had heard the words of the prophet Isaiah saying, "A Saviour shall come and save you from your oppressors," (Isaiah 19:-20), and had witnessed the fulfillme of the prophecy. Many years la Jesus was born in a lowly mang in a little town called Bethlehem.

This was an event of the past. It w a time filled with rejoicing and hap ness. It was a time when angels fr the realms of glory sang of His bir It was a time when one could si with deep meaning, "Joy to the wor the Lord is come."

Yes, He came in the past 2,000 ye ago, but He is also Lord of the PRE ENT age. In many ways our world not unlike the world of long ago wh Jesus was born. We are plagued problems of war, racial tension, crim and an endless list of things, dominat by sin. Yet as we struggle through o confused world the words of Jesus gi us hope when He said, "I am come give peace," (John 12:51) and, "I ha come that you might have life, life all its fulness." (John 10:10). Thus He speaks to us today.

The news we proclaim in this A vent Season of 1970 is that Christ born today. He is born anew in a ma spirit whenever a life is opened Him. Whenever a human heart co fesses in repentance and humility th it has not been a house of God's ho ness. Christmas happens all over aga whenever a persons bows in adorati saying, "Here Lord, take my years, n weeks, my days; use what I am a

---

The Rev. Mr. Robinson is pastor of Union Memorial UM Church, Greensboro.

hat I have in the present age."

So we reiterate the fact that the essiah comes today, in the "present" in the past. He comes to cast out n and to enter into our lives. He is e source of our comfort and our well-ing, the guiding star of the "now" neration.

Advent comes from the Latin word hich means "to come" or to "arrive", cording to the New Century Diction-y. It is a season of expectation, a time look forward to the future coming an event or person. At any rate it nnotates the FUTURE.

Many Christians share the belief at Christ will come to the earth gain, that he will return in the fu-re. They expect Him to come and ing a sudden end to the sinful world d create a new kindgdom on earth r the righteous.

No one knows the exact time, day, eek, or year our Lord will return. me have made predictions that have ver yet materialized. One such date, cording to folklore, was set for Octo-r 22, 1844. It is said that Adventists the day dressed in white "ascension bes" and gathered in churches and mes to await Christ's Advent. When hrist did not physically appear on ctober 22, 1844, many people desert-the movement.

Is this not typical of our shallow ith today? Are we not prone to de-rt a movement if our expectations e not immediately realized? Do we t sometimes pray and expect an an-ver as soon as we utter, "Amen"? In atters of faith, are we not sometimes ke those who leave their umbrellas at me because the weather forecast for in did not prevail at the precise time prediction?

I suspect the answers to some, and rhaps all of these questions, have en in the affirmative in most of our es and may be analogies regarding the future coming of the Messiah.

We have the assurance that Christ is coming again by the proclamation of His own words, "I will come again". (John 14:3) In this light we make a statement of faith that the Messiah will truly come again in the future.

Finally, might we all be reminded in this Advent season, lest we forget, that the Messiah has already come, He is available now, and He shall come in the future.

There are some lines of a popular song that say, "Open up your heart and let the sunshine in." May I paraphase these lines and say; as we set our sights toward Christmas to celebrate the birth of the Messiah: "Open up your hearts and let the Lord of the past, present and future come in."

'MESSIAH' TO BE HEARD AT DUKE

Four out-of-town soloists, a symphony orchestra of 27 musicians and the Chapel Choir of nearly 200 voices will blend as Benjamin Smith conducts the 37th annual performances of Handel's oratorio, "Messiah," in Duke University Chapel on Dec. 13 and 14.

Visiting solorists include Nadja Witkowska, lyric coloratura soprano, a star of New York City Opera; David Clatworthy, baritone, also a member of the New York City Opera; mezzo soprano Elaine Bonazzi, and tenor Allen Cathcart.

Performances are set this season at 4 p.m. Sunday, Dec. 13, and 8 p.m. Monday, Dec. 14.

Tickets for either performance, or both, are available at this address: "Messiah," Box 4822, Duke Station, Durham, N. C., 27706. Patrons are asked to enclose $1.00 per ticket and a stamped, self-addressed envelope for return of tickets.

EDITORIALS . . .

On Handling Clergy Dissatisfaction

The South Carolina Conference (1785), at its annual meeting last June took what we consider to be an unusually astute step toward handling disaffection among its ministers. It provided for the setting up of a "Commission to Study Clergy Disaffections." The commission was to be composed of one minister from each district elected by the ministers of that district. Also, the Board of the Ministry was to have one representative.

A couple of weeks ago the commission was organized, with its officers elected by a secret ballot. Its next meeting is scheduled for Dec. 15. The district representatives are to be contacted by any minister within the district who has some grievance or dissatisfaction. He is then to pass such grievance on to the full commission. Moreover, individual ministers may appear in person before the commission if they desire.

We doubt if the setting up of this commission is indicative of more unrest among South Carolina UM ministers than elsewhere. Any keen observer of the contemporary scene is aware of the unrest which exists among the clergy in this country. It crosses denominational lines, and parallels in many ways the general temper and mood of the people.

The UM Church does not have any specific machinery for handling just this sort of thing. Of course, each pastor has access to the counsel of his bishop and district superintendent, and these are valuable assets which have often been utilized to great advantage. But the newer type hangups whi concern many ministers are of such nature that their "ecclesiastical s perior" may not be the best man f the role of counsellor, At least, this the way the disaffected minister oft seems to feel about it.

The type of structure which o neighboring conference to the sou has set up may well be an effecti way to handle a problem which w probably grow worse before it i proves. At least, we might watch wi keen interest the results of this ima native approach.

A CHRISTMAS GIFT SUGGESTIO

On the back page of this issue is suggestion which we hope all of o readers will seriously consider. It i to give subscriptions to the Nor **Carolina Christian Advocate** as Chri mas gifts this year.

A gift of the **Advocate** will be a wee ly reminder to a relative or friend th you care. In addition, it will be a preciated for its own sake, for the i formation and pleasure it will affor

Costwise, the **Advocate** is a gre bargain in this day of inflated pric This is especially true of the spec price of five or more subscriptions only $3.00 each.

Bear in mind also that we will se a Christmas card notification of yo gift to your subscribers. Act now a make sure that your gift subscriptio start with our Christmas issue. Oka Okay!

The Demise of the Church College

Church-related schools and colleges re in real trouble in our country to-ay. The situation is so grave that ome of them simply aren't going to urvive. The problem is this: In a state-upported institution, the cost of oper-ion is supplemented by tax funds. he latest figure I heard was that this upplement runs up to 70 percent. The hurch-related institution has no such sources. The cost of education must e borne by the student and whatever nds the school can raise through fts and investments. The resulting lemma is that the church-related hool is simply being priced out of arket. It can cost two or three times much to attend a church college in orth Carolina as it does a state in-itution.

There is a movement underway in ur state to ask the legislature to grant uition Equalization Scholarships to udents who choose a private college. hose who support this position be-eve that in the long run this repre-nts economy for the state. If the rivate colleges go under, then the ate will have to assume the total urden, and that will be a dreadful ad for the taxpayer. Too, this proced-re can help ease the crowded con-tions in state schools. Most of them are packed to capacity now while some private colleges have empty dormitories.

This proposal merits consideration by every thoughtful citizen in North Carolina. I personally urge you to study this matter thoroughly and communicate your conclusions to members of our legislature. The need for action is urgent. The church college is at the crossroads today.

The private college has always been the conscience of education in America. It is also a fact of history that when the state holds a complete monopoly on the education of its people, then a long step has been taken toward a controlled and totalitarian society. Adolf Hitler had to gain control of the educational system in Germany before he could make Nazism work. Once he got that, he could do anything. We need strong state schools in our country, but it is imperative that the private college survive, too. The Tuition Equalization Scholarship proposal may not be the total answer. But if it isn't, we had better come up wih an alternate solution soon. Unless the financial problem of the private college can be solved, its days are numbered and very, very few.

—Ernest A. Fitzgerald

A Practicing Christian and Worship

by Samuel A. Jeanes

Do you have to attend church regularly to be a practicing Christian? Louis Cassels in a UPI story says that there is a school of thought that answers that question in the negative. He says that the President of the United States apparently belongs to that school because he attended religious services only 28 Sundays out of 87 weeks in the White House.

Well, the President of the United States carries many burdens. Because he is the President, public worship takes on a different dimension for him than it does for other citizens. His arrival at church must be preceded by a security check. He must be accompanied by the Secret Service. His steps are followed seven days a week by the ever present news media. Yet like Abraham Lincoln he must realize that the responsibilities of his office are so great that he too must be driven to his knees by the overwhelming conviction that there is nowhere else to go.

But why do people go to church any way? Jesus did not deal with this question directly except by giving the very eloquent example of going to church Himself. He called the place of worship "My Father's House." We do go to church to keep our hearts and lives sensitive to the voice of our Heavenly Father. Our spiritual heart wants to beat in tune with the heart of God.

These days require a strong foundation for our faith. Faith must not r on emotion alone. It must have r and security . . . . eternal securi Emerson said, "Hitch your wagon a star." In worship you may take h of the strength of God. It will repla your weakness. But you must worsh regularly, and certainly not "forsa the assembling of yourselves togeth as the Bible says some do.

For your soul's good you can h ness the divine forces of the unive in the sacred hours of worship as y look up into the face of your Redee er and say, "How Great Thou A Hours spent like that will help y to be steadfast and serene, sure a steady.

Worship can be a cleanser for yo spirit, your motives and your attitud Our souls need to be restor Our sins need to be washed aw The hope of Heaven needs to be furbished. We need a center for c thoughts, a cause, an attachme something that can beckon onwa and upward, above and beyond t dismal mire of earth. Worship will this for you.

But worship must not cease w the passivity of inward renewal. T New Testament Christians not only w shipped on the Lord's Day. They se ed the Lord with a zealous dedi tion. Their witness for the risen a living Christ spilled over into the r of the week changing not only men b society, too.

But a task like this requires m than one third of our Sundays. . . God needs all of them. One of t heavy responsibilities of the Christi

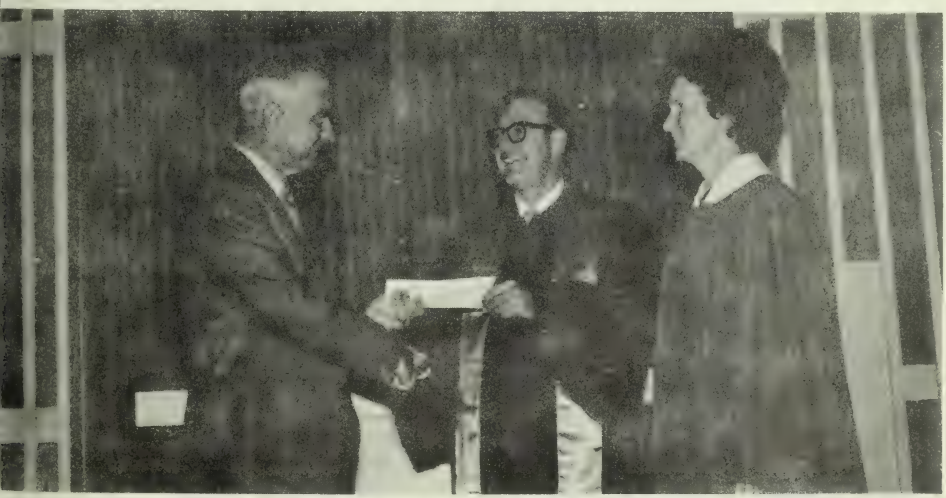
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Dr. Jeanes is pastor of the First Baptist Church of Merchantville, N.J., and is Chaplain of the General Assembly of the New Jersey legislature.

hurch is the education of its youth
id adults in spiritual values. What it
is to teach is not only important,
it needed today as never before. The
er growing crime rate . . . strife and
sentment in our cities . . . . blood-
ed on our streets. . . the breakdown
so many homes. . . all indicate that
e do not need less teaching of the
ord of God but more. But a prosper-
us and leisure conscious Christian
n easily drift into the new school of
ought. Ignoring the eternal truth that
e should "seek first the kingdom of
od and His righteousness", he can
nd more and more compulsions of
leasure that will detract from wor-
ip . . . that will deprive his children
a week by week well rounded Chris-
an education and that ultimately can
gister negatively upon our national
orality which is fast becoming a
eadly malady.

Lewis Russell, Jr., is a 44 year old
hool teacher who lives in Indiana-
polis. He has a 17 year old heart that was given to him at the Medical College in Richmond, Virginia in August of 1968. He takes excellent care of that new heart. He says, "God gave us an intricate body and we should not abuse it." He gives God credit for the success of his operation. As a faithful attendant with his family at his church, he knows how to use that new heart not only for himself, but for the God whose healing hand has been upon him.

Every Christian has a new heart, too, for he is a "new creation in Christ Jesus." He must never forget that new heart and the One who gave it to him. He must take excellent care of it. He must never abuse it. And he must always remember that this new heart requires the atmosphere of worship to keep it beating in tune with the heart of God and to supply the strength for every day and every hour.



PASTOR AND WIFE RECEIVE GIFT

ev. and Mrs. Norman Knight received their Christmas gift from the Wendell United lethodist Church congregation early this year. At the morning worship service Oct. 5, O. G. Spell, Jr., announced that the church wished to give them an all-expense paid ip to the Holy Land as an expression of love and appreciation. The Knights will leave ec. 28 on the 11-day tour. Shown during the presentation, left to right, are Mr. Spell, ev. Mr. Knight and Mrs. Knight.

JERUSALEM CHURCH SCHOOL BUILDING DEDICATED

The dedication service for the recently completed church school building at Jerusalem UM Church, Goldsboro District, was held Sunday, Nov. 15, at 11 a.m.

Participating ministers were Rev. Albert F. Fisher, Goldsboro District superintendent; Rev. LaFon Vereen, associate director of Witness, Outreach and Involvement for the N. C. Conference, and Rev. T. C. West, pastor of the church. Wilbur Bartlett, chairman of the Building Committee, and Adolph Thomas, church lay leader, presented the building for dedication. The Rev. Mr. Fisher preached prior to the dedication service.

Dinner was served in the fellowship hall at the conclusion of the dedication service.



Participating in the dedication service were, from left to right, Rev. LaFon Vereen, Rev. Albert F. Fisher, Wilbur Bartlett, Adolph Thomas and Rev. T. C. West.

FIRST CHURCH, GASTONIA, PLANS DEDICATION SERVI

First UM Church, Gastonia, v have a Service of Dedication, Sund Dec. 13. Bishop Earl G. Hunt, will preach at the 11 a.m. worship s vice, and Dr. Charles W. White, G tonia District superintendent, will t part in the service.

Former ministers who are expec to be present for the service are Wilson O. Weldon of Nashville, Te Rev. C. E. Murray, Franklin; Dr. Jan G. Huggin, High Point; Dr. C. Herbert, Jr., Charlotte; Dr. Emb H. Blackard, Asheville, and Dr. Excelle Rozzelle, Winston-Salem.

Groundbreaking ceremonies for new church building were conduc Nov. 28, 1954, and the opening w ship service was Sept. 2, 1956.

Dr. Charles E. Shannon is minis of First Church, with Rev. Howard Jordan, associate minister, and R Kirk McNeill, minister of education.

Wendell Methodist Sponsors Church In Rhodes

On March 1, Seavy A. Carroll, f mer United Methodist missionary Rhodesia, presented a program ab his work in Africa to the Wen United Methodist Church. The pres tation included a picture of a r brick church, built by the Afric themselves for $2,000.

Upon learning this a member Wendell United Methodist Church fered Mr. Carroll that amount of m ey to build some other needed chu in Rhodesia. The money has s been turned over to Mr. Carroll an being applied to a building projec Rhodesia.

EV. W. R. JOHNSON DIES



Rev. W. Russell Johnson

The Rev. W. Russell Johnson of ne NC Conference died of a heart at- ack on Thursday, Nov. 26. He had een in failing health for a year, and een compelled to take sick leave from is pastorate, Mt. Hermon United Methodist Church in the Burlington District, last summer.

A native of Alamance County, Bro- ner Johnson joined the NC Confer- nce in 1951 and held pastorates at even Springs, Robersonville, Gaston, wansboro, Roberdel, Parkton and iverside. He was in his sixth year as astor at Mt. Hermon at the time of is death.

Among surviving relatives are his ife, Mrs. Mollie Smith Johnson; two aughters, Misses Donna and Nina ohnson; three sons Millard, Steven nd Kenneth.

Funeral services were conducted at It. Hermon Church on Saturday af- rnoon, Nov. 28, conducted by Dr. dgar B. Fisher, superintendent of the urlington District. Interment took lace in Pine Hill Cemtery in Bur- ngton.

NINE CHURCHES STUDY JOINT MINISTRY

SALISBURY, N. C., — Nine United Methodist congregations of Cabarrus County are studying how to work together in a structure which will be called the Lower Cabarrus Cooperative Ministry Program.

The congregations are Bethel, Boger's Chapel, Friendship, Center Grove, Mill's Grove, Pine Bluff, St. Paul, Cold Springs and Mount Pleasant United Methodist Churches.

Laymen and clergymen of these parishes have been shown areial photographs and ground level pictures of the nine churches, their public schools, industries and areas of need, so that a cooperative program to serve these opportunities can be developed.

The nine congregations are also studying Marvin T. Judy's book, "The Cooperative Parish in Nonmetropolitan Areas".

Dr. Melton Harbin of Salisbury is superintendent for the Salisbury District, in which the congregations are located. The pastors involved in the program are: Lawrence McCleskey, Eddie Lee Black, Frank S. Starnes, B. W. Clinard, W. W. Pryor, and Hubert A. Brown.



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NEW CONGRESS HAS 86 METHODISTS

WASHINGTON, D. C. (UMI) — Eighty-six United Methodists will be serving in the U. S. Congress when the 92nd session starts in January, the fewest in at least 14 years.

The five-member decline is the fourth consecutive drop since 1963, when 102 Methodists were serving. Five newly elected representatives are United Methodists while, of those who served during the past two years, six lost elections, three retired and one died.

The largest number of Congressmen continue to be Roman Catholics, who increased from 111 to 116. A compilation by **Christianity Today**, an interdenominational magazine published here, shows these other affiliations:

Presbyterian 83; Episcopal 66, Baptist 51, United Church of Christ 27, Lutheran and Jewish 14 each, Christian (Disciples) 13, Latter-Day Saints 10, Unitarian-Universalist 8, Churches of Christ 7, Christian Science 5, Greek Orthodox and Friends 4 each. Others include one each from Seventh-day Adventist, Apostolic Christian, Brethren in Christ, Christian and Missionary Alliance, Evangelical Free, Evangelical Covenant, Schwenkfelder; 16 "Protestant" and three who list no affiliation.

The Senate still has more members who are United Methodists than are from any other denomination, though down from 23 to 20 due to retirement of Spessard L. Holland of Florida, John J. Williams of Delaware and Stephen Young of Ohio. Only two had to run this year, and both were re-elected—James O. Eastland of Mississippi and Paul J. Fannin of Arizona.

New House members are Philip M. Crane of Illinois, Norman F. Lent of New York, Parren Mitchell of Maryland, Dr. William R. Roy of Kansas and C. W. Young of Florida.

Rep. Mitchell is the fourth United Methodist among the 12 black Congressmen.

The religious affiliation of the North Carolina senators and representatives are as follows:

United Methodist, Senator B. Everett Jordan and Rep. Charles R. Jonas.

Presbyterian, Senator Sam J. Ervin. Representatives L. H. Fountain, Richardson Preyer, D. N. Henderson and Earl Ruth.

Baptist, Representatives James Broyhill, Walter B. Jones, Alton Lennon and Roy A. Taylor.

Greek Orthodox, Rep. Nick Galifianakis.

Christian and Missionary Alliance Rep. Wilmer Mizell.

Peru Rehabilitation Continues

The UM Church through its affiliation with Church World Service has shared in sending a total of $1,181,7[illegible] in cash and materials to Peru after the disastrous earthquake. Rehabilitation is being carried out along four major lines: reconstruction and engineering; provision of potable water; agricultural development; and public health. Roads are being repaired and bridges built. Several water systems are in process of being installed. New agricultural techniques are being introduced to provide better yields. Mobile baby clinics have gone in, and poor hygienic conditions are being tackled.

Church Membership Declines

EVANSTON, Ill. (UMI) — Membership in the United Methodist Church in the United States is now officially 10,671,774.

The figures released here November 17 by the denomination's statistical office show a decrease of 117,850 members from the report a year ago. Not included in the total membership are 1,807,847 preparatory members.

Attendance at principal weekly worship services across the denomination was 3,853,703, down about 140,000 from a year ago.

Church school membership was reported as 5,924,464, a decrease of about 327,000. Average church school attendance was 3,264,850, down about 200,000.

The grand total of all giving for church causes was $723,778,211. This figure includes $140,250,600 paid in ministerial salaries, and $114,243,010 for various benevolent causes.

While the grand total giving figure is up $38,000,000 from the same time a year ago, meaningful comparison is not possible because of changes in fiscal years by the annual conferences.

According to Dr. R. Bryan Brawner, general treasurer of the United Methodist Church, 17 annual conferences were reporting on a seven-months basis this year, while 30 conferences reported on a seven-months year in 1969.

Other official statistics for the denomination include:

Number of organized churches—40,653

Number of pastoral charges—25,250

Number of ministers—34,561

Value of churches, equipment, parsonages, other property—$5,749,866,893

The statistics are compiled in the division of the Council on World Service and Finance headed by Mrs. Charles A. Hart.



NEW PARSONAGE

This new parsonage of Skyland UM Church, Skyland, was consecrated by the congregation and the pastor, Rev. Henry F. Flowers, Oct. 11. Open house was held from 3 to 5 in the afternoon.

N. C. CONFERENCE TO OPPOSE LIQUOR-BY-THE-DRINK

RALEIGH — North Carolina Methodists re-affirmed Dec. 3 their opposition to liquor by the drink and laid plans to fight any resolution by the 1971 North Carolina legislature "that would enhance the availability of liquor in North Carolina."

The action came during a Program Council session in Raleigh. The Rev. Arthur Phillips of Carthage, chairman of the denomination's Commission on Christian Social Concerns, introduced the report of a consultation which took place Nov. 2 in Greensboro by Methodists from both the North Carolina and Western North Carolina conferences. The two conferences have a combined membership of over 500,000 persons, second largest church body in the Tar Heel state.

The Greensboro meeting was authorized by the 1970 annual conference which met in Greenville last June. The avowed purpose of the consultation to "clarify the official stand of United Methodism in the state in the matter of liquor by the drink" and to devise the "legislative strategy in implementing our stand."

The official stand voted by the Program Council called for "a vigorous educational program on the problem of alcohol" in each of the eleven districts. Members of the legislature would "be acquainted with the position of North Carolina Methodists" if a bill is introduced on the subject in the 1971 General Assembly. A rally would also be held, "if expedient", in Raleigh as a display of strength in support of the position.

The Program Council then cleared the way for individuals, organizations and churches within the Conference to channel voluntary funds in support of the movement through the conference treasurer's office in Raleigh.

John M. Meares of Cary will head the statewide Methodist task group which will implement last Thursday's action.

In other action the Program Council which represents some 215,000 Methodists in fifty six eastern and Piedmont counties, recommended a proposed operating budget for 1972-73.

The Rev. Charles Mercer, New Bern district superintendent, was elected chairman of the Council's Committee on Interpretation, and the Rev. Kimsey King of Woodland, chairman of the Committee on Research and Planning. A Durham minister, the Rev William Quick, was chosen to be secretary of the council.

United Methodists In State Set Goals In Alcohol Field

Social Concerns leaders of the NC Conference and the WNC Conference met in Greensboro last month to compare notes, exchange ideas, and coordinate goals. After thoroughly going over the entire field, the group came up with the following areas of emphasis.

1. Better programs for rehabilitation of alcoholics
2. More stringent (and speedy) penalties for driving under the influence of alcohol.
3. A general statewide referendum on the sales of all alcoholic beverages
4. A stand against liquor by the drink.

(Continued on page 18)

LAY MEETINGS SCHEDULED

STATESVILLE, N. C. — The Area of Outreach for the WNC Conference has announced schedules for Adventure in Faith weekends during December and January in local churches.

The Adventure in Faith, which is a person-to-person evangelistic program of witnessing, was begun nearly a year ago and is one of the priority programs of United Methodists in western North Carolina.

Here is the schedule, as released by the Rev. H. Claude Young of Statesville, director of the Area of Outreach for the Conference Program Council:

Dec. 11-13, Central, Concord, with W.R. (Bill) Henderson as coordinator.

Jan. 15-17, Lilesville Church of Lilesville, with Mitchell Spitzer as coordinator; and Highland, Hickory, with Kent Pegram as coordinator.

Jan. 22-24, North Kannapolis church, Kannapolis, with Bob L. Parrish as coordinator.

The Rev. Mr. Young said that over 70 Adventure in Faith missions have been held or are planned since the program began in the spring of 1970.

Adventure in Faith is a WNC version of the national Lay Witness Program of the UM Church. It features men, women and youth as visiting witnesses in a local church, telling of changed lives as a result of an evangelistic conversion through Lay Witness.

The three-day program usually follows the pattern of an initial evening of getting acquainted through small groups and witnessing by the visitors; a Saturday schedule of witnessing meetings in small groups and assemblies; and a Sunday conclusion during which the witnesses visit the church school classes, and the coordinator speaks from the pulpit during the morning worship period.

Robert M. Smith of Mount Airy, former lay leader of the WNC Conference, is administrator for the Adventure in Faith, which is co-sponsored by the Conference Boards of the Laity and of Evangelism.

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LETTERS To The Editor

CAUGHT IN COMMUNICATIONS GAP

In the article "Are we caught in a giving gap", there is a rather superficial diagnosis. The point is not that people want to give to projects "not more than thirty miles from home" but rather that they want to and should know where their money is going.

Whether intentional or not, we have done a pretty good job of masking where our money is going. The "single figure" apportionment is about as faceless and heartless as any designation could be. It may have been a marvel of simplification but it was a tragedy of depersonalization. The projects supported by these funds may be ever so worthy, but because of our comprehensiveness the giver misses the compensation of a warm heart.

The expression "world service" is a bit more definitive but some items under this heading are not world service items but are purely local.

We sell our people short when we think they are going to continue to give without knowing where their money is going. It is easy and a bit pompous to say that our people should give and let the leaders decide where to send their money. The National Boards have taught our people to be selective in their giving. A few years ago the National Board of Missions removed $10,000,000 from one bank and deposited it in another because the first bank was making loans to a nation that was practising apartheid. And by the way the fact that we had that much money that could be manipulated was a bit surprising and disappointing. I wrote to the board at that time and received a letter saying that these were funds which could not be used directly. That was a nebulous explanation for when we know of other "deals" that have been pulled with other funds it becomes certain that we can do about what we want to do.

I write because I am concerned. I would like to see the single figure item broken down when it is given to the local church for acceptance so that every penny is ear-marked. The world service apportionment should be broken down so that every church knows the precise amount that we are giving to each item, including the National Council of Churches. If a church does not want to give to the National Council or any other fund, they should have the privilege of deleting it and adding it to another if they desire.

The salaries and expense funds of leaders should be put into the hands of our laity including the salary of manager of our publishing house. We talk about lay participation but if we really want this we must not by our acts say "give your money but keep your mouth shut about where it is going".

W. David Argo
North Kannapolis UM Church.

★

ALLERGY TO ALCOHOL

In regard to Rev. W. D. Moore's article on alcohol entitled, "The Greates Treason" October 29th. issue, I am surprised that a man with Rev. Mr. Moore's education did not think of the biological basis of alcohol consumption.

There are many angles to the problem of drinking and if it is to be discussed, all sides should be viewed.

As stated in the booklet, "Alcohol, Who Is Allergic?" reprinted from the 1960 Eversharpe Inc. Annual Report (With Revisions) many people can drink alcohol and never become "hooked" but all people are not so lucky. Some are not able to remove the toxic by-product from their system.

It seems to me that Mr. Moore is leading astray by teaching that to bless alcohol as we would food and everything will be fine. This is ridiculous.

Rev. Mr. Moore does not have all the facts because he has attended a few A. A. meetings. Surely he has observed families in his congregation where the drink

ing person has not been able to remove the toxic by-product of alcohol from his system.

Rev. Mr. Moore needs to pray as well as to get all the alcohol facts before he attempts to lead others.

MAGGIE S. PHILLIPS
Salisbury

★

KNOWS FIRST HAND

This is to express appreciation for the helpful editorial, "Thinking Through On Drugs" (Issue of Nov. 5).

May the United Methodist Churches forever fight alcohol.

Your editorial should be read all over the world.

A man driving at a high-rate of speed (on the wrong side of the highway) took the life of my brother. My fine, Christian brother was on his way to Sylva Methodist Church (Jackson Co.) to pick up his son who was at a scout meeting. With this and so many heart-aches caused by whiskey and beer, it is amazing anyone would defend it.

I wish for more people to take the stand you set forth.

MRS. CARL HOYLE,
Bryson City

★

MANY WANT OUT

Your editorial, "Who Wants Out Anyway?" (Oct. 22) was read with interest. If the increasing loss in membership (800 from the N. C. United Methodist Conference alone last year (June 11)), the substantial loss in over-all giving, and the growing number of dissatisfied United Methodist members is any indication, then the answer to "Who wants out?" would be that "Many of us do."

Methodists are becoming increasingly aware that once their money goes into a church building or parsonage, the congregation has lost, to the conference, all property control. Our local congregation has money on hand from the sale of our interest in a parsonage. We were informed that it could be spent only for another parsonage. This seems unfair. Like Southern Baptist, Independent Baptist, Disciples of Christ, and others, local congregations should be free to build or dispose of what rightfully belongs to them at their will. Buildings paid for without help from the conference should never become the property of the conference, or be lorded over by "the powers that be "in Methodism. As Mr. Morgan stated in his letter (May 28), we are just expected to "Listen, Pay, and Obey."

Right you are, Mr. Editor, no Methodist congregation is independent. Nor is it free! Yet, who preaches freedom more than Methodists? We believe, we say, in a free country, a free people, equality. We boast of being a broad-minded denomination with open communion, freedom of baptism. This is as it should be, *but*, are we nearly so free, or, are we nearly so broad-minded as we would have others believe?

The form letter which came out some weeks ago in regard to the use of Methodist literature was little short of being narrow and dictatorial. Most of us learned more about the Bible and God's plan of salvation from the little two-by-five picture cards with a short Bible story and memory verse, taught by our grandmothers years ago, than we find in our so-called "superb literature." When we teachers in Church School have finished delivering the message of Jesus Christ, when we have completed the teaching He commanded of us as disciples, and all we have left to teach is Methodist polity, then, praise God, I think we should be excused! Until then, let the source of teaching information be between a teacher and his God.

Yes, the Metehodist church does have a proud heritage. The spirit of Wesley still prevails in many a Methodist heart. Shall we keep that heritage or shall we allow money and education to destroy it? Shall we continue to accept by faith our Bible, or shall we allow some of our college professors and ministers to continue to tear it apart by trying to prove parts of it to be a myth, and the Bible not an infallible book?

Once we were a denomination deeply concerned for the souls of men. Once we believed that it was God who purified the heart of man and called him to the ministry. Through an act of God Isaiah was touched and purified and made ready to speak for God. From the Book of James (chapter 1) we read that "If any man lack wisdom, let him ask of God who gives

(Continued on page 23)

METHODIST NEWS ROUND-UP

HEALTH/WELFARE AGENCIES CARE FOR 3,000,000

EVANSTON, Ill. (UMI) — United Methodist-related health and welfare agencies cared for 3,203,934 persons in the past 12 months and provided free services valued at $36,863,663, according to a report released here November 25 by the General Board of Health and Welfare Ministries.

The number of persons served is about 325,000 more than a year ago and the value of free services is more than $8,000,000 higher. Total operating budgets of the 334 agencies was $628,436,666, up more than $125,000,000 from a year ago. Of the total number of persons served, 3,152,719 were counted by the 80 denomination-related health care facilities; 33,697 by the 171 services for the aging; 16,188 in 66 ministries for children and youth; and 1,348 in 17 residences.

DEACONESS TRENDS REVIEWED

DAYTON, Ohio (UMI) — A sort of "good news, bad news" situation confronts the United Methodist deaconess movement, according to trends that surfaced at a national meeting here in November.

The trends seemed to signal some warning lights in regard to a decline in the number of deaconesses and in morale problems, but indicators also forecast new directions in which deaconesses apparently are moving. Disclosed through reports, recommendations and a special study, the trends formed some of the grist for discussion and action at the annual meeting of the Committee on Deaconess/Home Missionary Service of the National Division, United Methodist Board of Missions.

FINANCE BODY MEETS, ALLOCATES FUNDS

The executive committee of the Council on World Service and Finance met recently at Evanston, Ill. and made several important decisions on expenditure of funds. It made a grant of $100,000 from general contingency funds for use by the Board of Education in promoting the two-year fund drive for UM black colleges. The amount to be raised is $4,000,000 during 1971 and 1972.

In other actions, the executive committee increased automobile travel allowance from ten cents per mile to 12 cents. It also approved an operating budget for the Council of $643,015. This is $60,241 less than the allocation for 1970. The council also set up a committee to study ways of eliminating inequities in salaries received by lay and clerical general church employees. Agencies which receive funds from the General Administration fund will in 1971 receive payments in the ratio of funds received.

United Methodist Set Goals

(Continued from page 14)

Regarding rehabilitation, the church leaders felt that more "profit" money should be used to repair the damage caused by the use of liquor. The stand on liquor by the drink was especially to be made known to N. C. state senators and representatives.

WRITERS

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EAGLE SCOUTS

Oct. 11 at Lowe's United Methodist Church, Reidsville, a Court of Honor was held to present the Eagle Scout Award to the six scouts pictured above. Left to right are Barney Shumate, John Hooper, Ray Cross, Sam Lindsey, John C. Warner and Eddie Wilson. Reidsville, Boy Scout Troop 798 has produced more Eagle Scouts than any troop in the area. The scoutmaster is Melvin Shumate. Pastor of Lowe's Church is Rev. B. L. Baucom.



DEDICATION SERVICE

An addition of four church school rooms and a kitchen was dedicated Nov. 8 at Pleasant Hill UM Church, Pittsboro Circuit. Dr. Edgar Fisher, Burlington District superintendent, assisted the Rev. B. H. Lamb, pastor, in the dedication service. At the conclusion of the service, lunch was served in the Fellowship Hall. Construction was completed in the spring of 1967, and payment was completed this summer.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

WESLEYAN SERVICE GUILD—SANFORD DISTRICT

The Wesleyan Service Guild of Steele Street United Methodist Church was hostess to the fall meeting of the Sanford district Sunday afternoon at the church with around 45 representatives in attendance from the other five churches in the district.

The program opened with the organ prelude by Mrs. Van Paul Watson, church organist, the invocation by the Rev. Reginald Ponder, pastor, and the hymn "This Is My Father's World" by the congregation.

The meditation was led by Miss Mary Scott Gurley and Mrs. Bernice Krick, district chairman, gave the welcome and presided over the meeting.

Mrs. Lucille Donnell introduced Miss Addie Jones, Guild conference scholarship chairman of Raleigh, who used as her topic, "Let's talk Guild," She said the theme of the conference Guild meeting held in Wilmington which was "Who Will Build the World Anew?" should be a challenge to every member. She also discussed the Guild on the local, district, and conference levels and stressed the Guild's close association with the Women's Society of Christian Service.

Mrs. Lena Gray, Guild conference chairman of Rocky Mount, was then introduced by Miss Jones. She explained the Guild purpose and stressed that there is a need for more involvement of women in the church.

She announced the One-Day Conference of the Guild and Women's Society of Christian Service to be held November 14 in Goldsboro at the St. Paul's United Methodist Church and urged as many members as possible to attend.

Miss Jones then introduced Kuk Won Chang, the conference's scholarship recipient from Korea, who is working on his doctorate at Duke University. He spoke interestingly of his childhood in Korea, noting that he became a Christian at the age of 16. When he finishes at Duke he plans to return to his native land to "teach my people."

The program was concluded with the Guild benediction.

A social period was held in the Ladies Parlor of the church. From a table laid with a green linen cloth and centered with autumn flowers, punch, party sandwiches, cheese rings, date nut balls, orange blossoms and cookies were served.

Other special guests of the meeting were Mrs. Virginia Jones of Cary, Mrs. Emily Bullock of Pinetop, Mrs. J. E. Sponenberg and Mrs. Carl Foushee of Jonesboro Heights Women's Society of Christian Service and Mrs. S. W. Allen of Sanford, coordinator of the Guild from the Steele Street WSCS.

NEW BERN DISTRICT

Miss Charity Holland, of Kinston, was guest speaker when the New Bern district Wesleyan Service Guild met at

Marshallberg, N. C., using as her theme "Risk and Reality."

Miss Holland, a former Guild District secretary, is now with the Dobbs School which is under the N. C. Department of Corrections. Miss Holland's mesage was based on the Book of Amos, the prophet's warning of Israel in her years of glory and corruption. She paralleled Israel's history with our world today, stressing our responsibility. She said that we must face the risk and reality about us if we are to be committed to God's service, and the well-being of our fellowman. She presented four indictments: ecclesiastical complacency, moral corruption, spiritual pride and spiritual ingratitude. In closing Miss Holland asked that we give the best that we have in the worst of times.

The meeting was presided over by Mrs. G. D. Bizzell, chairman of the New Bern district Wesleyan Service Guild.

The devotional was given by Rev. John Olive, pastor of the Trinity United Methodist Church, Marshallberg. This was based on the 36th chapter of Ezekiel and he emphasized the promise of Jesus "A new heart also will I give you." He brought into his message the marvelous knowledge and scientific skill under Almighty God that had enabled surgeons to transplant human hearts. He likened this feat of skill to Jesus' offer to remove our diseased heart and replace it with a spiritual heart of love and kindness, and of our choice to accept or reject His gift.

Miss LaVerne Conway of Marshallberg, sang two numbers, accompanying herself on the guitar.

Mrs. Barbara Willis, president of the host Guild, welcomed everyone present and invited them to the social room for refreshments.

The meeting was closed with the Guild benediction.

Mrs. Geneva Sloan
Public Relations Chm. WSG

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

LET'S LOOK AT THE STATUS OF WOMEN IN OUR CONFERENCE

Women constitute more than half of the membership of most of the churches in the Western North Carolina Conference of the United Methodist Church, yet they hold only 8 per cent of the positions on Conference boards, committees, commissions and agencies.

This report was released by the Task Force appointed last year by the Conference Women's Society of Christian Service to study the status of women in the Conference.

The Task Force stated further that this eight percent represented an increase of only 2 per cent in the last 30 years, for in 1940 the percentage of women on Conference boards, committees, commissions and agencies was 6 per cent.

Two other startling facts were revealed by the Task Force. Not a wo-

man is included on the Board of Trustees of the Children's Home—and not one on the College Coordinating Council of the Conference.

The local churches give women a far better chance at places of responsibility, for 23 per cent of the delegates to Annual Conference were women.

The study made by the Task Force was based on Conference Journals from 1940 through 1969, for at the time the research was done the 1970 Journal was not off the press.

Miss Mary Floyd, deaconess and professor of Religion at Pfeiffer College, was chairman of the Task Force. Mrs. Alvin Morrison, Statesville, a member of the national Board of Missions, and Mrs. Ray Simpson, Jr., Kannapolis, vice-president of the Conference Women's Society, were the other two members. The same group was reappointed to continue the study through the current year.

The assignment given the Task Force was three fold: to study the status of women on Conference boards and commissions in the WNC Conference, to seek channels through which greater representation by women may become a reality, and to encourage women to assume places of leadership as the opportunity arises.

At the Annual Meeting of the Conference Women's Society at Lake Junaluska in June a seven point program of recommendations was adopted. These suggestions are: that women become engaged in self-evaluation and become knowledgeable in regard to the place of women on Conference boards, committees and commissions; that women become constructively articulate as to their representation as required by the Discipline; that women encourage other women to join in the search for positions of responsibility in all areas of church-related work.

That women accept responsibility when openings occur and that they perform with proficiency and in keeping with the demands of the office: that every District Women's Society and every local society appoint a Task Force to determine openings available to women; that women become cognizant of the REAL definition of Lay person, meaning of or pertaining to the Laity as distinguished from the clergy, with equal opportunity to each sex; and that a Task Force continue the study through 1970-71.

Facts and figures presented by the Task Force gave a jolt to the feeling of calm acceptance that many women have about their place in the church, especially on the Conference level.

Some of these facts include the following (all on the Conference level) :
— on the quadrennial basis, there are 29 boards and commissions, with a total of 771 members. Of this number 664 are men and only 107 are women.
— in the term elections there are 14 boards, commissions, etc. involving 314 positions to be filled; 300 of these are men, only 14 are women.
— in annual elections there are 13 boards, commissions, etc. with 398 members. Of these 391 are men and only 7 are women.
— the grand total of these boards is 56 such designated groups, with a total membership of 1,483 persons. Of this number 1,355 are men and ONLY 128 are women - making the feminine proportion only 8 per cent!

In listing special groups the Task Force reported that among the total trustees of Methodist colleges in the Conference (Bennett, Brevard, Greensboro, High Point and Pfeiffer) only 43 of the 198 trustees are women. The remaining 155 members are men.

The Conference Board of Education has 44 members — only 5 women members. The Board of Managers of the Methodist Home has 59 members,

with only one woman in the group.

In the lay delegates to General Conference this year there was only one woman in a total of 11 members.

These last statistics were based on the 1969 Conference Journal. They are thought-provoking statistics that every Methodist women should study . . . . and every Methodist man should ponder carefully.

Letters To The Editor

(Continued from page 17)

to all men generously and without reproaching." But today? Oh, no, our conference just doesn't trust God with *our* ministers! The cry of education is so loud that it completely drowns out the little whisper of Christianity. Yes, even the call of God! I believe in education. It is needed and is good to some degree. But, how do we measure education in regard to ministerial requirements? One minister I know uses profanity from the pulpit. Another believes Christ may have been an illegitimate child. Another believes many Bible stories are a myth; while still another says he indulges in a social drink and doesn't believe sex before marriage is wrong in some cases. Now these are all *educated* ministers. They are *qualified* to administer all the sacraments. On the other hand, we recently invited a retired minister to give communion at our church. This dear old saint of God, who had given his life in the Methodist ministry, had to tell us that he was no longer allowed to administer the sacraments. Because of educational requirements the conference says he is no longer qualified. Such a policy must seem as cruel to our Lord as it does to us; for such requirements were never set up by our Lord.

This year the United Methodists lost to the Southern Baptists one of our most promising young ministers. He was a man of high caliber, and a born speaker. After serving three years as pastor and finishing two years of college he left with these words: "Because of the strict educational requirements of the Methodist church I am unable to serve my people as God calls me to do." This young man's witness, his dedication, his sermons, and his deep concern for the souls of men was an inspiration to his congregation. His prayers seemed to penetrate the heart of every worshiper. Yet, he was denied the right to administer any sacraments. He could not even baptize those who found Christ through his ministry. So, in order to harken unto God rather than unto man, he moved out. I had rather see a man with one degree of his Christianity than a multitude with high degrees of learning who dare to question the truth of the Word of God. Maybe we use an elastic yardstick to measure our standards.

Yes, there is a reason why some "want out." We have some fine dedicated ministers and leaders. But how effective are our leaders who lean from their luxurious $75,000.00 parsonages and try to impress congregations (most of them whose families share *one* bathroom) with their compassion for the poor?

Let's take away our high pedestal on which we are trying to place high salaried, highly educated ministers. God can better use godly men who walk in the steps of His Son—down the dusty road, where the people are.

—Evelyn Ward
Madison

Joyous Christmas!

Let us hear the Angels singing
Throughout the whole New Year.
Let us keep our hearts still bringing
Gifts of Love and Cheer!

If we seek the lowly Mangers
Where Earth's Humble hide their fears,
We shall find in helping Strangers
We have wiped away our Tears!

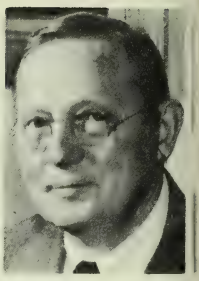
—Sneed Ogburn

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FOR DECEMBER 20



Observing Christmas In Christian Ways

Background Scripture: John 1:1-18

Lesson Scripture: John 1:9-18

Generally the lesson scripture for the Sunday before Christmas is taken either from Matthew or Luke since they only, of all the New Testament writings, give detailed reports of the birth of Christ. But the Gospel of John moves in a different orbit from the other gospels. It is, in the words of Dr. Goodspeed, "a book of a few great religious ideas—Revelation, Incarnation, Regeneration, Communication of Life—which appear in the Prologue (John 1:1-18), and to which the writer returns again and again. Its great words 'Light', 'Life,' 'Truth' and 'Freedom' are still the rallying cries of mankind." Thus, in view of all Christ has meant to the world, this gospel makes most appropriate material for reading and meditation during the season of the Nativity.

The name "Jesus" is a variant of the name "Joshua" which means "God Saves" (Matthew 1:21). So, as one writer has phrased it, "Jesus Christ is God in action to save." A new religion had been given to the world through the Hebrew people. Its uniqueness lay in the truth that "the events of history are the Epiphany of God." The pattern which most of the religions of the world had followed up to that time was a worship of the gods of nature; but with the Hebrews, God's activity was to be seen in his "mighty acts" in the arena of history. So the coming of Christ into the world is, for the Christian, not just another of the events through which God has acted. It is the Supreme Event in which the Lord Jesus Christ becomes "the first Person of history." So great was the impact of his coming that time was divided into "before Christ" and "after Christ."

The great danger to our Christian life, so far as the celebration of Christmas is concerned, is that we shall allow ourselves to make it a time of sentimental reflection only. Not that there is anything wrong in the feelings of good will and warmth which have become an important part of the Nativity Season, since any celebration which will make people more kindly disposed toward one another, even for a few days, is not to be despised. But when we restrict our conception of Christmas to "the Babe of Bethlehem" or to "the sweet little Jesus boy" lying in his cradle, then we have stopped short of the total meaning of this Season. A child's view of the world, as unique and important as it is, is not likely to make us uncomfortable enough to engage in any sort of meaningful struggle with the powers of evil in our time. If, however, we make it our aim to allow the Light that shines out in the darkness and confusion of our world to uncover our own hidden reservations from true discipleship, then we shall have begun to make this celebration spiritually profitable for our lives.

At the moment there is an interesting debate going on among some sch-

olars as to what the purpose of Jesus' coming into the world really was. All agree that he came to save, but controversies arise over different views of his methods. Was he secretly sympathetic with the Zealots of his time—those who wanted to throw off the Roman yoke of servitude and build the Kingdom of God then and there upon the soil of Palestine? On the other hand, was he a pacifist, that is, one who would never, under any circumstances, countenance the practice of violence? Like so many other controversies, this one has sometimes assumed the form of a Bible-quoting contest. There are words and events in the New Testament which will support either view; that is, if one insists on disregarding those which oppose the postition of the particular writer. A new book by Oscar Cullman, renowned New Testament authority, offers a balanced view (see "Jesus and the Revolutionaries" Harper and Row, $3.95.) Bishop Gerald Kennedy says the book "will help every Christian to clarify his mind on some of the sharp and conflicting issues he will face." Jesus' teachings are radical, in the exact meaning of the word—they go to the roots of the human condition. Like us, Jesus lived in a time of great social tensions; but he was hopeful. He believed the Kingdom of God was not a distant dream, but a present and powerful reality. We may enter it now, but the price is high: "the gate that leads to life is small and the road is narrow, and those who find it are few" (NEB).

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IN MEMORIAM

MRS. HARRY A. REEVES

We, the members of the Women's Society of Christian Service of the First United Methodist Church, Elizabeth City, wish to honor the memory of our faithful and truly dedicated friend and co-worker, Mrs. Harry A. Reeves.

She was a devoted servant of her Lord, loyal in every way to her church, Sunday School, and Women's Society of Christian Service, family and friends.

She gave herself generously in service to others, willing and ready, always, to serve in any capacity when she was called upon, in her humble but capable, efficient way, following closely in the footsteps of her Master—"going about doing good."

We feel deeply grateful for her friendship; and her influence upon our lives will be remembered and treasured.

Truly it can be said of her, "Servant of God, well done!"

Our sincere sympathy goes to her family, along with our love. She is survived by her husband, Harry A. Reeves and daughter, Mrs. Charles Saunders, of Elizabeth City and son, Charles Reeves of New Jersey.

Lelle B. Fearing
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SPECIAL CONFERENCE SESSION CANCELLED

COLUMBIA, Mo. (UMI) — An executive session of Missouri West Annual Conference, scheduled for Dec. 3 to determine the ministerial status of the Rev. Phillip Lawson of Kansas City, was canceled.

The session (ministers only) was to have considered whether to "locate" Lawson, either by his requesting it and voluntarily surrendering his ministerial credentials or involuntarily by conference action. The conference board of the ministry had asked him for the former but was reported to be prepared to recommend involuntary location if he did not accede.

Any further procedure against Lawson could occur under a different section of church law—the bringing of charges, their evaluation by a committee of investigation and a trial if recommended by the committee. No charges have been filed to date with his district superintendent.

Cancellation of the Dec. 3 session was by Bishop Eugene M. Frank of St. Louis, with the concurrence of his cabinet. The action followed discussion of the issue with the Council of Bishops. The revised procedure would emphasize the church's constitutional guarantee of trial and appeal for any accused person.

The Dec. 3 date was set Nov. 7 when Missouri West Conference met in special session and voted to sever all financial relationhips with the Methodist Inner City Parish (MICP) in Kansas City, of which Mr. Lawson was the director. He had been removed from that appointment in October by the bishop and cabinet, but his appointment as pastor of St. James Church was unchanged.

Immediate cause of all the actions related to the black pastor was a broadcast he made during August on a visit to Hanoi, North Vietnam, directed "to my black brothers in the U.S. Forces in Vietnam."

Reports of his broadcast over Radio Hanoi, as monitored in Hong Kong, caused considerable unrest among churches in his annual conference. The talk urged black soldiers to stop "fighting oppressed people of color here (or) are you going to also fight against your black men and women in the United States?"

Lawson made the trip to North Vietnam as part of a peace mission, on invitation of the Fellowship of Reconciliation, and carried letters to U. S. prisoners from their families. The cost of his air travel was provided by the United Methodist General Boards of Missions and of Christian Social Concerns. Board officials said the money was not from World Service but from special funds given by individuals and groups.

When Lawson's MICP appointment was terminated and the special conference session called, a statement supporting him was issued by Black Methodists for Church Renewal. Reiterating earlier fears that racially "merged conferences" would "tend to smother black people . . . . and hinder particular ministeries among black people," it said that its feelings were "coming to tragic fulfillment in Kansas City" and some other places.

The statement held that a black pastor was "seeking to be faithful to a black community" but was "being asked to disobey (his) understanding of the spirit of Christ and his

ministries" and was being asked to "accept the definition of ministries today emanating from a white, middle class, Anglo-Saxon culture."

Lawson, who headed the parish since 1968, has been under fire before because of reports that the parish helped support violent groups. He was subpoenaed last spring to testify before the U.S. House of Representatives Internal Security Committee regarding parish relaionships with the Black Panthers, but it found insufficient reason to bring charges. Lawson told the committee and other groups that his ministry is not to groups but to persons and that he "will not exclude any person because of his ideological bag or political belief or race" and that he believes "violence is counter-productive."

The pastor has reported that the Inner City Parish would continue to function despite the conference withdrawal of funds, which comprised some $50,000 a year or about two-thirds of the budget. Finance was the primary relationship between the conference and the parish. The parish's autonomous board, including representatives of participating churches and conference agencies, voted to ask Lawson to continue as its director, but he declined.

At the request of the Nov. 7 session, a new task force is being established to study the needs of the inner-city and to recommend a new plan for the Kansas City parish.

For COLDS take 666

COUNSELING MINISTRY AT GREENSBORO

The Greensboro District of the WNC Conference has initiated a pilot program for observation and evaluation in counseling.

The Rev. Larry Adams and the Rev. Roy Bolyard, trained Family Life Counselors, are volunteering two evenings each week for counseling, using Grace United Methodist Church of Greensboro for their work.

The Rev. Mr. Adams is the associate pastor for Grace Church and the Rev. Mr. Bolyard, an elder of the West Virginia United Methodist Conference, is with the Guilford County Mental Health Association.

Dr. Julian Lindsey, superintendent for the Greensboro District, said, "Each man is giving eight hours of counseling time weekly. At present, fees are paid by those being counseled. Later, the District might undergird this work with some financing for cases where counselees are unable to pay."

Dr. Lindsey said that from this pilot project the District hopes "to set up an effective District Counseling Service. We will evaluate the results within 90 to 120 days."

Only one of the 14 districts of the Western North Carolina Conference has a fulltime counselor — the Charlotte District where the Rev. Sidney Head fills that role.

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SILER CITY, NORTH CAROLINA

THE CHILDREN'S PAGE

Mrs. Catharine Vick

Dear Girls and Boys:

Next Sunday light the first two candles of your Advent wreath and also the third one. This is the Shepherd's candle. It suggests that Jesus was welcomed by all people, even the simple shepherds. Sing a carol about shepherds.

Aunt Cay

THE PRETTIEST MONTH

"Patrick," Joseph began hesitantly as the two boys paused in front of Patrick's house, "do you care if I come in to see your Christmas tree?"

"Of course not!" Patrick said quickly. He led the way up the front steps. "It's brand new. Dad brought it home this morning. You can help decorate it."

Joseph's eyes opened wide when he saw the tree, all silvery and bright. When a colored disc turned, the silvery branches changed to red, then green, and then blue. Patrick brought out boxes of pretty glass balls.

"We can't use electric lights on this tree," he explained. "They aren't safe. But we can hang all these decorations on it."

"Boy!" Joseph sighed as he hung fragile baubles on the branches. "I wish we had a Christmas tree at our house."

"Aren't you going to have one?" Patrick asked, surprised.

"We never have had a tree," Joseph said.

Patrick was thoughtful for a moment, then he said, "If your mother'll let you buy a little green tree, you can have our string of colored lights to put on it."

"That'd be great!" Joseph cried. "Walk home with me and I'll ask Mom if I can buy one. A real Christmas tree —one that was alive once—is what I'd like. They smell so good."

When the boys spoke to Joseph's mother, she smiled and shook her head.

"Decorated trees and manger scenes are symbols of Christmas," she said. "Our family is Jewish, and we do not celebrate Christmas. We celebrate Hanukkah."

Patrick's ears were listening but his eyes were travelling about the room. A lovely silver candelabra was on the dining table. The walls of the room were decorated with brightly colored six-pointed stars and other unfamiliar cutouts.

Joseph pointed with pride to the wall decorations. "My sister made those Stars of Israel," he said, "but we bought the golden Lions of Judah." He pointed to a candelabra, cut from black construction paper, and pinned to a curtain. "I made that and it was hard to cut out. It's called a menorah."

"Menorah," Patrick repeated puzzled. "I never heard of that before."

Joseph's mother went to the dining table and touched the silver candelabra tenderly. "The menorah is lighted during our holiday which we call Hanukkah," she explained. "Hanukkah comes about the time you are celebrating Christmas. Would you like to hear about it?"

"Oh, yes," Patrick said.

She motioned for the boys to sit down, then drew up a chair beside

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them. Rebecca came in from the kitchen.

"As I said," the mother began, "Hanukkah comes about the time of Christmas. It begins on the twenty-fifth day of the Jewish month of Kislev."

"It's the very nicest time of year!" Joseph interrupted. "We get gifts, just like you do at Christmas!"

"Only our celebration lasts eight days!" Rebecca added brightly. "Hanukkah starts tomorrow at sunset.

The mother smiled, then began again.

"A long time ago, even before Christ was born, the Jewish Temple in Jerusalem was captured by a Syrian ruler," she explained. "His name was Antiochus. He was a very brutal man. One of the things he did was to use the Temple as a place to worship his own strange gods. In time, the Jewish people revolted against him. Their leader was a good man called Judas Maccabaeus. Under his leadership, the Jews were able to overthrow the Syrian ruler, and rededicate their Temple to the one God—the God of Abraham, Isaac, and Jacob. That's where the word **Hanukkah** comes from. It means 'dedication.'"

"Tell Patrick about the Temple lamps, Mother," Joseph said.

"Well," his mother began, "when Antiochus took over the Temple in Jerusalem, he purposely made all the sacred oil unclean. Later, after the Jews recaptured the city, they were unable to light the Temple lamp until they could find pure oil. They finally found a little that had been overlooked by Antiochus, and they emptied it into the lamp. There was only a small amount, enough to last one day. But through a miracle of God, the oil lasted **eight** days, until more could be secured."

"That's why we light the candles," Rebecca said. "They remind us of the miracle. And that's why the candelabra has eight arms. Tomorrow, after evening prayers, Father will light one candle. The next night, he'll light two. The night after that, he'll light three. On the eighth night, all the candles will be lighted."

Joseph was waiting excitedly to add to his sister's words.

"Every evening after Father lights the candles we sing songs and have good things to eat. But that isn't all! Rebecca and I get a little gift each night. On the last night, we get special gifts!"

Patrick heaved a big sigh. "Hanukkah is almost as much fun as Christmas," he said.

"Like your Christmas celebration," the mother explained, "there is more to Hanukkah than feasting and gifts. On the first night, three blessings are said before lighting the menorah. After the candles are lighted, a prayer of thanksgiving follows. You see, children," she addressed all of them, and her words came quietly, "Hanukkah celebrates more than the victory of Jewish people over a Syrian ruler. It is a time to pray earnestly for the freedom of **all people**, everywhere."

Patrick nodded and smiled. "Candle lights from the Hanukkah candelabra shine from Jewish homes," he said, "and colored Christmas tree lights shine from Christian homes. That's what makes December the prettiest month of the year."

"That's right, Patrick," the mother said. "Hanukkah lights remind us of the victory of God, and the hope that all men will some day be free from those who would oppress them."

"And Christmas lights reminds us of 'Peace on earth, good will toward men,'" Patrick added, his eyes shining brightly.

Ruth Bishop Juline

CAROLINA BRIEFS

¶ Bishop William R. Cannon is to appear and speak on the Circuit Rider Program on WRAL-TV, channel 5 from Raleigh on next Sunday, Dec. 13 at 1:30 p.m. The program is carried as a regular weekly feature of WRAL-TV, and has the Rev. Malloy Owen as its director. A well-known Methodist preacher-singer Rev. Charles W. Burgess will bring special music. Burgess is pastor of Whitney Cross UM Church, in the Burlington District. Owen, who is in his seventh year as pastor of St. Mark's UM Church, Raleigh, originated the Circuit Rider program seventeen years ago.

The speaker for Sunday, Dec. 20 is to be Melvin T. Graham, brother of Billy Graham. The choirs of St. Mark's Church will sing.

¶ Mrs. George W. Clay of China Grove had a heart attack Nov. 22 and is in the Rowan Memorial Hospital, Salisbury. The Rev. Mr. Clay writes that she is doing fine and will be there for at least three weeks.

¶ Hornes United Methodist Church, Wilson, is having an Advent Revival this week, concluding tonight. The Rev. J. J. Powell, pastor of Sedge Garden UM Church, Kernersville, is the visiting preacher.

NEW APPOINTMENT

Bishop Earl G. Hunt, Jr., has authorized the appointment of Mrs. Sophia East as pastor of the Elkin-Jonesville Charge, North Wilkesboro District, effective Dec. 13.

John R. Hamilton
District Superintendent

¶ Lewisville UM Church had several visiting ministers to preach during November. Rev . G. C. Graham of Spruce Pine preached on Sunday morning, Nov. 22. He and Mrs. Graham who were visiting their daughter, Mrs Horace Moser, were guests at the Harvest Festival luncheon. On Sunday evening Dr. C. E. Rozzelle of Winston-Salem spoke at the study, "Out of the Depths." He and Mrs. Rozelle were guests of the Lewisville and Union churches. On Nov. 29 Rev George Dalton, pastor of the Creston-Green Valley Charge, preached at the early service of Union Church and then at Lewisville at 11 a.m. The Rev Mr. Dalton is a "native son" of the Union UM Church. He and Mrs. Dalton were visiting in the West Bend community during the Thanksgiving holidays.

¶ Center UM Church of the Silk Hope Charge held its fall festival Nov. 7. Supper was served, followed by an auction to raise money for the new heating system. Nov. 12 the second luncheon for the Senior Citizens of the community was held at Sapling Ridge Church. Thirty-eight persons attended. A Fellowship Supper is held each month for the entire membership with good results; also, a teacher training class is now in session at Center. Center. Mt. Vernon and Sapling Ridge are on the Silk Hope Charge in the Burlington District.

¶ Asbury Howard, a Lincolnton executive, will join Emory University's Committee of One Hundred in 1971. The committee is composed of prominent Methodist laymen in the Southeast who have a special interest in

ministerial education. He is treasurer of Turner's Stories, Inc., and lay leader of the Boger City UM Church, where he is chairman of the administrative board and the finance commission.

¶ Conservation and Development Director Roy Sowers had praise for a Chatham County group in a speech delivered in Siler City recently. The praise was directed at the men of the First UM Church who held a breakfast honoring the Chatham County Law Enforcement officers. Sowers said he hopes the breakfast becomes an annual affair because, he said, although most people appreciate the work law officers do, "some of the public has a strange way of showing it."

Mission Building Team Plans Made

Three teams of workmen will be leaving Western North Carolina this winter for church construction projects in Chile and Puerto Rico, according to Donald W. Haynes, chairman of the Board of Missions Building Team Committee.

A team of fifteen men will go to Angol, Chile, in February under the leadership of Rev. Ed Cochran, pastor of Pine Grove Church in Winston-Salem. This team will be staying three weeks and will build a 3400 square foot building as a part of a mission station complex. According to the missionary, Stanley Moore, the team will need workers for concrete work, carpentry, laying tile, plumbing, wiring, etc. Interested persons should write to Mr. Cochran immediately or to the Board of Missions in Statesville.

PUERTO RICAN PROJECT

Two teams of twenty men and four women will be going to Mameyes, Puerto Rico, to build a parsonage. Prior to that going, Charles Owens and four other laymen will be on the building site stockpiling materials and pouring the concrete slab floor. Mr. Owens, from Forest City, is a former contractor who has served on three previous building teams.

On February 13, under the leadership of Rev. Tom Houts of Valdese, the first team will leave for a two-week mission. On February 27, they will be replaced by a second team under the leadership of Rev. Joel Key of Winston-Salem.

These teams will build a concrete block parsonage in the mountain rural community of central Puerto Rican highlands. This will complete a Methodist complex which already has a church, a medical clinic, a youth camp, and a community center. It will enable a professional appointment, perhaps combining all work under one man's leadership. Members of former building teams will remember Camp Corson and the surrounding community as an area of great need.

Workers for these teams will be needed in masonry and cement work for the first two weeks. A plumber and an electrician will also be needed. The second team will need primarily men in carpentry, finish work, plumbing and wiring.

Churches may sponsor their lay members and process the project through Advance Missions Special Gifts. The cost of the entire experience will not likely exceed $300.00. Applications are now being received at the Board of Missions office in Statesville and the church office of Burkhead United Methodist Church, 5250 Silas Creek Parkway, Winston-Salem.

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Conference Program Issue

NORTH CAROLINA
christian advocate

Vol. 116 Greensboro, N. C., December 17, 1970 No. 49

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DURHAM, N. C.



Mark Warren is shown lighting the candles on the beautiful Advent wreath which hangs in St. James United Methodist Church, Newport, N. C.

WHERE IT IS

4 Have I Already Missed it?
by Sally B. Kirby
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by Vance A. Lewis
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by A. B. Weaver
12-19 Conference Program Supplement
31 Turn Up the Light
by Grady L. E. Carroll
32 Behold the Name of Jesus
by James L. Hobbs

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NORTH CAROLINA
christian advocate

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Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Jan. 4-8—United Methodist Congress on Evangelism, New Orleans, La.
Jan. 10—National Association of Schools and Colleges of The United Methodist Church, Cincinnati, Ohio
Jan. 18-19—Annual Meeting, UMCOR, Omaha, Nebr.
Jan. 22-27—General Board, National Council of Churches, Louisville, Ky.
Jan. 25-27—Board of Education, Annual Meeting, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

Jan. 4—Winter Term Registration, N C. Wesleyan College, Rocky Mount
Jan. 8—Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 3 p.m.
Jan. 10—Second semester begins, Louisburg College.
Jan. 11—Goldsboro District Every Member Commitment Training Workshop, St. Paul, Goldsboro, 7 p.m.
Jan. 12—Raleigh District Every Member Commitment Training Workshop, Edenton Street, Raleigh, 7 p.m.
Jan. 13—Fayetteville District Every Member Commitment Training Workshop, Hay Street, Fayetteville, 7 p.m.
Jan. 13—Trustees, Methodist Home for Children, Raleigh
Jan. 14—Wilmington District Every Member Commitment Training Workshop, Grace, Wilmington, 7 p.m.
Jan. 18—Elizabeth City Every Member Commitment Training Workshop, First, Elizabeth City, 7 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Jan. 4—Charlotte District Ministers Meeting, Hawthorne Lane, Charlotte
Jan. 4—Asheville District Ministers Meeting, Central Church, 10 a.m.
Jan. 10—North Buncombe-Madison County Group Ministry, Family Night Supper, Weaverville, 6 p.m.
Jan. 11-13—Mission to Ministers and Lectures on Preaching, Providence Church, Charlotte
Jan. 13—Commission on Archives and History, Providence Church, Charlotte, 1:30 p.m.
Jan. 13-15—WNCC Cabinet, Charlotte, Manger Motor Inn
Jan. 14—Waynesville Sub-district Workshop on Church Finances
Jan. 17—Thomasville District Program Council, 7:30 p.m.



HAVE I ALREADY MISSED IT?

by Sally B. Kirby

I'm so afraid I might miss it this year, God. Once I dreamed I had gone through all the motions but when it was over, I realized I had missed Christmas. It was such an empty feeling and when I woke up the next morning, I had to keep reminding myself that the calendar was turned to June. My relief that this was only a nightmare has never quite dimmed my fear that someday it might come true.

Now it is December, and most of our shopping is finished. Christmas shopping is so much fun: I found a scarf of the same blue as my sister's eyes and holly berry candles for the children's teachers but shucks, I forget to put that lady the Guild's helping on my list. I guess she'll get everything she needs, don't You?

And I love to wrap. Would my tiny niece like paper dancing with angels or laughing with Santas best? I read somewhere that saying a prayer for each recipient as you wrap his gift will give it a special glow. Wish I'd taken time to do that, Father.

Weeks ago we helped the children make our traditional Advent calendar, planning and illustrating each special event. Each Sunday we've lit another candle in the wreath and read about the One who has come to tell us that You love us even when we can't stand ourselves. We've lingered to sing carol after carol, reluctant to ever blow out the candles and let go of those moments. But I must confess to You that candlelight does things to me, and I fear I was more caught up in it and in the sweetness of the children's faces than in Your Light and the face of Christ who makes me look at myself. Christmas is no time for that anyway, is it — it always makes me feel so bad.

Just last Saturday we put up the tree and dressed up the house. Excitedly we arranged the tinsel, decided on a conspicuous branch for the tiny telephone that symbolizes the Contact ministry in our city and tried to hide the angel's broken wing. But I was too busy again this year to read up on the real significance of the tree and we fa-la-la-ed loud and clear but we didn't talk about the candles in the window showing You the way to us, Lord. All the children can think about is Santa's getting here.

The Christmas smell of cranberry bread and mincemeat pies, gumdrop cookies and brownies has enhanced the kitchen for days. But I did those hard cookies you have to roll out after the children went to bed last night. You know, and they were so disappointed not to have helped. "They're the most fun of all, Mama." Guess I forgot, as usual, that lopsided trees and tacky bells mean not only gooey hands but also happy hearts.

All of us went to hear Daddy sing in "The Messiah". It was glorious, I'm sure, but after getting four children ready for Sunday School, teaching a class, stilling the five-year-old wiggles in the worship service, cooking dinner and then helping to prepare and serve supper to fifty UMYF'ers, I admit hallelujah! this day is over! was more meaningful to me than the good news that The Child was You. O, yes, we made family night at the church, too.

(Continued on page 9)

THE SPIRIT OF ADVENT

by Vance A. Lewis

Advent is a season of spiritual prep-
ıration. When we are expecting an
mportant guest to visit us, we make
ıroper preparation to receive him.
Ve "put our house in order", so to
peak. If necessary, we change our
lans to what we think would be
leasing to him. Thus for the Church,
nd for each individual Christian, Ad-
ent is a time for serious consideration
f our spiritual state — a time for truly
ıaking room for Christ in our hearts
nd lives.

Advent is also a time of joyous anti-
ipation of His Natal Day whose com-
ıg into human experience meant our
alvation — our triumph over sin and
eath. It is a time of very special re-
ıicing and merriment, for our hearts
re made light and gay by the asssur-
nce of our Creator's love for us.

As our hearts respond to His love
ır us, we find a strange and wonder-
l transformation taking place within
ırselves. Like our Saviour, we find
ırselves thinking in terms of "others",
ıd a sense of good-will seems to per-
ıde the very atmosphere of human
lationships. Usually even the most
iserly and self-centered find them-
lves making gestures of sincere gen-
osity. Misunderstandings and old
udges seem less important, and brok-
ı ties of friendship are often knit
ain. . . . Our hearts are strangely
ore warm and tender. Our very step
more buoyant, and our voice clearer
we call out friendly greetings to
ose we chance to meet. (Or is this
'trick"—a good trick—our mind and
art is playing on our ears?)

When we stop to think about it, we realize that the spirit of this blessed season has laid its spell upon our hearts. Somehow, we must share the joy that wells up within us!

And what is the reason for this change deep within us that is reflected in all around us? While many have not stopped to "think it through", the truth is that "deep calls unto deep", and we are brought to a fresh awareness of our Creator's changeless love: "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." Here is Hope. Here is Promise, and here is Assurance!

"The Word became flesh, and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father) full of grace and truth." . . . Through what long and dark ages have we stumbled in search of the true meaning of life! How our minds have sought for that Truth that would make us free from the bondage of our own humanity that seemed bent on our destruction!

"Weary were our hearts with
waiting,
And the night-watch seemed so
long!"

In the midst of the ugliness of our own self-centeredness and greed, the tragic results of man's inhumanity to man, the pathetic failure in age upon age of man's futile effort to achieve something of permanence and beauty how our tired eyes have longed to see human life unfolding in beauty — the rising of some heavenly Light, toward which our spirits might ever turn as the sunflower ever turns to-

(Continued on page 9)

ıe Rev. Mr. Lewis is pastor of the chlands UM circuit.

EDITORIALS . . .

Some Concerns Of Chaplains

Chaplains are men who are accustomed to hearing the gripes of others. But when a group of them got together recently at Lake Junaluska in a Southeastern area retreat they were given an opportunity to sound off. They did so with a considerable degree of frankness. And they deserve to be heard.

They were concerned about the distorted image of the chaplain which is often projected in the church and on the national scene. Their involvement with the military has sometimes been confused with a militaristic attitude. Some of their fellow ministers have at times accused them of being in favor of war. This group of chaplains took strong exception to such unfair and unfounded classifications.

Then, some of the chaplains were concerned about the difficulty of maintaining close ties with their home conferences. Here the experiences of different chaplains varied greatly. Some felt that they were maintaining good ties with their bishop and with their conference organization. But just as many said that this was not the case with them. Some spoke of receiving no communications whatsoever from their home conference.

Another problem area with some chaplains had to do with non-recognition of their ministry. In some cases, civilian United Methodist ministers had been chary about accepting baptisms and receptions into the church when these acts were performed by the chaplain. The feeling of so such ministers seemed to be that United Methodist minister serving a chaplain had no business baptizi and giving the vows of church me bership.

Some spoke of writing to chu officials and not even getting the co tesy of a reply. An occasional chapl had been the recipient of hot lett from fellow ministers—non-chapla who roundly berated them for havi anything to do with a military str ture.

The problem of their status in th home conference was a matter of s ious concern to almost all chaplai The tenure of many of them in t service relationship was none too cure. At the same time, some h been led to feel that if and wh they returned to a civilian parish th could expect to start in at the botto Their experiences in this area w mixed. Some had moved to civili pastorates and then back to chapla cies with due regards being paid their years of service and their capab ities. But among the majority, th was a definite feeling that the retu to a civilian ministry would invol considerable sacrifice.

One other concern which they pressed had to do with the churc treatment of its young men who w in service. While some congregatio were doing an excellent job of ke ing in touch with their men in servi a good many were treating their

's almost as though they were dead —no communication with them, no word of encouragement, no continuing pastoral ministry to them.

There was little expression of bitterness but much indication that chaplains were really concerned about some of the issues which they discussed. They felt that the United Methodist Church should do more to prepare its young men who were going into service. They approved of young people being given guidance on their rights as conscientious objectors, but they thought the church should also do something about preparing youths for the months and years they might spend in military service.

The chaplains also wished that the United Methodist Church would take steps to interpret to its constituents the role of the chaplain as it relates to the total ministry and mission of the church. They would like to see false images cleared up and their particular phase of ministerial service interpreted in a positive way. Some thought that a conference committee on chaplaincies, perhaps under the Board of the Ministry, would be well for every annual conference to have.

A final point made was this. Often chaplains serve at military installations and at veterans hospitals which are far removed from their home conferences. They said they would appreciate an invitation to attend the annual conference within the territory where they served.

That December 31 Deadline

A goal of major importance is the up-to-date payment of all World Service and Conference Benevolence askings by December 31. To be up-to-date a church must have paid seven-twelfths of its acceptance for the conference year. We should remember that while the fiscal year of our annual conference is keyed to end on May 31, the fiscal year of our general church closes on December 31.

Let each layman keep this clearly before him: his church cannot pay out if he does not pay up. In our dealings with Methodist church members over many years as a pastor, we have found them to be quite willing to do their fair share. They take pride in seeing to it that their church meets its obligations in full and on time.

In the honoring of our pledges and obligations we shall be doing several important things. First, we shall be giving financial undergirding to the total program of the United Methodist Church at a time when this is badly needed.

Then, we shall be affirming our desire to stay true to the church in a time when it is under great criticism and pressure. Furthermore, through this channel we are afforded the means to fulfill our stewardship responsibility as it applies to our material possessions.

Finally, through the honoring of our obligations we shall be honoring God and affirming our love for Christ as we give in support of His church.

HERE and THERE

CHEROKEE GROUP IN DISTRICT PROGRAM

The Waynesville District Conference met at the Cherokee UM Church on Sunday afternoon, Dec. 6. A dramatic presentation under the auspices of the host church was a major item of the program. Each congregation in the district was encouraged to make a gift of money to the Cherokee Church sometime during the Christmas season. The Rev. Harley Dickson is superintendent of the district, while the Rev. Ralph H. Eanes, Jr., is pastor of the Cherokee Church.

YOUTH TAKE OVER AT LAUREL HILL

It was Youth Sunday at Laurel Hill UM Church on Nov. 29. The pastor, the Rev. W. Jack Martin, sat back with the congregation and enjoyed a pew-view experience for a change. The youth, with the cooperation of their counselor, Mrs. Joyce Causey, printed the bulletin, served as ushers, provided the choir, and took charge of every part of the service.

"Not only were the adults pleasantly surprised" said Martin, "but all of us agreed that the youth should be used more as a part of Sunday morning worship. It did something for the Laurel Hill United Methodist Church. We believe it can help others see what young people are thinking and doing."

THESE NEED OUR SUPPORT

Our attention has been called to the plight of Rev. and Mrs. Fred Love. He retired from the active ministry of the WNC Conference in 1965. The Loves were involved in a terrible auto accident nearly four years ago. He has recovered from the injuries, but Mr Love has been in a coma ever since

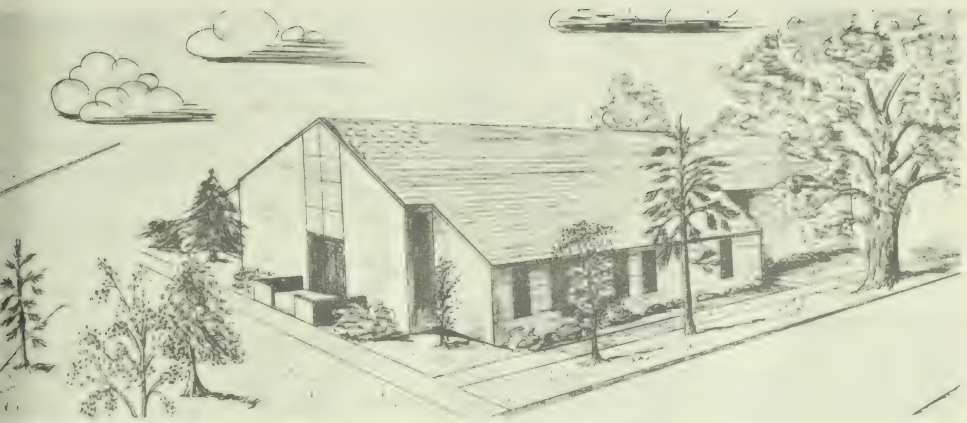
The Rev. Wilbur Jarrett, pastor Westford UM Church, Concord, speaking of the situation stated: "Sh is at home and requires constant car This good man is with her 24 hours day, seven days a week, every wee except when he goes to the groce store for a few minutes one or tw days a week. During the time he gone a lady stays with Mrs. Lov Brother Fred gives God all of th credit that he has been able to pro erly look after Mrs. Love and pra that his health will enable him to co tinue to do so."

Brother Fred obviously needs th loving support of friends and fello ministers. The Loves' address is Rou 2, Concord, N. C. 28025. Their hom is on highway 73, out from Concor N. C. We hope our readers will car on from here.

ESTABLISHES MEMORIAL FUN

The Rev. H. Samuel Carter h established a memorial fund at Hig Point College in memory of his wi Joann. The monies in the fund will b used by the college for loans to re gious education majors and pre-min sterial students. Mr. Carter and h family have invited friends and who may be interested to contribu to this memorial fund, which is know as the Joann Beamon Carter Memori Scholarship Fund. Gifts may be sent college and marked for this memori

In establishing the fund, the Re Mr. Carter wished to recognize th financial as well as moral suppo which he received from his wife, whi he was a student at High Point Colle and later in seminary.



YOUTH AND FELLOWSHIP BUILDING

This is a sketch of the proposed Youth and Fellowship Building for Chestnut Street Church, Lumberton. Last month, the church launched a drive to raise the $125,000 needed for the building, which will be erected on a lot across from the church. This lot was purchased last year. Leaders in the financial campaign are Judge H. A. McKinnon, Jr. and George Ballard. Ministers of the church are James H. Bailey and Allen C. Lee. Herbert E. Olinger, Jr., is Youth Director.

HAVE I ALREADY MISSED IT?

(Continued from page 4)

However, I got tired of singing about all those days of Christmas and anyway, I couldn't remember the names of that family sitting next to us and was embarrassed to ask. Sorry about that; they really didn't seem to know anyone or have much fun.

Instead of cards we mailed our usual Chrismas letter. But we wrote so much about the accomplishments of our children that there was only space for a line at the bottom about what you did in Bethlehem town and on that hill outside Jerusalem.

There's one more thing: We thought about adopting a poor family but we've been real involved in parties, addressing those letters and planning Christmas dinner and it's too late now. It was the same way last year and we vowed not to let it happen again, but you know how it is. Don't You?

Oh, have I already missed it, dear God? Have I missed Christmas?

THE SPIRIT OF ADVENT

(Continued from page 5)

ward the source of its life.

And we beheld that glory in the face of Jesus Christ! And discerning men knew within their heart of hearts that the "Sun of Righteousness" had, indeed, risen upon them!

How much this does portend for mankind — how very much! Even now we can scarce take it in, but we sense it, and we feel it within ourselves. Though imperfectly, we also see something of that beauty and glory in our awakening consciousness of our responsibility to our fellowman. The darkness that has so long blinded our eyes is by no means past, but a Light has shined in our darkness, and men of good-will know that the darkness can never put it out!

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? ? ? ? ? ? ? ? ? ?

THE QUESTION

by A. B. Weaver

Worship

Invocations, hymns, prayers, and affirmations
Are all said,
And the old traditions are held in respect
Though quite dead.

The Sermon

"The preacher is an extremist idealist
Filled with baloney,"
And the sleepy locked-in people
Are quite phoney.

Christianity

Call it all the church of Jesus
Without Christ.
Sing "I Surrender All", but never
Pay the price.

Doctrine

Believe on hell is hot and Heaven cold
Without disillusion.
Come and help us propagate
The institution.

The Sanctuary

Buildings with the doors open, filled with minds
With the doors closed
So that gentle sleep and dreams of other things
May be not deposed.

The sandy foundation shifts and groans
Under the weight
Of pompous architectural works built
Of brick and slate.

The Rev. Mr. Weaver is pastor of Salem UM Church, Albemarle.

The Witness

Gather the flock in public places, and hear
Subjective speculation
Without the benefit of historical fact or
Biblical formulation

The Question

Why are we not what God would
Have us be?
Have we opened our eyes and looked but
Did not see?



SPECIAL CHRISTMAS PROGRAM

"Christmas Is," a half-hour, church-produced special, will be carried by more than 50 television stations during late afternoon/early evening hours during December 15-25. The plot revolves around Benji, a young school boy who is unhappy because he has been chosen to play the role of second shepherd in the school's annual Christmas play. Check the program listings of your local station for information on when "Christmas Is" will be carried in your area.

For COLDS take 666

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Program Supplement

NORTH CAROLINA CONFERENCE

Vol. 2 December 17, 1970 No. 1

EVERY MEMBER COMMITMENT TRAINING WORKSHOPS

O. L. Hathaway,
Associate Director, Stewardship

The Conference Board of the Laity through the Commission on Stewardship and Finance recommended a series of district workshops on stewardship training in every member commitment involving stewardship leaders in the local church. Therefore, the Program Council set these meetings to be held in each district in the month of January. The following schedule has been arranged. The hour for all meetings is 7:00 p.m. to 9:00 p. m..

January 11,	Goldsboro	St. Paul United Methodist Church, Goldsboro
January 12	Raleigh	Edenton St. United Methodist Church, Raleigh
January 13	Fayetteville	Hay St. United Methodist Church, Fayetteville
January 14	Wilmington	Grace United Methodist Church, Wilmington
January 18	Elizabeth City	First United Methodist Church, Eliz. City
January 19	Rocky Mount	First United Methodist Church, Rocky Mount
January 20	Durham	Asbury United Methodist Church, Durham
January 21	Burlington	Davis St. United Methodist Church, Burlington
January 25	Sanford	Page Mem. United Methodist Church, Aberdee
January 26	New Bern	First United Methodist Church, Morehead City
January 27	Greenville	St. James United Methodist Church, Greenville

Dr. Thomas L. Williams of Maryville, Tennessee will be our Director for the workshops. Dr. Williams has been a very successful person in the

Methodist Church. He is a member of the Holston Conference, and has served his Conference as Pastor and District Superintendent. Due to his great interest and ability in stewardship, he was assigned to the Field Service and Finance of the National Board of Missions. He was a specialist in directing stewardship in some of the largest opportunities in Methodism. He served as Director for the St. Paul United Methodist Church in Goldsboro during the pastorate of Dr. N. W. Grant. Dr. Grant says that Dr. Williams and his wife make one of the best leadership teams that he has ever worked with, and recommends them as great servants of Christ.

We invite the following to be present at our district meetings:

District:

1. District Superintendent
2. District Lay Leader
3. District Board of the Laity
4. District Program Council

Local Church:

1. Pastor
2. Director of Every Member Commitment
3. Chairman of the Commission on Finance and members
4. Chairman of Commission on Stewardship
5. Lay Leader
6. Chairman of Administrative Board
7. Chairman of the Council on Ministries
8. Other persons the pastor would like to invite to this workshop

We will share during these two hour sessions the Commitment Program, Printed Guidance Materials, Large Flip Charts, Banners and Wall Charts for use in the Local Church. There will be a packet of materials and visual aids that may be purchased for use in the local church for the Every Member Commitment. We believe that our people will respond out of their love by giving to support the ministry to people.



Dr. T. L. Williams

Music Ministry

WORKSHOPS FOR SMALL CHOIRS

A Workshop dealing with the special concerns and needs of the small church choir . . . where? Atlantic Christian College, Wilson . . . when? February 5-6, 1971. If you want more information, write Mrs. Laura Davenport, First United Methodist Church, Wilson, North Carolina 27893.

YOU MIGHT LIKE TO SEE . . .

There is a special issue of **Face to Face** monthly magazine for Senior Highs, dealing with the ministry of music. Look at the December 1970

(Continued on page 15)

Youth Ministry

UNITED-NATIONS-WASHINGTON STUDY TOUR

During the next few days, pastors, local church coordinators of youth ministry, and local U.M.Y.F. Presidents will receive information about the 1971 United Nations-Washington Study Tour. The study tour is an opportunity for forty Senior High youth to spend a week (March 13-19) in considering the role of the Christian in the affairs of government, both national and international. Briefings by governmental and church officials in New York and Washington enable the youth to explore first-hand the workings of the United Nations and our national government. If you want additional copies of the registration form and information brochure, write Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605.

NEED TO RAISE SOME FUNDS?

Youth groups frequently want to raise some money for a special project, a gift, a retreat, local church needs, community service, etc. If you would like a list of suggested fund-raising ideas, write Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605. Include a note about your favorite plan for raising needed funds.

INTERNATIONAL CHRISTIAN YOUTH EXCHANGE

The I.C.Y.E. is "an exchange of young people between nations of the world for international and ecumenical education, for the expression of Christian responsibility for peace and justice in the world, and is committed to involving all of its participants in the issues of social and economic justice." Youth between 16 and 18 are eligible to apply for this experience and local churches, community groups, youth fellowships, district organizations, and civic clubs are possible sponsors of the program. The United Methodist Church is one of the participating denominations in the I.C.Y.E. program. If you want more information, write either Youth Ministry, 1307 Glenwood Avenue, Raleigh, North Carolina 27605 or to International Christian Youth Exchange, Room 1908, 475 Riverside Drive, New York, New York 10027.

WORKSHOP IN THE ARTS FOR YOUTH

Poetry! Sculpture! Rock Music! Painting! Banners! Folk Music! A Workshop in the Arts for Youth will explore a full range of art and help persons develop new skills in these areas as well as give a chance for persons to express themselves in a variety of art forms. Such a Workshop is being jointly sponsored by Christ Episcopal Church in Raleigh and Impact-Raleigh, January 15-17, 1971 at Christ Episcopal Church. Young people and their adult colleagues are invited to participate in any or all of the event. One feature of the week-end is the rock group The Mind Garage—in concert, at a dance, and in a broadcast. This group has recorded an "Electric Liturgy" which has excited numerous churchmen for the fresh joy it brought to the liturgical expression of the faith. If you are interested in more details, contact Youth Ministry 1307 Glenwood Avenue, Raleigh, North Carolina 27605, or The Rev. Ted LeCarpentier, 120 East Edenton Street Raleigh, North Carolina.

F. Belton Joyner, Jr.

1971 SUMMER CAMP SCHEDULE SET

The Committee on Camps and Conferences through the Board of Education and the Program Council has announced the camp schedule for next summer at Camps Chestnut Ridge, Don-Lee, Kerr Lake and Rockfish. Beginning with staff training June 6-11, the program will include the following special features:

1. An Aquatics Camp for Senior Highs at Kerr Lake July 11-17.

2. Local church groups at Rockfish July 18-August 15. Groups may come with their own counselors for varying lengths of time. The camp will provide Program Director, food services, and waterfront staff.

3. A new day-use facility at Kerr Lake, including bath house, pavillion, picnic area, electrical and water hookups for trailers, boat ramp, and swimming area.

4. Expanded program and improved facilities at Don-Lee including new beach, rebuilt pier, new roofs on buildings, new beds, and the gift of a 36-foot Pacemaker boat.

5. A Counselor-in-Training program for a limited number of high school Juniors and Seniors. It will include training in camp philosophy, counseling, and camping skills.

6. Camps for the Mentally Retarded at Chestnut Ridge July 11-17, and at Don-Lee August 15-21.

7. A change in age requirements this year will allow those completing third grade to register for the one-week Elementary Camps and those completing tenth grade to register for the one-week Youth Camps.

8. A limited, but growing, Campership Fund will be available to persons recommended by local churches for partial scholarships.

9. Registration blanks for the 2-week and 4-week programs at Don-Lee were mailed to pastors and last year's campers December 11. Brochures and registration blanks for the one-week camps will be mailed to local churches around February 15, 1971.

MUSIC MINISTRY

(Continued from page 13)

issue; there may be some copies available in the Youth Department of your church . . . or order from Cokesbury. There are articles exploring many of the new trends in music and the church, with a consideration of some ways of finding music that can be meaningful to many youth. You might find helpful the bibliography of additional resources.

AND HERE'S A THOUGHT . . .

Next time you are having a special congregational sing — family night, revival services, music night — you might borrow an overhead projector from a school or business. By writing the words on the special overhead transparencies, you will be able to project them large enough to be seen by a large group. If you have someone with an artistic touch, he might add some designs and drawings to highlight the words you are learning. With an overhead projector you can face the audience as you use the projector — great help for directing!



Adult Ministries

John M. Meares

Priorities should take precedence over **resolution** as we enter into 1971. Only you can designate the priorities for your church. What are the issues? Seek to discover real concerns and base your priorities accordingly. "Issue-oriented education" is here to stay. There are many burning issues from which the church cannot afford to retreat, but our speaking out must be based upon well-informed information and study. Hopefully, concerned Christians will study the issues, ask the right theological and ethical questions, and organize, plan, and implement appropriate action as a Christian response to the issues.

One local church held a retreat, worked in small groups and in plenary sessions to develop priorities and ministries for their church. Some of the priorities were:

Recruit new teachers
Teacher training workshop
Ecumenical youth group
Study National Council of Churches
Educate congregation on social problems
Hold a spiritual life retreat
Study Council on Church Union
Promote the Church Wide Study
Promote and interpret our benevolent giving.

There are district and conference leaders, who are in a position to provide information and training for local church leaders of adult groups. If plans are underway for implementing programs or initiating programs at the local level, assistance and support is available through the District and Program Council Staff of your Conference.

Resources for adults are abundant—designed to help all adults experience growth. Resources, used effectively, will help adults understand their own personal need and what to do about it, to become acquainted with the world situation, that they may live as Christians in the world, and that they may comprehend the meaning of the gospel as "God's whole continuous creative and redemptive action known especially in Jesus Christ by which man has the promise of a new life and hope."

Persons are resources. Some of the richest avenues for obtaining maximum information are from persons who have experiences resulting from study, travel, relationships with others that may be shared as they become resource persons for a group. A teacher of theology, a Crusade Scholar from overseas, an "adult educator" (to work in planning or in training adult leaders), a leader in "world affairs", a political leader or newspaper columnist or radio or TV commentator (valuable resource on current issues), might be available in your church on a short-term basis.

Books are resources. The books designed for the "Foundation Studies", "The Christian Faith and Life Series" are excellent resources. Christian Being and Doing, by Clifford W. Edwards; The Church and its Laity, by Georgia Harkness; The Church Redemptive, by Howard Grimes, and Teaching our Faith in God, by Harold DeWolf, should be in every church library.

Enormous amounts of material on many issues of concern for the local

church are available. Persons may find it helpful to receive guidance in locating such material, in finding information about their own community, and in organizing resources for effective use. Course guides for the national priorities are available through Cokesbury or Service Department, P. O. Box 871, Nashville, Tenn. 37202. Price is 10 cents each. For assistance from the Conference Program Council write, Mr. John M. Meares, The Methodist Building, 1307 Glenwood Avenue, Raleigh, N. C. 27605 (new address effective immediately). One priority to set for '71 — This year we shall move out and deal with the issues that confront us.

Christian Social Concerns

John M. Meares

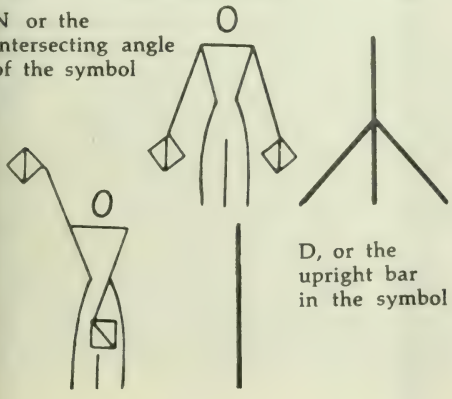
Contrary to the smear put out by the John Birch Society to the effect that the CND symbol is an ancient anti-Christian sign, the symbol was designed in the late 1950's by the Campaign for Nuclear Disarmament. The symbol was first used in a demonstration for Nuclear Disarmament held in Trafalgar Square, London, at the time of the Nuclear Disarmament talks in Geneva, Switzerland in the mid-fifties.

The CND (Campaign for Nuclear Disarmament) adopted two letters from the hand signal flag code. The Letters "N" and "D" in the committee's name are represented by the semaphore code used to send messages from sailing vessels since 1897. "N" is signaled by holding the flags out on each side of the body, with arms pointed at the ground at a 45 degree angle. "D" is signaled by holding the right-hand flag straight above the head and the left hand flag straight down directly in front of the body, a vertical line. The "C" in the committee's name was closed to form the outer circle enclosing the other two signals.

In the years since the "peace symbol" began to be used by CND whose motto was "Ban the Bomb," it has been generally popularized to mean much more than a plea for nuclear disarmament.

And now a word from our Creator: **Peace, love your neighbor.**

The Semapnore Code for Peace





Priority Issues To Be Studied By Methodist Churches

C. P. Morris, Associate Director
Nurture and Training

The 1970 Special Session of the United Methodist General Conference upon the recommendation of the Program Council established six priority issues for the Church as it plans for ministry in 1971-1972. These issues are:

1. **Meaning, Value, and Life Style**
2. **White Racism and Black Revolution**
3. **World Peace and Wars**
4. **Patterns of Economic Exploitation**
5. **Population Explosion and Hunger**
6. **Environmental Pollution**

Enormous amounts of materials on these issues are available through both church and secular media. The United Methodist Board of Education has prepared Course Guides for each of the six issues. Each guide contains four 8 1/2 x 11 illustrated pages. A brief introduction outlines basic questions and dimensions of the issue, and indicates some theological factors that make it an issue for Christian concern. Suggestions for various approaches to study and action are given, with more emphasis being placed on "how to" than on "what should be", suggesting method rather than positions. Each guide will also contain a list of resources. These guides are listed in the Curriculum Order Blank for Winter 1970-1971, and may be secured from Cokesbury, Fifth and Grace Streets, Richmond, Virginia.

Writers of the Course Guides are as follows:

● **Population Explosion and Hunger.** by William Genne, Director of the Department of Family Life of the National Council of Churches, New York, New York.

● **Environmental Pollution,** by Dick Johnson, United Methodist Youth Fellowship Legislative Affairs Project Coordinator, Washington, D. C.

● **White Racism and Black Revolution,** by Mona Scott, Pacificia, California, formerly with the Washington Study Program of the Board of Christian Social Concerns.

● **World Peace and Wars,** by A. James Armstrong, Bishop of the Dakotas Area, Aberdeen, South Dakota.

● **Patterns of Economic Exploitation, by** Richard P. Edgar, pastor, Rosewood United Methodist Church, Los Angeles, California.

● **Meaning, Value, and Life Style,** by Cynthia Wedel, president, National Council of Churches, and Associate Director of the Center for a Voluntary Society, Washington, D. C.

It is recommended that each local church secure these Course Guides and develop plans for involving their members in serious study of these priority concerns from a sound educational perspective. Some groups may be tempted to jump into action projects without carefully considering the issues. Others will just assume that they do not need any special study, that they already know all they need to know. Still others may spend a good block of time in study and never move out in the arena of action where problems are solved. Both study and action are called for if the best results are to be achieved.

CHILDREN'S MINISTRY

R. Keith Glover, Coordinator

YOUNGER CHILDHOOD EDUCATION

When the General Assembly meets in Raleigh in January one of the important items on its agenda will be the future of the public school Kindergarten program. Twenty-one million dollars will be requested to provide programs for 5-year-olds.

Two years ago a one-million dollar allocation was granted for a series of experimental Kindergarten programs. These projects, though limited in number, proved to be of significant value in meeting the educational and socializational needs of 5-year-old boys and girls.

Persons interested in the church's ministry with younger children may follow the progress of this project in the General Assembly by keeping in touch with local school officials and your representatives in the legislature.

FOR YOUR INFORMATION

I. CONFERENCE DIRECTORY

A. *Changes in Address* (New Addresses)

Ch. Major Bobby C. Black, 803 CSGp, CMR Box 81918, Davis-Monthan Air Force Base, Arizona 85707
Nathaniel Boykin, 541 E. Lenoir St., Raleigh 27601
Home Phone: 832-2931
Francis C. Bradshaw, 1309 Sunset Avenue, Rocky Mount 27801
Chaplain James L. Bryan, Hq Sig Svc Unit Munich, APO New York 09407
Danny Ross Chandler, State University College, State University of New York, New Paltz, New York 12561—Professor, State University College
Chaplain Corbin L. Cherry, Letterman General Hospital, San Francisco, California 94129
Chaplain C. Earl Davis, 1770 Upper River Road, Macon, Georgia 31201
Horace T. Ferguson, Route 2, Box 350, Kinston 28501
Ch. (Major) James W. Griffis, Jr., 136-B, Apt. 2-C, Fort Hamilton, New York 11209
Robert L. Mangum, 705 S. Willow Street, Lumberton 28358
L. R. Sparrow, 2053 Jackson Street, Wilmington 28401

B. *Corrections or Additions:*

H. Fred Davis—Box No. should be 336
Howard A. Elam—Add Box 15
Edgar B. Fisher—503 Tarleton Avenue (not Street)
W. N. Fulford—Delete Study phone
R. C. Hamilton, Jr.—Use Box 4132 for mailing address
R. H. Hodge—Delete Home Phone; Study Phone should be 828-4408
Eric Krohne—should be Carl, not Karl. Add Box 21712, Zip Code 30322
C. P. Pearce—Home Phone should be 542-2198
W. R. Pinner—Box No. should be 118
W. W. Newman—Add Box 299
H. L. Tenney—825 Estes Drive, Chapel Hill
M. W. Warren, Jr.—Box 206, Long Beach, Southport 28461
Denny C. Wise—Use Box 387 for mailing address
Charles E. Woodruff—Home Phone should be 258-6653

W. Carleton Wilson, N. C. Conference Sec'y.

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

GUILD CHRISTMAS OFFERING

The Wesleyan Service Guild of the Western North Carolina Conference has designated its annual Christmas offering to be sent to one of the WNC mission projects of the National Division of the Board of Missions.

There are five such projects located in this Conference, Allen High School, Asheville; Bethlehem Center at Charlotte and at Winston-Salem; Brooks-Howell Home, Asheville, and the Cherokee Methodist Center.

Each District Executive Committee of the Wesleyan Service Guild will choose one of these projects to which its funds may be given.

Each year the Guilders are very generous in their special Yuletide offering for others.

Mrs. Odell Brown, Conference Guild Chairman, says in a recent issue of **Guild-O-Gram,**" "'Blessed are those who give without remembering and receive without forgetting.' It has also been said that the attitude of gratitude produces extra strength for facing life's difficult demands. God's Blessings on each of you as you serve him."

GASTONIA DISTRICT EXECUTIVE MEETING

Ten Officer Training Workshops were held in the Gastonia District this fall by Women's Society officers, Mrs. Oscar Moore, district president, reported at a meeting of the District Executive Committee recently in Lincolnton. The total attendance at these was 215 women representing 52 churches in the district.

The group made special plans to implement the Christian Social Relations program in each society. Mrs. Gordon Goodson, district CSR chairman, has asked each local group to choose two projects, each to deal with **concerns of people** and each to involve the entire membership of the society.

The next executive meeting will be held Feb. 16 at the home of Mrs. Edwin Ford, Shelby.

SALISBURY DISTRICT EXECUTIVE SESSION

Plans were made for the women of the Salisbury District Women's Society to participate in many Christian Social Relations projects at a meeting of the District Executive Committee in Kannapolis on Nov. 15. These special projects include **Dial Help!,** a special ministry under the direction of the Rev. Kenneth Roth; **Rumor Control Center,** a project supported by the Rowan United Methodist Ministers'; and the new Child Care Center in Salisbury.

Mrs. John DeMarcus, district president, discussed the attendance of Methodist women at many preceding district events, saying that 119 had been present for the Officer Training session 18 at Mission Convo 1970, with 9 at the Mission Convo Weekend, and 25 at

the Spiritual Growth Retreats at Lake Junaluska.

Plans were made to invite Mrs. Robert Auman, Raleigh, to speak at the next meeting of the executive committee on Feb. 21 in Concord.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

WSG, GREENVILLE DISTRICT

The Wesleyan Service Guild of Queen Street United Methodist Church, Kinston, was hostess to the fall meeting of the Greenville District Wesleyan Service Guild.

The welcome was given by Rev. Harold Leatherman, pastor of Queen Street Church. Rev. Ernest Porter, pastor of Westminister United Methodist Church gave the Invocation. The group then sang the Guild Hymn, with Mrs. Alma Offutt of the Queen Street Church, at the organ.

Mrs. Roy Honeycutt, chairman of Spiritual Growth for the Greenville District WSCS and WSG , gave the meditation, after which Mrs. Tom Blizzard introduced Dr. and Mrs. Bremer. Dr. Bremer spent four years with the U. S. Health Department in Gallop, New Mexico. While in Gallop many of his patients were the Hopi and Navajo Indians. He is now a physician in Kinston.

After giving brief information on the Hopi Indians of New Mexico, Dr. Bremer, assisted by his wife, showed interesting slides of how the Hopi Indians live and some of their activities.

A love offering was taken. This offering will be sent to the Church and Community Center in Robeson County with a request that it be used for the Lumbee Indians.

In the introduction of Study Courses given by Mrs. Leatherman, District President of WSCS, she announced that there would be three study courses: "How the Word Gets Around," "Out of the Depths," and "America: How many Worlds."

Mr. Herbert Joyner led the "Nurses' Notes" choir in singing two beautiful selections, "I may never Pass This Way Again," and "The Impossible Dream."

Mrs. Sally Klingenschitt, chairman of the nominating committee, announced the slate of officers for the coming year: District Chairman—Elizabeth Walker, and District Secretary—Annie Turner. They were elected.

Mrs. Lyman Taylor invited the members to attend services at the United Methodist Church in Snow Hill on December 6, at which time Phillip Carthwright will be in charge of the services.

Miss Elizabeth Walker, district chairman, presided over the meeting and after her reelection she was given a standing vote of thanks.

Annie Turner, Sec.,
Greenville District.

Two Thousand Expected To Attend UM Evangelism Congress

NEW ORLEANS, La. (UMI) — Tulsa evangelist and college president Oral Roberts, British pastor and politician Lord Donald Soper, church historian and ecumenical authority Albert Outler, and several United Methodist bishops will be among the leadership for a national Congress on Evangelism here January 4-8.

The Congress, to be headquartered at the Hotel Roosevelt, is being sponsored by the United Methodist Council of Evangelism and the denomination's Board of Evangelism.

Like a large university with several colleges, the Congress will include 12 individual "conferences" focusing on a variety of evangelism techniques. Each conference will be a complete unit within itself although certain Congress events will involve all participants.

Several of the conferences will be conducting unusual programs both in the hotel and at other locations in the city. All participants in the Congress will parade from the hotel Thursday, January 7, for a late evening rally at historic Jackson Square. In charge of the rally will be the Association of Conference Evangelists, a group of full-time United Methodist evangelists. The Association's president, the Rev. Ford Philpot, Lexington, Ky., will preach and musical groups will perform.

Sidewalk presentations involving music and preaching will be conducted twice daily at various locations in the French Quarter.

Dozens of musicians, entertainers and preachers, including Lord Soper who is noted for his Sunday afternoon soap-box dialogues in London's Hyde Park, will be directing coffee house evangelism demonstrations twice during the week.

The variety of programs and conferences is the reason given by one Congress planner for an unexpected number of early registrations. By early December, a month before the Congress, more than 900 had pre-registered and officials are currently arranging for closed-circuit television and additional facilities to accommodate an overflow crowd which they say may reach 2,000.

Formal sessions of the Congress will include the 1971 Denman Lectures on Evangelism honoring retired United Methodist Board of Evangelism general secretary Harry Denman. All participants in the Congress will hear Dr. Albert Outler, Dallas, Tex., lecture each evening Monday through Thursday. He will be lecturing on "Wesley's Theology for Today's Word."

Dr. Outler, professor of historical theology at Perkins School of Theology, Southern Methodist University, is an authority on John Wesley, founder of Methodism, and is widely known for his involvement in ecumenical affairs. He was a delegated observer to the Second Vatican Council and is chairman of a special four-year United Methodist study commission on Doctrine and Doctrinal Standards.

The Rev. Ira Gallaway, Fort Worth, Tex., chairman of the Council of Evangelism and the Rev. Joseph H. Yeakel, Nashville, Tenn., general secretary of the United Methodist Board of Evangelism, will be among 60 evangelism leaders at the Congress.

United Methodist Bishops on the program will include Bishop Noah W.

Moore, Jr., Lincoln, Nebr., chairman of the Board of Evangelism; Bishop A. James Armstrong, Aberdeen, South Dakota; Bishop Alsie H. Carleton, Albuquerque, N. Mex.; Bishop Earl G. Hunt, Jr., Charlotte, N. C.; Bishop Paul A. Washburn, Minneapolis, Minn.; and Bishop Aubrey G. Walton, New Orleans.

The twelve national conferences within the Congress program will be:

1. Christian Witnessing in Today's World featuring sub-sections on lay witnessing small groups, coffee cup evangelism for women, retreats, lay witness coordinators and marriage enrichment.
2. Young ministers and wives.
3. Preaching.
4. New styles in cooperative evangelism.
5. Witnessing to emerging youth cultures.
6. Full-time Conference Directors of Evangelism.
7. Conference and District Leaders in Evangelism.
8. Devotional writing.
9. Local church evangelism with sections for ministers and directors of evangelism and for work area chairmen of evangelism.
10. Conference and District leaders.
11. Town and Country.
12. Lay pastors.

Organized in 1955, the United Methodist Council of Evangelism is an auxiliary to the United Methodist Board of Evangelism. Its purpose is "to help the United Methodist Church become a more effective evangelistic movement."

GIFTS

by Jo Baker

Accompanying the gift of Knowledge
oft times is arrogance
and strength, abuse.

I seek the gift of Love.

Love
tempered with graceful neglect
that the beloved may thrive
blessed by my devotion
but not overpowered
by a sick sweetness
that would stifle
the very life
it hopes to lift.

LAST CHANCE

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In this annual book of daily devotions, leading churchmen develop weekly topics into helpful meditations dealing with today's theological, ecumenical and social concerns. Written especially for ministers, chaplains, teachers, laymen and others.

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THE UPPER ROOM

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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR DECEMBER 27



All Of Life For Christ

Background Scripture: Philippians 3:1-21; Romans 1:16, 17; 21-26

Lesson Scripture: Philippians 3:7-16

In this lesson we face this question: How much of my life must be dedicated to Christ? In the case of some the answer will be "none;" for many it will be "some;" a few will say "all." It comes down to the question of what we believe the real values of life are. We can, of course, shove such a question into the background. In doing this we shall have plenty of company. There are millions of us who are willing to say "Amen" to whatever values seem to be uppermost in our culture. Jesus looked upon such people and made the comment "they look like sheep without a shepherd."

We look to Paul, in his letter to the Philippians, for one man's answer. Paul, as we know, had been a dedicated follower of the religion of his fathers, Judaism. In more than one place in his letters he shows pride in the religion of his forefathers. In Romans, chapters 9-11, he reflects a deeply troubled spirit over the fact that not many of his brethren have come into the "New Israel," or the Christian community. But he himself, as he said, was willing to "count as loss" all the advantages that had been his as a member in good standing of the religion of Israel. No one knows what Paul would have become had he remained within the fold of Judaism, perhaps a learned and influential rabbi. He had a splendid mind, a seemingly inexhaustible supply of energy and, above all, a hunger for truth. This last quality was the one which led him beyond the confines of his inherited faith, and caused him to join that select group of human beings who were willing to pay the price of a new beginning. In his case he not only changed the direction of his own life—he changed the direction of history.

It is not given to many of us to reach the standard of devotion to faith that was characteristic of Paul, or in Plato's words, to join the company of "the ancient and blessed wise men who are better than we are and who lived closer to God." But, unless we have completely surrendered to a shallow view of life, we still have an urge to throw whatever influence we may have into the battle against complete conformity to the world. But where shall we turn for the courage to do this? Paul found it in his own inner experience of faith in the living Christ. He had found what he knew was a sure way of acceptance, namely that he was henceforth to trust no more in his own moral achievements but, as he says: "For his sake I have lost everything, and think it rubbish, in order to gain Christ and be known to be united to him, with any uprightness that I may have not based on law but coming through faith in Christ—the uprightness that comes from God through faith" (American Trans.).

Here it appears that righteousness may not be primarily a legal, or even a moral matter. Paul knew his Bible

and was familiar with the concept of righteousness as a gift of God. When a man receives this gift he takes delight in doing God's will, and living becomes a joy instead of a burden. Paul says in Romans 1:16, 17 "I am not ashamed of the Gospel. It is the saving power of God for everyone who has faith—the Jew first, but the Greek also—because here is revealed God's way of righting wrong, a way that starts from faith and ends in faith; as the Scripture says 'he shall gain life who is justified through faith.'" (NEB).

Furthermore, Paul's aim is to identify so completely with Christ that he will know "the power of his resurrection" and "share in his sufferings." What does this mean? One writer has commented on this as follows: "Wherever we have turned, through a mixture of motives, from what is good *for us* to what we are *good for,* we have tasted the power of resurrection. Wherever the claim of human beings summons us out of self-absorption to be part of something greater than ourselves, to be swallowed up in purposes valuable to everybody, we know a little of what it means to rise from death to life" (Interpreter's Bible, p. 87, v. 4 by R. R. Wicks).

John Wesley surely caught the spirit of this theme when he wrote in the Watch Night service: "I am no longer my own, but thine. Put me to what Thou wilt, rank me with whom Thou wilt; put me to doing, put me to suffering; let me be employed for thee or laid aside for thee, exalted for thee or brought low for thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily yield all things to thy pleasure and disposal."

IN MEMORIAM

MRS. RACHEL CALDWELL

On September 11, 1970, Mt. Olivet Church in the Salisbury District and the whole community were stunned by the death of Mrs. Rachel Caldwell. She was a faithful, loyal and devoted member of Mt. Olivet. She served her Church and community well. For many years she taught public school, thus touching the lives of many in service to the Master. Among her deeds of love and service to the Church, for approximately thirty years she served as treasurer.

Because of her long, faithful and efficient service to Mt. Olivet Church and the community, the Administrative Board wishes to pay tribute to Mrs. Caldwell; and the words of Kipling as he caught a glimpse of the eternal home perhaps say best our tribute.

"When earth's last picture is painted and
the tubes are twisted and dried,
When the oldest colors have faded and
the youngest critics have died,
We shall rest, and faith, we shall need it—
lie down for an aeon or two,
Till the Master of all good workmen
shall put us to work anew."

MRS. DAISY DEAN VICK

Members of the Women's Society of Christian Service of the Nashville United Methodist Church wish to pay tribute to the memory of a beloved member, Daisy Dean Vick, who passed away October nineteenth.

She was the widow of the late A. S. Vick and is survived by two daughters, Mrs. Carolyn Vick Holding, Wake Forest, North Carolina, and Mrs. Martha Ann Vick Register, Raleigh, North Carolina.

Daisy was a former school teacher in Franklin County and maintained her interest in all school affairs.

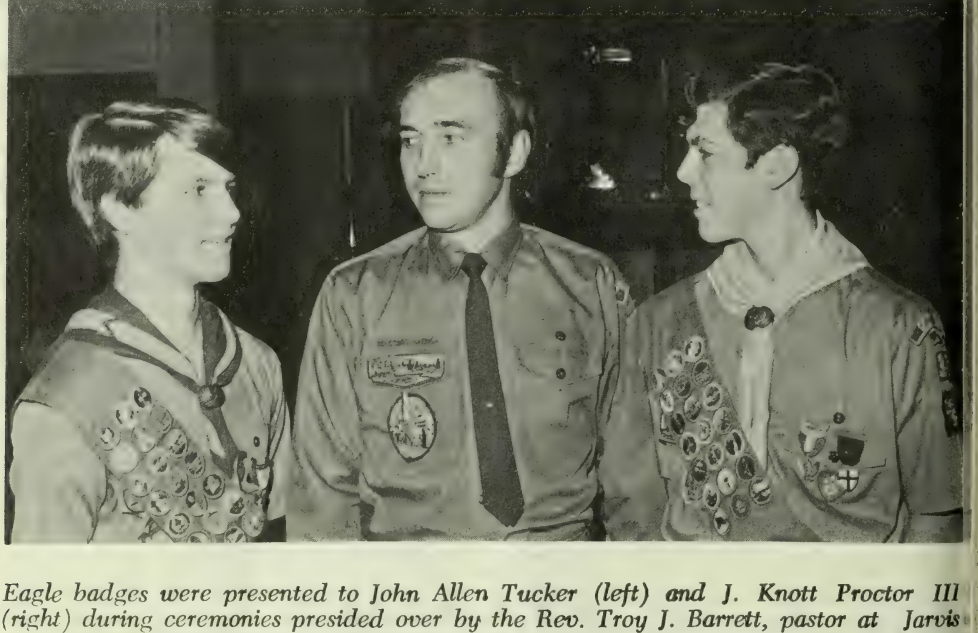
During her entire life she was a dedicated Christian and was active in all phases of the Church. She held many official positions in the Church and at the time of her death was W.S.C.S. Chairman of the Local Church Responsibility.

It was a joy to know Daisy. She was so young at heart! She was an avid reader and kept abreast of the times—especially where her Church was concerned. She was for progress in the Church all the way and accepted changes so gracefully and with such optimism.

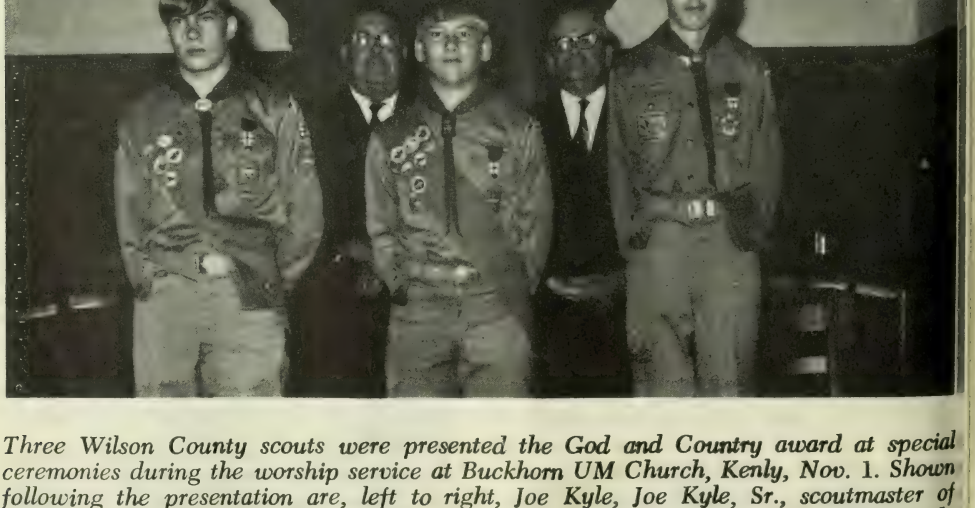
Something very fine went out of our lives and the life of the Church when she was taken, but we feel blessed knowing that her wonderful influence will remain.

Women's Society of Christian Service
Mrs. Paul Moore, *President*
Mrs. Elizabeth Robinson, *Chairman*
In Memoriam Committee

ON THE SCOUTING FRONT



Eagle badges were presented to John Allen Tucker (left) and J. Knott Proctor III (right) during ceremonies presided over by the Rev. Troy J. Barrett, pastor at Jarvis Memorial UM Church, Greenville. John Streb (center), assistant scoutmaster, took part in the ceremonies.



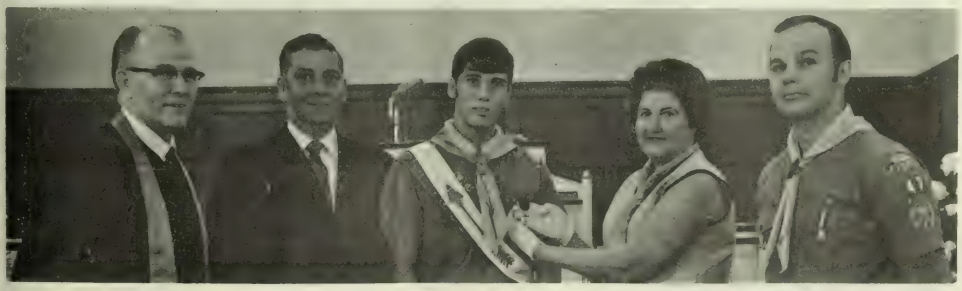
Three Wilson County scouts were presented the God and Country award at special ceremonies during the worship service at Buckhorn UM Church, Kenly, Nov. 1. Shown following the presentation are, left to right, Joe Kyle, Joe Kyle, Sr., scoutmaster of Troop No. 517, Frank Williamson, Rev. Hyder F. Crawley, pastor and Timothy Smith.



The first God and Country Awards in the history of Troop 5 at Cold Springs UM Church, Concord, were presented Nov. 8 during the worship service. The recipients were Larry Layton, Jimmy Barrier and Jerry Helms. Left to right are Scoutmaster Archie Barnhardt, Barrier, Layton, the Rev. W. W. Pryor, pastor of Cold Springs, Helms and Assistant Scoutmaster Ray Bost.



Sea Explorer Edwin Foushee, Jr., of S.E. Ship 941, son of Mr. and Mrs. E. L. Foushee of Sanford, was recipient of Scouting's highest honor, the Eagle Scout Award, in a ceremony Oct. 25 at Jonesboro Heights UM Church.



John Cauthen Craft, Jr., center, received the God and Country Scout Award during morning services in Mebane United Methodist Church, Sept. 13. He is a Life Scout and a member of the Order of the Arrow. Pictured with him are his parents, Mr. and Mrs. John C. Craft, Sr., Rev. Ralph I. Epps, Sr., pastor, and Scoutmaster Kenneth Wilkinson.

THE CHILDREN'S PAGE

MRS. CATHARINE VICK

Dear Girls and Boys:

Next Sunday light all four candles of your Advent Wreath. The fourth candle is that of the Wise Men. It suggests that Christ came to the people of all nations because the Wise Men were all from different countries. You might sing "We Three Kings."

Aunt Cay

THE FADED BLUE BLANKET

The most frightened shepherd that night was little Ladius, just 10. He cowered behind his three older brothers when the blinding star lit the hillside. When the angel appeared, he hid behind the huge rock.

Yet after Ladius heard the glad news, fear left him and he limped back to his brothers who were planning to set out for Bethlehem.

"Who will tend the sheep?" asked Samuel, the oldest at 16. Ladius, leaning against his shepherd's crook to support a crippled foot, volunteered: "I'd only slow you down. Let me stay with the sheep." He bit his lower lip as he talked. The brothers weakly protested, then made plans to go.

"We must each take a gift," said Samuel. One brother choose his flint to start a fire for the Christ Child. Another picked meadow lilies to make a garland for the King. Samuel decided on his most precious possession, his gold ring.

"Here, take my blanket to Him," said Ladius. It was badly worn—a faded blue with patches.

"No, Ladius," said Samuel tenderly. "The blanket is too tattered to give to even a beggar—let alone a King. Besides, you will need it tonight."

The brothers departed, leaving Ladius alone by the fire. He laid his head upon the blanket and buried his face in his hands. Tears forced their way between his fingers, but soon the hush of the night soothed the boy's heartbreak. **The world in silent stillness lay. . . .**

"Are you coming, Ladius?" called a voice. Standing nearby was the same angel who had brought the good news.

"You wanted to see the Christ Child, didn't you?"

"Yes," nodded Ladius, "but I must stay here."

"My name is Gabriel," said the angel. "Your sheep will be watched. Take my hand—and bring your blanket. The Child may need it."

Suddenly, Ladius was outside a stable. Kneeling by a manger were his brothers. Ladius started to call out but the angel lifted a finger to his lips.

"Give me the blanket," Gabriel whispered. The angel took it and quietly covered the Baby. But the blanket was no longer faded. Now it glistened like dew in the brilliance of a new day.

Returning, Gabriel squeezed Ladius' hand. "Your gift was best because you gave all that you had. . ."

"Wake up, Ladius wake up." The boy rubbed his eyes and tried to shield them from the glaring sun. Hovering over him was Samuel.

"Did you find Him?" asked Ladius.

"Yes," smiled Samuel, "but first tell me why you were sleeping without your blanket."

Ladius looked wonderingly. The blue blanket was nowhere to be found —then or thereafter.

Fred Bauer

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CAROLINA BRIEFS

¶ Rev. and Mrs. H. D. Draper, Jr., of Star announce the birth of a son, Robert Lee, on Nov. 24. The Rev. Mr. Draper is pastor of Star United Methodist Church.

¶ The Big Spring UM Church, Charlotte, lighted its Chrismon Tree on the night of Dec. 13. The program was given by the children and youth through music and words explaining the meaning of the Chrismons, which were made by the women and children of the church.

¶ On Nov. 25, Concord UM Church and Hopewell UM Church congregations met at Concord Church for a Thanksgiving service. Members participated in the service by singing and several gave witness to what they were especially thankful for. Witnessing were Glenda Null, Mrs. Betty Jean Bumgarner, Bob Weig, Mrs. Owen Martin, Mrs. Marie Rowe and Wayne Dagenhart. The Relative Quartet sang, and a collection was taken for Rev. Lonnie Templeton, a retired minister who recently had open heart surgery. Rev. John Oakley is pastor of the churches, which are located in the Statesville District.

¶ N. C. Wesleyan College, Rocky Mount, was approved for renewal of accreditation for a ten-year period by the Southern Association of Colleges and Schools. The association held its 75th anniversary session recently in Atlanta.

¶ The Rev. William D. Moore, minister of Halifax UM Church, represented the National Board of Christian Social Concerns of the United Methodist Church at a closed invitational scientific symposium on "Law and Drinking Behaviour" on Nov. 17-1 at the Center for Alcohol Studies, University of North Carolina in Chapel Hill. The Rev. Mr. Moore attended the meeting at the request of Dr. Thomas A. Price, director of the Department of Alcohol Problems and Drug Abuse of the National Board. Mr . Moore has spent many years working in the field of alcohol problems.

¶ Central Church, Concord, moved a step closer to actual construction of a new sanctuary when its church conference recently approved preliminary plans and specifications. The architects are now working on final plans. The present schedule calls for construction on the new building to begin next fa

¶ The Owen Fitzgeralds are to have an open house for members of their congregation, Centenary Church, Smithfield, and for other guests on Sunday afternoon December 20.

¶ The New Bern District is promoting a "Christmas Mission Special" in the interest of the Bogue Banks Resort Ministries. The summer work was so rewarding that plans have been adopted to make this a year round project with a full time employed co-ordinator. The mission now includes the Resort Ministry, the Port Ministry, and the Migrant Ministry.

¶ The congregation of Cool Spring UM Church, near Statesville, got into its new building on Sunday morning, Nov. 22. A week later, Bishop Earl G. Hunt, Jr., was present to preach and to dedicate the building, which was erected at a cost of approximately $76,000

TURN UP THE LIGHTS

by Grady L. E. Carroll

For more than a decade, I have pursued a hobby combined with a deep scholarly interest: collecting and reading books about John Wesley and various aspects of our Methodist history. Resting on my shelves are more than two hundred and fifty books, magazines and articles—publications from 1792 to the present year. Now and then I will take pride in the fact that I have secured a goodly understanding of the remarkable founder of Methodism. But to prove the folly of such an attitude, along comes a new book, article or bit of knowledge to show there is more yet to be gleaned and added to the storehouse. (The newest item of biography was a picture of a lantern Wesley used in his night travels.) Out goes pride; in comes humility. I am lured onward.

It is so with the reading of the Scriptures. When we assume we know the main teachings of our faith, along comes new enlightenment, new insights, old truths re-discovered, new assurances, new promises. No one generation can exhaust the Scriptures. No one denomination has a monopoly on them. No scholar can hoard its truths. No clergyman can completely expound all of its facets, its beauties, its depth. No laymen ever claims all of its treasures for himself. It is ever ready for new interpretations.

The First Letter of Peter in the New Testament (J. B. Phillips, LETTERS TO YOUNG CHURCHES) is but a small "book" in the Scriptures. But it is a mighty lamp. For our times, let us turn up the lamp.

For those doubtful about their identity and purpose in a world growing small geography-wise but larger population-wise, consider this verse from chapter one: "But you are God's chosen generation, His royal priesthood, His holy nation, His peculiar people—all the old titles of God's people now belong to you."

For those doubtful about obeying the law—especially when it seems to be shrouded in a clock of injustice: "Obey every man-made authority for the Lord's sake—whether it is the Emperor, as the supreme ruler, or the Governors whom he has appointed to punish evildoers and reward those who who do good service." This admonition is from chapter two.

For those doubtful about their ability to carry their sizeable burdens in the world, consider this verse from chapter five: "You can throw the whole weight of your anxieties upon Him, for you are His Personal concern."

Rather reassuring passages, these.

We are almost made to feel foolish when we realize the lamp with its light has been there for believers all the time. We all can use such light as this and more. Reading this entire Letter with all of its instructive passages requires less time than most of us give to the daily newspaper.

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BEHOLD THE NAME OF JESUS

by James L. Hobbs



Recently, I ran into an old friend whose name had slipped past me over the yea which had separated us. This can be embarrassing. Names play an important role our daily lives. They not only tell others who we are by birth, but they say somethin to the person we're addressing about his worth and importance to us.

When God addresses us in this season of Advent, He makes profoundly clear o importance to Him. He calls us by name to the stable in Bethlehem to share the presen of the one name which the Lord of our salvation is given, and that is Jesus, "for h shall save his people from their sins."

The importance of the name, Jesus, is remembered in Isaiah's prophecy that ' virgin shall conceive and bear a son, and shall call his name Immanuel," which mean "God With Us." Later, Matthew tells us that Jesus, born of Mary, is also called Chris the anointed one of God, the fulfillment of Jewish hope and prophecy.

For so long in Jewish history, the people of God worshipped the Deity from afar. H was a God whose steadfast love could not forsake them as long as they kept the cove ant, but His presence was always spiritual and never completely revealing. In Chris the divine compassion, the eternal presence and the unconditional love of God is mad real to the touch, physical enough to see and human enough to suffer and die on th cross for our sins.

When God addresses us in this joyful season, he bids us come to the manger, an there with the wise men, the shepherds, Joseph, Mary, the pigs, the goats, indeed, wit all of creation, to celebrate the birth of an eternal victory, victory over sin and death.

Consider not only the name of Jesus, but your own name as well. What does signify to you . . . to your neighbor . . . to your God? Are you weak in name, heav ladened in spirit, confused in the intent and purpose of your life? Then once mor God addresses you by name to come to the manger. And there to fall down on yo knees and worship the Lord. For in Jesus, the Christ, God is with us, even unto th end of the world.

The Rev. Mr. Hobbs is pastor of St. Marks-Lane's Chapel UM Charge, Dover.

DS

For God So Loved the World that He Gave His Only Son

DUKE UNIVERSITY
JAN
DURHAM, N. C.



NORTH CAROLINA
christian
advocate

ol. 115 Greensboro, N. C., December 24, 1970 No. 50

NO ADVOCATE NEXT WEEK

In accordance with long-standing custom, there will be no Advocate published December 31. The next issue you will receive will be dated January 7, 1971.

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by R. Herman Nicholson

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Advertising rates furnished on request.
We do not necessarily endorse products or services advertised.

Season's Greetings

We fourteen work together every week to produce the North Carolina Christian Advocate and other printed matter. In this Christmas season we offer to you our love and our best wishes for a joyous and deeply meaningful celebration of the coming of Christ. We also wish you happiness and success in the new year.

Betty G. Dean
Jessie Mae Dembo
Henry L. Folsom
Marie K. Fulton
George Haynesworth
Ruth W. Laughlin
Fred R. Paisley
Percy E. Payne
Terry Rumple
Dennis Simerly
John T. Stewart
James C. Stokes
Raymond J. Welch
Ray A. Young

Calendar of Coming Events

MEETINGS OF WIDER INTEREST

Jan. 4-8—United Methodist Congress on Evangelism, New Orleans, La.
Jan. 10—National Association of Schools and Colleges of The United Methodist Church, Cincinnati, Ohio
Jan. 18-19—Annual Meeting, UMCOR, Omaha, Nebr.
Jan. 22-27—General Board, National Council of Churches, Louisville, Ky.
Jan. 25-27—Board of Education, Annual Meeting, Nashville, Tenn.

NORTH CAROLINA CONFERENCE

Jan. 4—Winter Term Registration, N C. Wesleyan College, Rocky Mount
Jan. 8—Rocky Mount District Pastors' Meeting, First Church, Rocky Mount, 3 p.m.
Jan. 10—Second semester begins, Louisburg College.
Jan. 11—Goldsboro District Every Member Commitment Training Workshop, St. Paul, Goldsboro, 7 p.m.
Jan. 12—Raleigh District Every Member Commitment Training Workshop, Edenton Street, Raleigh, 7 p.m.
Jan. 13—Fayetteville District Every Member Commitment Training Workshop, Hay Street, Fayetteville, 7 p.m.
Jan. 13—Trustees, Methodist Home for Children, Raleigh
Jan. 14—Wilmington District Every Member Commitment Training Workshop, Grace, Wilmington, 7 p.m.
Jan. 18—Elizabeth City Every Member Commitment Training Workshop, First, Elizabeth City, 7 p.m.
Jan. 19—Rocky Mount District Every Member Commitment Training Workshop, First Church, Rocky Mount, 7 p.m.
Jan. 20—Methodist Foundation, Inc., Methodist Building, 2:30 p.m.
Jan. 20—Durham District Every Member Commitment Training Workshop, Asbury Church, Durham, 7 p.m.
Jan. 21—Burlington District Every Member Commitment Training Workshop, Davis St. Church, Burlington, 7 p.m.
Jan. 25—Second Semester Classes Begin, Methodist College, Fayetteville.
Jan. 25—Sanford Distict Every Member Commitment Training Workshop, Page Mem. Church, Aberdeen, 7 p.m.
Jan. 26—New Bern District Every Member Commitment Training Workshop, First Church, Morehead City, 7 p.m.
Jan. 27—Greenville District Every Member Commitment Training Workshop, St. James Church, Greenville, 7 p.m.

WESTERN NORTH CAROLINA CONFERENCE

Jan. 4—Charlotte District Ministers Meeting, Hawthorne Lane, Charlotte
Jan. 4—Asheville District Ministers Meeting, Central Church, 10 a.m.
Jan. 10—North Buncombe-Madison County Group Ministry, Family Night Supper, Weaverville, 6 p.m.
Jan. 11-13—Mission to Ministers and Lectures on Preaching, Providence Church, Charlotte
Jan. 13—Commission on Archives and History, Providence Church, Charlotte, 1:30 p.m.
Jan. 13-15—WNCC Cabinet, Charlotte, Manger Motor Inn
Jan. 14—Waynesville Sub-district Workshop on Church Finances
Jan. 17—Thomasville District Program Council, 7:30 p.m.



CHRISTMAS THOUGHTS

LIGHTING THE ADVENT CANDLES

The ancient Scrolls,
So heavy with Prophetic Tidings,
The minister with reverent hand unrolls,
Then scans with solemn eye for to read:
A lone first candle lifts its light.

Great Expectations
Stir all who hear the glowing Word
With eagerness unmatched through all
The ages' tattered Covenants:
A second candle adds its fire.

Great Preparations,
Though not of smiths in precious metals
Or templed architectures wrought;
In gentled hearts, with morning stars atuned:
Before us burn three flames aloft.

Great Realizations?
Yes, we small men can claim this Good,
This Hope, this salving Boon from Heaven—
And hear again the angels sing of
The Gift that's now in symbol'd Purple starred!

—Robert E. Early
Advent/Christmas, 1970

LET THE CHRIST CHILD IN

by Rachel Lumpkin Wyly



It is Christmas Eve, and doors have pushed ajar,
And I, an eager little child once more,
Am searching twinkling heavens to find a star,
While a gleaming candle glows before my door

To welcome Christ, the Father's Holy Son,
That he might come inside and sit with me.
I listen and hear a crying little one
Who is hushed by the Virgin's soothing melody.

The starry spell has touched my heart; O, why
Does the heedless world rush on in blinding sin,
When wistful stillness joins the earth and sky
And softly whispers, "Let the Christ Child in?"

A Really 'Spiritual' Christmas

by W. Thornton Hawkins

Dietrich Bonhoeffer expressed the idea that we ought not to try to be more spiritual than God himself. It's the sort of idea you wish you had said because it helps us to see just how down-to-earth real Christianity is. Just look at Christmas as an example. Think how "non-religious" Christmas was. Now I'm not implying that God didn't have anything to do with it. But look what God did!

With the first Christmas God involved Himself in a housing shortage (there weren't any rooms, were there?), sanitation problems (it was a stable, wasn't it?), taxation (Mary and Joseph weren't in Bethlehem on a vacation, were they?), political intrigue (Jesus' first trip was as a fugitive, wasn't it?), and the daily duties of keeping a home together by working as a carpenter's helper . . . . Doesn't sound like a very "spiritual" Christmas, does it?

If we are to be Christian, we, too, must get involved if Christmas is to be really "spiritual." Our Lord had the least patience with the most "spiritual" people of His day — the Pharisees. They were ultra-spiritual but they flunked the Master's school. Why? Because their spirituality failed to translate itself into social responsibility . . . . . Even today a typical public opinion survey revealed that although 54 per cent of those adults surveyed indicated religion as "very important,"

(Continued page 15)

The Rev. Mr. Hawkins is minister of First UM Church, Murphy.

EDITORIALS . . .

A Message Worth Repeating

On December 7, 1942 the bishops of The Methodist Church met at Cleveland, Ohio, and on that first anniversary of the bombing of Pearl Harbor, they sent forth a message which could bear repeating today. The message spoke of Methodism's close involvement with the life of America. Then it turned to the immediate crisis which faced the nation: World War II, at a time when things were not going so well for our side.

The bishops' statement did not glorify war, nor did it seek to tear down the morale of our fighting men. It spoke of the need to build "a just and righteous post-war world".

Here is the closing paragraph of that message.

God is not dead. His kingdom has not been defeated; it has been delayed. Jesus Christ still lives and is Lord of time and eternity, the same yesterday, today and forever. Not one promise that he has made to men has been withdrawn or invalidated. The moral order of the universe is unshattered. No power of hell can destroy the church of the living God. The darkness cannot conquer the light. The cross still stands amid the wrecks of time. To true believers he has given the keys of the kingdom. His holy church may open the doors of new life to a war worn and spiritually hungry generation that deeply yearns for a new world of peace and righteousness. Lift up your eyes and behold: the morning cometh, the shadows will lift and "all the ends of the earth shall see the salvation of our God."

We need the lift of this kind of proclamation at Christmas of 1970 as greatly as it was needed in December of 1942; as greatly as it was needed in the year that Christ was born in Bethlehem.

How fitting that Christmas should come upon the eve of a New Year. The year just closing has brought us much trouble and tragedy. Our wounds are yet bleeding, and the open sores of our unresolved problems are festered and inflamed. From whence can we draw strength and courage to arise from our beds of weariness to face a New Year?

Such strength and courage must come not from self-congratulations of past achievements—real or imagined—but from our assurance that God is yet with us and that He will go with us into the year that is just dawning. Isn't this the meaning of Christ's coming, and isn't this the heart of His message?

WILL LIQUOR ADS FILL THE ADVERTISING VACUUM?

This is not an editorial on whether to drink or not to drink. It does not pretend to deal with the whole gamut of alcohol problems. It is merely offered in anticipation of what could be an enormously damaging development in the field of liquor advertisement.

Most of us know that on January 2, 1971 all advertising of cigarettes goes off television. This is by law. The result will be that the television industry will experience a loss in advertising revenue of about $200 million a year.

There are quiet rumors that hard liquor is interested in taking over the spots vacated by cigarette advertising. What a travesty it would be if, having forced the advertising of cigarettes off of television, we turn right around and permit the advertising of hard liquor through this media.

In writing about this possibility, someone has put it this way. "Here's how the breakthrough will come. Some small station somewhere will telecast a liquor commercial — then sit back and wait to see what happens. If there is no public outcry, that station will accept more similar commercials. Soon, larger stations will begin accepting them, and suddenly viewers will realize that liquor advertising on TV is an accomplished fact."

The federal government has for several years been engaged in a concerted campaign to diminish the use of tobacco on the grounds that it produces cancer and other physical maladies. The much broader and more serious consequences of the use of liquor are well known, even if less widely publicized. The facts and realities about alcoholic beverages in contrast to the tobacco situation, are frequently covered up rather than exposed to view.

Neither Congress nor the executive branch of government have up to now had the courage or inclination to face up to facts about liquor in the same way they have faced up to facts about tobacco. As a consequence, the situation today is that cigarette advertising over television must cease after January 1. But there are no legal restraints whatsoever to a takeover of this advertising vacuum by those in the business of selling hard liquor.

We hope our apprehensions about this are ill-founded. But we have an idea that the liquor industry will go as far as the general public will let it. We had better face up right now to the question of whether or not we want the advertising of hard liquor to take over on television where cigarette advertising has left off.

The Right Not To Receive

A new postal regulation which will go into effect Feb. 1, 1971 offers some additional protection to people who don't want to be bothered by pornographic literature through the mails. Anyone who does not want obscene materials mailed to him and his family may fill out a form giving his name and address and indicating his desire.

The Post Office Department will then print a list each month giving the names and address of all who filled out the form. It is then the responsibility of firms who issue pornographic literature to see that none of their materials go to persons on the list. In order to do this, they would have to get copies of the post office data and carefully check off of their mailing lists the names of all objectors.

Those who feel that pornographic literature is indeed damaging to public morals—a liability rather than an asset—might well take advantage of this opportunity to register their opinions. A great outpouring of such opinion across the nation could have a salutory influence. And it would make it much more difficult for those who pander to prurient elements to carry on their nefarious trade.

Leighton Ford, Bishop Armstrong To Preach In Charlotte

CHARLOTTE, — A major meeting of United Methodist clergymen from Western North Carolina will be held here in Providence United Methodist Church Jan. 11-13.

The annual Mission to Ministers and Lectures on Preaching will feature two nationally-known clergymen and a panel of laity presenting, "The Pew Speaks to the Pulpit".

Dr. Leighton Ford of Charlotte, associate evangelist for the Billy Graham Evangelistic Association, will be the speaker for the Lectures on Preaching.

Bishop James Armstrong, who presides over the Dakotas Area of the United Methodist Church, will be the speaker for the Mission to Ministers portion of the program.

Both men will preach during the public worship services in Providence Church the nights of Jan. 11 and 12, at 7:45 p.m.

Bishop Armstrong, a strong advocate for social reform and peace, will preach during the Jan. 11 service, with Dr. Ford preaching the next night.

The panel of laity will be a feature of a 12:30 luncheon Jan. 12 in Dilworth United Methodist Church. Members of the panel will include:

Mrs. K. W. Jones of Reidsville, wife of a medical doctor; Clarence M. Winchester of Greensboro, former Conference lay leader; Sydnor Thompson of Charlotte, a lawyer; and Gerald S. Park of Hudson, a telephone employee.

Bishop Earl G. Hunt, Jr., who presides over western North Carolina United Methodists, will be the host for the event, along with the Rev. A. Mitch Faulkner of Lexington, the chairman of the Conference Board of Evangelism.

The three-day event is co-sponsor-



Bishop James Armstrong



Dr. Leighton Ford

ed by the Board of Evangelism and the Institute on Homiletical Studies, of which Bishop Hunt is president.

Dr. Ford, a native of Canada, joined the Billy Graham team in 1955, the same year he was ordained as an evangelist in the Presybyterian Church in the U.S. (Southern). He holds the B. A. degree from Wheaton College and the B.D. degree from Columbia Theological Seminary.

He has preached to large Crusade audiences on every continent, conducted university missions, and has presented Christianity during civic luncheons, prayer breakfasts, to factory workers and labor union groups.

Bishop Armstrong holds the A.B. degree from Florida Southern College, the B.D. degree from Emory University and has done graduate studies at the University of Chicago and Boston University.

He was elected a bishop of the United Methodist Church in 1968 and has been a member of the United Methodist Boards of Christian Social Concerns and Evangelism.

Felder Calls For "Separate Agenda"

Asserting that the black race could not be saved by the "bleached approach to God", the Rev. Cain Felder of Atlanta urged that the black church should have a "separate agenda". He made the proposal to the northeastern regional assembly of Black Methodists for Church Renewal (BMCR), meeting at Washington, D.C.

"We are condemned", he declared, "to force the white man to be Christian; to drive the white man to sanity by force of the moral argument or to force him to leave the church and to leave the resources of the church to us because he is no longer capable of deciding what mission is."

Speaking of the situation among blacks, he said, "We have moved beyond the black rap session where the romantic black revolutionary language was espoused. We've had our . . . cathartic sessions about the white man. . Our gripe about our violent history is legitimate, but it's time to move on."

While urging a "separate agenda" for the black church. Mr. Felder, however, rejected the concept of separatism. "The separatist answer", he declared, "is not only superficial but inadequate. If you separate yourself from the Methodist Church, you're going to have to separate from a whole lot of other more powerful institutions."

At the same time, the BMCR group announced plans to ask the denomination for funds to be used by black congregations for community development programs.

While not an official organization of the United Methodist Church, the BMCR is one among several highly organized caucuses sponsored by United Methodists. It receives no direct financial support from the UM Church, but is funded in part by appropriations from several denominational agencies. The Rev. Cain Felder is the executive secretary of BMCR, while the Rev. James Lawson of Memphis is the president of the organization.

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"THE SPLENDOR OF THE LORD . . ."

by Robert G. Tuttle

Recently in Time Magazine a picture of the persistent pessimism of our Age and its wild seeking for meaning came to focus. Cioran has just had his book, **Fall Into Time**, translated from French into English. It unabashedly asks the question: "Is it better to be a savage than an intellectual? Is it better to be an animal than a savage? Is it better to be a vegetable than an animal?" And he answers: "Yes. Yes. And one more despairing Yes". Time says of Cioran: "His God may have died; his devil is alive and well". This is the ultimate vacuum that develops in life, when the mystery of Joy and meaning are rejected, but the mystery of evil and despair are accepted. Cioran continues: "Progress is the modern equivalent of the Fall." This is what happens when mankind loses Faith. There is nothing left except to build "screaming rooms" in which we may vent our despair.

Into such a world at Christmas-Time the mystery of the beautiful and the good and the gentle breaks in upon us: "The Splendor of the Lord shone round about them." This was the meaning of the first Christmas and the real heart of every Christmas —the dream, the mystery, the visio the possibility, the true Reality, brea ing in upon us.

"The Splendor of the Lord shon round about them — and they we terror struck." They were scared death. And the angel, the Messenger God, said: "Do not be afraid, I hav Good News for you, Great Joy coming to all people! A Deliverer h been born; There is Hope for Peace Earth!"

Youth are desperately seeking som glimpse of Hope; some invisible Rea ity to tie to. Only those who perceiv the Vision will survive. Moses perceiv ed the Vision and he led his people t the Promised Land. Luther perceive the Vision and Protestantism was bor Wesley perceived the Vision an Methodism came into being. Schweit er perceived the Vision and th whole world is a gentler place.

This shall be to all men! We canno live without a glimpse of Reality. W cannot endure without some assuranc of the future. We cannot survive with out a New Spirit of Love. "And th angel said." God speaks now! He shout in things that are happening among us The Spirit whispers in our souls: "I'v got Good News for you! Great Joy fo all people;" This calls for singing an dancing and shouting and laughing. I is the Spirit that makes us smile an shout encouraging remarks to eac other, that impels us to give gifts, tha sends adults dancing around the Christ mas tree, that puts parents on the floo opening Christmas presents with littl children.

"For unto you a Deliverer i born." He is still with us. After the first glimpse of the New Hope, al Heaven broke loose in song and music and light. But, Visions disappear so quickly and it is even blacker when the light goes out. Is the Truth cancelled when the Vision disappears? Was

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The Rev. Dr. Tuttle is pastor of Myers Park United Methodist Church, Charlotte.

there ever a flash of light, a song, even a whisper in the heart? Did it really happen? Some people believed in it and the world is different. Shepherds and Wise Men, Herod and soldiers and Inn-keepers got involved. A little mother was scared to death at the strangeness of it all, but she trusted. She followed through, and loved the Babe into his unfolding life, and shared with him the Vision.

Perhaps Reality like this cannot ever be fully expressed in earth's relations . . . "My Kingdom is not of this world," and yet, "The Kingdom is at hand." A flash of light, a song — the light goes out, the song dies away; and all of this is translated into Life: a baby, a boy, a man; the Deliverer; the Son of God!

The Vision is true. The Reality is real. The flash of Light and the Song of angels are only a little glimpse into the Power and the Glory and the Love at the heart of things. If we, ourselves, ever enter into that Glory, the Reality of a true relationship with God, we must seek it here and live it here and share it here. It comes as a vision and an experience. Its Reality sustains even a cross. It is fulfilled in the Resurrection.

All humanity went on a "trip" that night . . . a "trip" without drugs; and after two thousand years man is still different and becoming more different. Man moves toward the glimpse of a Vision not yet perfected in life. "The Splendor of the Lord shone round about them." The splendor of the Lord shines round about us, if only we have eyes to see. Perhaps this is why Jesus spent so much of His time Healing the blind.

That Light which shined upon the Shepherds was a glimpse of the Infinite. It was the most real thing in existence. It revealed the source of all things; it pointed to the fulfillment of all things. This was an exposure of the "essence" that is at the beginning of existence, at the heart of existence, and at the fulfillment of existence. "The Splendor of the Lord shone round about them," and about us. Christmas by Christmas we break out of our "one dimensional" living. This is the Vision of the future that makes the present different.

It is suggested that since "the Love of God passes human understanding, the visionary is tongue-tied". The Shepherds did not know what to say. Sometimes we cannot put it into words. It is ultimately expressed better in love and in action than in speaking. So, at Christmas, "We experience the world in a God-Like Way". As we break through in Joyful responsibility, and in responsible Joy, we see the difference between the real thing becoming Life, and the cheap counterfeit that has no life.

There were "rumors of angels" spreading all over Palestine in those days. Shepherds and Wise Men were whispering strange things. From the results we believe that the agents of God were saying something to us; were breaking in upon us; were revealing life to us. The angels are still among us; the Spirit of God still speaks within us. William Blake once suggested that we see the world, "not as common-place sight or scientific scrutiny sees it, but see it transformed, made lustrous beyond measure, and in seeing the world so, see it as it really is." Christmas is for Real! Its Spirit is everlasting! The angels spread its Reality from pole to pole, from shore to shore, and from century to century. Christmas "stretches human consciousness towards a transcendent limit". Christmas is a "peak experience" of Reality.

(Continued on page 18)

A Clergyman's Testimony On The Lay Witness Mission

by JOHN P. SPILLMAN, JR.

The weekend of November 20-22, 1970, marked the Fourth Lay Witness Mission or Adventure in Faith Mission to be held in the churches I have served. It was the first time that the Providence United Methodist Church, located on the Old Mocksville Rd., near Statesville, had ever participated in such a Mission. Yet it turned out to be one of the very best I had ever been involved in.

From the time we had lined up the chairmen of the various committees, I had felt good about the uncoming Mission. We had a cross section of the church serving on the Steering Committee, which I believed would help get the church involved. After our coordinator, Mac Spence of Concord, met with us, I felt even more optimistic about the prospects of our Mission.

Not until the Sunday evening of our Evaluation Service did I realize that a good many of our people had thought we were just spinning wheels and that such a Mission wouldn't work at our Church.

To some it was probably time wasted in making all the phone calls and in carrying a "telegram" to every home inviting them to take part in the Mission. After, all, the newsletter had carried stories and publicity about the upcoming Mission for some six weeks prior to its beginning.

Our Church is a rural church composed of 150 members from various backgrounds. Some are farmers, some are businessmen, some salesmen, some are secretaries and workers in factories. We have a good cross-section of age levels in the congregation.

The people are the salt of the earth but some how we had not jelled as a congregation. It was difficult to put your finger on the reason. The Spirit was just lacking in our midst. The joy and love that could bind us together was missing.

And then our team members began pouring in on Friday afternoon. Mac Spence had gathered a large team for our small congregation. We had eight couples besides Mac and his wife plus five youth members and four in the music team.

With our first team meeting we felt a love generated which gave me a fore-taste of what was to come. The team simply gave of themselves and loved our congregation into loving. The music, led by Bobby Bost of Kannapolis, was uplifting and was a witness in itself. By Saturday noon people were coming in with happiness written all across their faces and were commenting that they didn't want to miss anything. New commitments were made Saturday night, and our hearts were prepared for Sunday.

Mac Spence shared with us his witness and gave the invitation for four kinds of decision: (1) those who would give themselves for the first time to Jesus Christ; (2) those who wanted to make a new commitment, a rededication of themselves; (3) those who had a special need and wanted to pray about it; (4) those who wanted to give thanks for victory.

The Rev. Mr. Spillman is minister of the Rose Chapel-Providence UM Charge, Statesville.

Practically the whole congregation came to kneel or to stand around the communion rail. Tears were shed, but many left with a new smile of joy as they opened themselves to Christ and His Love.

The greatest service of all happened Sunday evening as we gathered in the Fellowship Hall to share what the Mission had meant to us personally. After our Follow-up Chairman shared a great testimony as to what had happened to him, it seemed the Spirit took charge as one after another stood and told what happened in their lives in the way of new decisions, of changes in attitudes, of new insights, and of a new sense of love and oneness.

We discovered that evening that the love and fellowship we had shared with our visiting team members remained with us when they departed. We had just as great a time together as we had had with them. Love bound us together so that it was beginning to overcome our past judgments and differences. We were being given new eyes to see one another, and we found a oneness in our midst we had not felt before. We loved one another. We found joy in being with one another. We are looking forward eagerly to being a part of sharing groups in which we may continue to grow and to know the joy of Christian fellowship.

In reflection, it seemed to me that we had had all the ingredients of a fellowship, but the Mission helped put it all together. The Spirit made His Presence felt as we received insight into our own commitments and as we received the power to love. I do not know what the long-range effects of our Adventure in Faith Mission will be, but I do believe that our congregation will never be the same again. We have a vision of what we can be, and with God's help we shall seek to serve Him and our fellow men more eagerly and lovingly than ever before.

WHAT SOME SAY

As a follow-up of a Lay Witness Mission, many churches are having an evaluation session. The following comments came out of one such session. Perhaps many who have shared in a Lay Witness Mission might like to compare the reactions expressed here with their own.

—A great need for a spiritual revival. Has revealed that we were in need and that the need can be met through Jesus Christ. We must carry it forth and share it with others.

—I received a tremendous blessing from preparation for this witness by going out and visiting some of our members I did not even know existed. I would like for us to continue the visitation program and the sharing groups.

—Showed me how much this church needed God and how much I need Him.

—Greatest thrill I have ever had in my life. The youth program has been pretty lousy up to now, but I think everyone will agree—not any more. The youth will play a very important role.

—Revealed to me how close our church and families could be. I had thought many times I had accepted Christ, but this time I know it's true and it's here to stay.

—It means giving up a lot of things, but if you really want to accept God in your heart these things are not

(*Continued on next page*)

WHAT SOME SAY

(Continued from page 13)

really that important.

—The lay witness mission is the best thing that ever happened to this church and to all my friends. It's just wonderful. I would like to witness and would like to make it a full-time thing.

—I think the lay witness mission was the best thing that ever happened to me. I felt Christ in my heart.

—I appreciate the lay witness mission. Don't ask me what happened—it had to be the prayers of others, and the prayers of others definitely have an influence on an individual. I am glad I accepted.

—Love is what we need and love is what we have now.

—The lay witness mission has really done something for me. I had slipped away but what I have felt is the Touch of the Master's Hand.

—It was in a similar service to this that my son was called to the ministry.

—If we don't witness, Christ will be ashamed of us. We should not hide our religion but should share it and take every opportunity to testify and witness. It will strengthen us. I am thankful I was at Church this weekend and met Christ again.

—This mission has done a great deal for our church. Last night when I was at the altar, I could just feel God and I hope I will always keep this feeling and that God will always lead me.

—I was saved this morning. I hope that all my friends will be committed and that I can influence them in some way.

—The warmness shown at this altar was the greatest thing that has happened since I have been coming to this church. This is what Jesus has for each of us—love and concern.

—A mountain-top experience. There is no doubt—I had a road to renewal.

—At prayer meeting last week, one member remarked "I wonder if we have not quenched the Holy Spirit." Today, we saw a glorious outpouring. This has truly been a wonder week. He's such a wonderful Saviour to me.

—I had a prayer of about ten years answered for me this morning. Sometimes it takes a while, but it was answered for me today. That prayer was "Please give us a Pentecost."

—The only thing I have done for the mission was support it. I have regained my salvation, and, looking at the young people, I know we don't have to worry about the future of this church.

—No just one prayer answered. We have been praying for a lot of people and for the church and had felt we were sort of dying on the vine. The The Council on Ministries was responsible for the Mission, but we had doubts. I have had experiences, but none like the last three days and not so many at one time. Now we must go and do what the Lord leads us to do. This is what I want—whatever the Lord wants me to do.

—I came just because everybody else came. I didn't know I would be saved. I have just felt happy ever since.

—When this Lay Witness Mission was being announced, I didn't really want to come. It has helped me and I have found Christ and He is helping me.

—I don't really know what to say except that last night I found Christ.

—I didn't feel much of anything about the church, but now something has happened, and I am happier than I have ever been before.

—I didn't want to come, but I did come last night and I accepted Christ and I am very glad for it.

—Before the Mission, was given a poster to put at the college which said

"Love-In Without Pot." I confess I thought that was pretty silly—but not now. Love was so deep you could swim in it. Last night was definitely the most beautiful sight I have ever seen.

—My cup runneth over, and I want another cup. I thought I had been happy before, but never have I been so happy for all of us and especially the young people.

—The Lord has been with us through all of this. I feel He showed us we needed this and directed us.

Methodist College Gains Continued Accreditation

The Southern Association of Colleges and Schools has continued the accreditation of Methodist College at Fayetteville. The announcement was made at the association's recent meeting in Atlanta.

The college was chartered on Nov. 1, 1956, and the following June Dr. L. Stacy Weaver was elected president. It has a capacity for 1,200 students, and now has enrolled 823 resident students with 353 commuting students from the local area.

Sixty North Carolina counties are represented by 624 students, while 160 come from sixteen other states, including 66 from Virginia. Operated under the auspices of the North Carolina Conference the denominational breakdown of its present student body is: Methodists, 353; Baptists, 151; Presbyterians, 89; Catholics, 43; Episcopalians, 27; Lutherans, 13; and Greek Orthodox, 9.

Methodist College has graduated seven classes in its four year, liberal arts program. About ten per cent of its graduates have continued work toward higher degrees.

REALLY SPIRITUAL CHRISTMAS

(Continued from page 5)

fifty-two per cent confessed that their religious beliefs had no significant bearing on their political, social, or business decisions.

Too many of us are like one of Dostoyevsky's characters who weeps profusely over the injustice done a stage character while her coachman freezes outside in her carriage waiting for her . . . . . Christmas is going to become more effective in our world when we who emphasize the "spiritual" experience of it give equal emphasis to the ways by which this experience shall be directed to the concerns of the hungry, the naked, the unemployed, the underemployed, the lonely and the hopeless. That will make Christmas a really "spiritual" Christmas.

AN OFFERTORY CAROL

by H. Glen Lanier

We have no gold to offer Thee,
No frankincense or myrrh,
Nor royal title do we own,
Not wise, as wisemen were.

But we would come to kneel today
As humble shepherds came,
Then go, as they, to tell all men
The glory of Thy name.

And so, dear Lord, our hearts we bring,
A gift before Thy bed;
And by the star of radiant hope
May we, to Thee, be led.

Receive our gifts, our hearts, our love,
That these combined may be,
An anthem, raised to praise Thy name
Through all eternity.

LETTERS To The Editor

ATHEISM OR CHRISTIANITY?

Some years ago Thomas J. J. Altizer, following the ideas of Nietzche and Van Buren made the statement: "God is dead." To many people, including myself, this brought quite a shock. Letters were written to the Bishop wanting to know why Altizer was allowed to speak on our college campuses. He was the topic of many conversations for several months. Now it seems that "Altizer" is almost a forgotten word while God lives on.

God is eternal, therefore He cannot die or become non-existent. But is this altogether a true statement? It is to me. I know this because God has transformed my life and made me a new creature, and I have seen Him do this in the lives of others. I am going to make a statement that will cause eyebrows to raise I am sure. " God IS dead." That is, for all practical purposes in the lives of many people He is dead. This is the main source of our troubles is the church today. Men have become so idolatrous in the Western World that God cannot be heard to speak. While we worry, sweat, fuss, and fume over the loss of funds in the church, the declining church rolls, attendance drops, and general falling away we need to "turn on" to God.

The institutional church is not looking to God to supply its needs nor are its members. Men everywhere, church members and preachers included, are looking to men: employers, school administrators and teachers, district superintendents and bishops, and consumers to supply the needs of our time. Little do we realize our needs are not only physical but spiritual as well, and God supplies both.

As we see ourselves surrounded by the trap of materialism we must answer the question: atheism or Christianity: which shall it be? If materialism is God, and it seems to be for many; then this is idolatry, and idolatry is atheism. On the other hand, we can be Christian by "repentance toward God and faith toward Jesus Christ." Real repentance is turning our backs on our idols and committing our lives to the Lord Jesus Christ. If God is to live in our midst, though it is He who gives life, it is we who give life to Him. When he speaks we must hear, for He lives when we hear.

BERRY O. BARBOUR
RAEFORD

★

STATE SUPPORT IS "COP OUT"

In a guest editorial by Dr. Ernest A. Fitzgerald of Winston-Salem (*North Carolina Christian Advocate*, December 10, 1970) the matter of the Tuition Equalization Scholarship proposal was raised. While Brother Fitzgerald does not seem to oppose the plan, he does rightly say, "It is . . . a fact of history that when the state holds a complete monopoly on the education of its people, then a long step has been taken toward a controlled and totalitarian society." Would not any program whereby public funds give essential support to church-related colleges run this very risk? It seems to me that if church colleges must have public funds (whether obtained through tuition grants to individual students or however) they become, for that very reason, subject to the same political and secular pressures they formerly served to counteract.

If it is true, as we are told, that our colleges must immediately have state funds in substantial amounts in order to survive, then they are not now independent and very likely never will be . . . maybe we have already lost them so far as their unique contribution is concerned. It is a sad day when the survival of the Christian college requires the sacrifice of the very freedom for which the institution exists!

As I see it, asking for and accepting substantial state support for our Methodist colleges is a "cop out!" There may be times when surrender is by far the best policy, but it does seriously curtail liberty. The college official who desperately throws himself on the General Assembly for financial salvation is telling me that

(Continued on page 17)

CHAPLAIN'S RETREATS SET

WASHINGTON, D. C. (UMI) — Teams of leaders will feature the 1971 series of retreats for United Methodist chaplains, according to a schedule announced here.

First retreat of the year will be Jan. 11-14 at Mo-Ranch, Hunt, Tex. Both this and one Feb. 15-18 at Asilomar Conference Grounds, Pacific Grove, Calif., will be led by Dr. Richard Beauchamp and Dr. James D. Zeluff from the staff of Interpreter's House, Lake Junaluska, N. C. They also were on the program for the most recent retreat at Lake Junaluska, where some 75 chaplains and wives participated. The team's theme is "New Meanings for New Beings."

The Rev. A. Purnell Bailey, executive secretary of the sponsoring Commission on Chaplains and Related Ministries, said that the Feb 1-4 retreat at Buck Hill Falls, Pa., will be led by the Rev. Wilson Weldon, Nashville, Tenn., editor of the **Upper Room,** and the Rev. James C. Logan, Washington, D. C., professor of systematic theology at Wesley Thelogical Seminary.

The year's overseas retreats will be March 15-19 at Tokyo, Japan, and Oct. 18-22 at Berchtesgaden, Germany.

Letters to the Editor

(Continued from page 16)

our colleges cannot survive unless we are willing to sacrifice the colleges' reason for being.

If the truly independent church college cannot survive, the onus will be on college administrators and trustees who could not or would not make their institutions truly and uniquely Christian *and* on the rest of us who do not have sufficient faith to give adequate support to Christian higher education.

LeRoy A. Scott
Randleman



NEW PARSONAGE

Open House for the new parsonage of St. John's UM Church, Hickory, N. C., was held Oct. 18. Completed in July, the house has three bedrooms, living room, dining room, kitchen, den and two full baths. The basement area is designed for later addition of two additional rooms and a half-bath. Total valuation of the house and its furnishings is $35,000. St. John's, the newest United Methodist congregation in Hickory, is three years old and has a present membership of 185. The present pastor, the Rev. Thomas R. Sigmon, was also the organizing pastor.

THE SPLENDOR OF THE LORD

(Continued from page 11)

So many youth today, and so many adults, are nearer to each other in their hunger for Peace than they realize. That Christmas glimpse of Reality contained the message of Peace — "On Earth Peace!" The editor of Look, William Arthur, wrote recently, upon his return from several days in North Vietnam, of his own desperate hope for Peace. He recalled his experience as a boy as he listened to the bells proclaim the Armistice at the end of the first World War. (I can remember the same experience). Mr. Arthur wrote: "(Peace) sounded so possible to a child". But it has been so impossible for mature adults. As we remember that Jesus said: "It takes a child to see the truth", we must remember that it takes an adult to realize truth in human relations.

Mr. Arthur asks the question: "Has Peace eluded mankind?" And answers his own question: "No, mankind has eluded Peace . . . because it threatens his identity, threatens to undermine what he believes himself to be. He believes he is strong, just and powerful and must prevail over those who oppose him ,over those who are wrong. Such is his self-image, and he acts it out." Mr. Arthur continues: "Mankind must escape his ancient self-image."

The message of Christmas explo
that self-image. It says, down deep
the heart of Reality: "War is err
Peace is Truth." The splendor of t
Lord breaks in upon us; even upon c
deaf ears. The poet says it better:

Above earth's old disorder and its c
Unearthly harmonies are strang
swelling.
Across the wastleland of our greed a
sin
We hear the mystery the skies
telling.

In the Spirit of Reality, we might jo
in the prayer of another: "That ea
hour may bring us closer to a final v
tory, not of nation over nation, but
man over his own evils and weaknesse
"It all seems so possible to a chil
Adults, too, can become Men of Fai
and not men of doubt.

The Vision became the Word; t
Word became the Man; the Man touc
es the heart of men; this is our Ho
of Peace on Earth.

But some see and some do not s
Some trust the Vision and some do n
Some, by Faith, seek to live it in hum
relationships, and some just talk abo
it. Amos Wilder, writing in *Christiani
and Crisis* in December 1967, stirs o
hearts with the possibilities of this my
terious truth moving mankind even b
vond his awareness:

One of the minim burst in on the Rabbi and exclaimed:
"The Messiah has come!"
The Rabbi went to the window and looked out, and demurred:
"Nothing has changed.

"As of old,
Seedtime and harvest, cold and heat, day and night;
A generation goes and a generation comes
But the earth remaineth the same.
What is crooked is not made straight . . . ."

NEVERTHELESS, the Kingdom has come;
Behind the scenes, a clandestine irruption;

A fission in the world's grain,
A benign conflagration.
O Lord, open the eyes of thy servant:
Behold the mountain full of horses and chariots of fire . . . .

The Kingdom cometh not with observation,
But it has overtaken us
Dispelling old obsessions.

Therefore, this dancing through iron doors,
This singing our way through blind walls . . . .

Therefore these hilarities, against all reason,
And charities welling up for no cause,
Righteousness appears from nowhere, like dew,
The earth opens and joy springs in the furrows
And the angels acclaim it from pole to pole.

"The Splendor of the Lord" agitates our hope in this Season of Life made fresh. Who is it that stops the War for a day? Who is it that touches the world with Love and Joy, that leaps from pole to pole and spreads from shore to shore? This is God's guarantee of His immediate Presence; His guarantee that He still moves with us toward His Kingdom of Peace.

William Carter, in a powerful meditation published in *Together* in December 1959, lets us in on what really lies back of Christmas. He suggests that there was a void between man and God; that for thousands of years man tried to cross that void and failed—no man could do it. Then God saw man's need and realized man's desperate hunger, and what man could not do for himself, God set out to do it, and God did it. It wasn't what man expected, but "from that Bethlehem stable came forth everything man had hoped for—all that God could give—Himself!" God did it because He loved us: "And Mary brought forth her first born son and laid him in a manger." "And the Splendor of the Lord shone round about them."

Why are we so afraid?

Spiritual Life Retreat Planned At Siler City

A Spiritual Life Retreat will be held at Mt. Vernon UM Church, Siler City, Jan. 15 and 16. Rev. Irving Cook will speak at 7 p.m. Friday evening and 9 a.m. Saturday morning. Following each message, Walter Anderson of Raleigh will conduct a prayer and praise service.

The Methodist Men's Chorus and the Youth Chorus of the Charge will sing.

Visitors coming from a distance who would like room and food, should write the pastor, Orville Leonard, Rt. 3, Siler City, N. C.

L. M. Lutterloh will speak at the Methodist Men's breakfast Sunday morning, Jan. 17 at 8 a.m.

WOMEN'S NEWS

North Carolina Conference

Mrs. Ivan E. Welborn

CHRISTMAS IS COMING! ARE YOU READY FOR IT?

"His name shall be called Emmanuel . . . God with us." (Matt. 1:23) "The Prince of Peace" (Isaiah 9:6).

"There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer,
And a baby's low cry!
And the star rains its fire
While the beautiful sing,
For the manger of Bethlehem cradles a King."

Christmas is the birthday of a king—the Christ-child. Emmanuel.

The sounds of music in celebration are resounding everywhere. Everyone is busy. Rushing here and there in preparation for this happy occasion. Excitement fills the air like magic. Yuletide decorations are gleaming and glittering. Christmas parades are introducing "Old St. Nick" upon the scene. The Nativity scene has been carefully unwrapped to become the central attraction. The wreath has been hung on the door. Candles beam forth from each window. Gifts for friends and loved ones have been placed under the brightly-colored tree awaiting the high moment of sharing. The smell of pine, the red holly berries add to the festive occasion. Nostalgic aromas are filling the house as Christmas foods are being prepared. Children are excited and grown-ups, too—eager once more to hear the familiar words:

"'Twas the night before Christmas
and all through the house,
Not a creature was stirring, not
even a mouse."

Beautiful Cantatas and Christmas Pageants are being presented, retelling the story of the Babe in Bethlehem. People will pause long enough on Christmas Eve to participate in a Service of Holy Communion, in remembrance of the Risen Christ—whose birthday we are celebrating.

During the Advent season, as you move around the throngs of people on the streets, in stores, yes, even in the churches—you will be greeted many times with "Merry Christmas! Are you ready for it?" Often followed by "I don't seem to have any Christmas spirit this year—Christmas is for children, anyway. I'll be glad when it is over."

This question and attitude causes one to pause and wonder how to answer it in love. Often times, knowing this is not the answer expected, I'll say, "O yes! I'm always ready for Christmas!"

Christmas is a time of happiness and joy—not a season. It is a time of sharing—not only as we give and receive but as we share the *Christmas Story*—the birth of our *Lord* and *Savior*.

Let us go even now unto Bethlehem—turning back the calendar about 2000 years, and encounter true love, joy, peace and hope. Together may we walk with Mary and Joseph over the long and rough trail as they journey to Bethlehem—where they had been ordered to go—to be taxed. Watch the innkeeper as he says "there's no room in

the inn." See the agony on their faces, knowing that Mary is momentarily awaiting the birth of their first child, as they quietly wend their way to the designated stable for shelter. In the hush of the night hear the baby's low cry and the Angels' song—as they proclaim the Messiah's birth—"For unto you is born a Savior, Christ the Lord. Glory to God in the highest and on earth peace, good will toward men." (Luke 2:11-14). Watch the shepherds after their long journey of following the heavenly light, as they fall on their knees to worship the Babe in the manger. Meet the wise men as they come bearing gifts of myrrh, frankincense and gold, and experience that:

"Love came down at Christmas,
Love all lovely, love divine;
Love was born at Christmas,
Star and angels gave the sign.
Worship we the God-head,
Love incarnate, love divine
Worship we our Jesus,
But wherewith for sacred sign?
Love shall be our token;
Love be yours and love be mine.
Love to God and all men,
Love for plea and gift and sign."

My prayer is that all Christians will experience His birth as a *new event*—knowing that the power and the glory of the Christ-child of Bethlehem assures new life and hope for the world.

"O Holy Child of Bethlehem,
Descend on us, we pray;
Cast our our sins and ENTER IN,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our LORD EMMANUEL!"
Amen.

—Mrs. Charles Roy Miller
Chairman of Spiritual Growth
North Carolina Conference
Women's Society of Christian Service

WOMEN'S NEWS

Western North Carolina Conference

Mrs. John C. Wright

CHRISTMAS 1970

What can I give Him, poor as I am?
If I were a shepherd, I would bring a lamb;
If I were a wise man, I would do my part;
Yet what I can give — give my heart.
—Christina Rossetti

PAINTING OF LAKE JUNALUSKA GIVEN BROOKS-HOWELL HOME

A beautiful oil painting of Lake Junaluska done by Mrs. Rosa Ketchum, artist and sculptress, hangs in the lobby of Brooks-Howell Home, Asheville.

Back of the beautiful painting are two beautiful stories of gifts to the Master and an inspiring story of the life of one who uses the talent given her to bring beauty into the lives of all who know her.

Mrs. Ketchum lives at Lake Junaluska. Knowing how much the retired missionaries and deaconesses at Brooks-Howell love the Lake, she gave her time in painting the picture — and it was her gift of love and devotion.

The other story is one that originated among the treasurers of all Conference Women's Societies in the Southeastern Jurisdiction. They wanted to make a gift to Brooks-Howell Home in honor of Mrs. E. D. Chandler, Jurisdiction secretary and treasurer. They had the painting framed and mounted, and had a plaque made dedicating the work of art to Mrs. Chandler.

The painting was unveiled at a recent Sunday dinner at the home in Asheville, with a number of prominent guests present.

Mrs. Ketchum is well known among the artists of Western Carolina, and especially among the Methodists. This is her third gift to institutions in the WNC Conference. In the Denman International Prayer Room in Lambuth Inn at Lake Junaluska is her copy of a painting of **The Madonna of the Rocks** by Leonardo da Vinci. The original is in the National Gallery of Art in London.

In the Waynesville United Methoing Church is her copy of a carving of da Vinci's **The Last Supper.** The carving is 66 by 37 inches, is made from a solid board of ponderosa pine and it took eight months to finish. Her husband, E. H. Ketchum, built and mounted the carving in a walnut frame for the church. It is a focal point of interest, sharing its powerful message with all who see it, as does Pellegrini's copy of the similar carving in the Chapel of The Upper Room in Nashville, Tenn.

An oil painting by Mrs. Ketchum hangs in the lobby of Asbury College, Wilmore, Ky., and in many Methodist churches in Michigan where the Ketchums lived before coming to Lake Junaluska.



Oil painting of Lake Junaluska made by Mrs. Rosa Ketchum, Lake Junaluska, for Brooks-Howell Home, Asheville. The painting was framed and mounted by the Conference treasurers in the SE Jurisdiction Society-Guild in honor of Mrs. E. D. Chandler, Asheville. Mrs. Ketchum, left, Mrs. Chandler, right.

ASHEVILLE DISTRICT EXECUTIVE MEETING

The Executive Committee of the Asheville District Women's Society began making plans to be hostess at the Annual Meeting of the Conference Society in 1971 at their meeting at Haywood Street United Methodist Church on Nov. 17.

Mrs. Harold Rhodarmer announced the committees that the district should appoint to help with mechanics of the meeting and a discussion was held about material for the packets to be given to all delegates.

The mission pledge from the district was increased $200 for the coming year, making a total of $22,700.

Day Apart services were planned for March 30 in the morning and on April 1 as an evening meeting, with Mrs. Leslie Ditchfield in charge.

Three additional goals were set for the next year: a plan that each district officer will better understand her responsibilities to the local society; to involve more women in preparation for being hostess at the Annual Meeting; and program planning sessions for local vice-presidents.

FIRST YOUNG ADULT LAB HELD IN RALEIGH

Representatives of five local churches met in Raleigh December 11-13 for the first Young Adult Laboratory to be held in The United Methodist Church. Leadership was provided by Rev. Lander Beal, Director of Young Adult Ministry for the United Methodist Church, and Miss Aileen Sanborn, Director of Laboratory Enterprises of The United Methodist Church.



Seated (Left to right) Miss Shelia Rogers, Wilson Temple Church, Raleigh, Miss Aileen Sanborn, Director of Laboratory Enterprises, The United Methodist Church; standing (left to right) Mrs. Angela Frazier, St. James Church, Greenville; Mrs. Dixie Harris, Millbrook, Raleigh.

This innovative lab was an effort to help local churches design more meaningful ministry with young adults. Mr. Beal reported that there is a recovered interest in the local church as the "place where the action is" in young adult ministry. The Lab participants spent almost twenty hours exploring a variety of ministries with young adults. In the Lab design the participants plan, experience, and then evaluate procedures.

F. Belton Joyner, Jr. is the Program Council staff person with responsibilities for Young Adult Ministry in the North Carolina Conference.

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Sunday School Lesson

By Dr. Raymond A. Smith
(International Lesson Series)

FOR JANUARY 3



Jesus' Use Of Parables

Background Scripture: Isaiah 6:9, 10; Matthew 13:1-30, 34-43; Luke 8:17, 18

Lesson Scripture: Matthew 13:10-17, 34, 35

"Throw the light over in this corner, it may be over here," said one man to another as they were looking for the missing part of some mechanical device. That is precisely the meaning of a parable. The word comes from two Greek words meaning "throwing along side of." In the area of communication it means a comparison, or a means of increasing understanding by linking the known to the hitherto unknown. It is a time-honored method of teaching, used not only by Jesus, but also in the Old Testament and by the great teachers of many nations.

Throughout this quarter of the new year we shall be studying the parables of Jesus. This should help us not only to gain insights into the teaching of Jesus. It may also help some of us to increase our effectiveness as teachers. We are familiar with the fact that the people of the Ancient near East used this "picture language" often in common conversation. Jesus knew he was speaking to people who were already accustomed to similes, metaphors, allegories and parables. A simile is a figure of speech in which one thing is likened to another, for example, "The Kingdom of God is *like* leaven which a woman took and hid in three measures of meal, until the whole was leavened." The metaphor omits the word "like" and makes a direct suggestion of identity: "I am the good shepherd," "Ye are the light of the world." A parable is defined as a short story from which a lesson may be drawn. Some of Jesus' parables are very short, consisting of a few sentences, while others are more detailed.

At this point it may be useful to clarify the distinction between a parable and an allegory; indeed when we "allegorize" a parable we may distort its real meaning. Allegory is defined as "a story in which people, things and happenings have another meaning." They are often more detailed than parables, each part standing for something other than its usual meaning. In a parable there is *one main thought*, the details generally being unimportant. We shall see instances of this as we progress with our study. For the present, we might adopt Dr. Baum's definition of a parable as "a story about a common life situation that teaches an important moral or religious truth."

We have now to consider a problem posed by the scripture itself regarding the reason for Jesus' use of this form of teaching. According to Matthew, when Jesus' disciples asked him why he spoke to the people in parables he replied: "Because it is given unto *you* to know the mysteries of the kingdom of heaven, but to *them* it is not given . . . because seeing they see not, and hearing they hear not, neither do they understand" (cf. Matthew 13:13, Mark 4:10-12 and Isaiah 6:9, 10). What are we to make of this saying? It has been widely claimed that this statement does not represent the aim of Jesus; rather, it is said, he used the parables to make

clearer his meaning. Some writers assert that this saying and more particularly Mark 4:10-12, underwent modification by the early church, many members of which shared the view held by adherents of other religion then current in the ancient world, namely that the key to salvation was to be found in some secret formula known only to those who had been initiated into the cult. Others have claimed that Jesus, with his superior insight into the mind of man, knew there is in many people a sort of "built-in" resistance to truth they do not wish to hear. But there are people who believe there really *is* a "secret" known only to those who have completely committed themselves to Christ and his Kingdom. That is like saying a person's faith is something known only to God, but that we may see the results of that faith in "deeds of love and mercy" by which the heavenly Kingdom comes.

Dr. George Buttrick (see Interpreter's Bible, v. 7, p. 411) has suggested that Jesus' teaching to men "of earthly motives" was actually a riddle. And, furthermore, it was only in his death that men came to know who he was, and what he taught. Says Dr. Buttrick, "The ultimate truth pierces us from the cross." It may well be that the world is tired of words and can be moved to great living only by heroic acts.

FOR JANUARY 10

What Is The Kingdom Like?

Background Scripture: Matthew 9:14-17; 13:31-33, 51, 52; Luke 12:32

Lesson Scripture: Matthew 9:14-17; 13:31-33, 51, 52; Mark 4:26-29

In this lesson there is lifted up for our consideration one of the main themes of of Jesus' teaching, that of the Kingdom of God. These parables of the kingdom (eleven in all) deal with the various questions people of the time of Jesus were asking about it. It is an old theme, born in the hearts of Israel as one after another of their kings failed to govern in the light of divine commands. The question never ceased to be asked: when shall we have a king who will really reign in the fear of God? At long last there came to be many who felt this would come only when God himself entered history and set up his own kingdom. So intense was the desire for this new order of God's reign that their rabbis used to say: "A prayer that does not mention the kingdom is no prayer at all." So Jesus showed that he was a true son of Israel when he made the first petition in what we now call "the Lord's Prayer" a petition for the coming of the kingdom.

Among the main emphases of Jesus' teaching about the kingdom was its nearness. In Mark 1:14 we read: "Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying, 'The time is fulfilled, the kingdom of God is at hand; repent and believe in the gospel.' " Along with the announcement of the nearness of the kingdom's approach came the warning that it would be a time of judgment (see Luke 12:32-41; 13:28f; 16:14-16). At the same time, the kingdom may be looked forward to with joy, especially by those who are poor, sick, in prison or oppressed. Their condition will be improved because God will take their side in the coming critical time. Another important emphasis was Jesus' in-

sistence that people should be prepared for the kingdom's arrival. This preparation involved repentance for sin, faith in God and obedience shown in concrete acts of good will toward others.

There are three selections for study in this lesson, the first of which is Matthew 9:14-17. Here it is suggested that the kingdom will involve such a revolutionary way of looking at life that the old forms of faith will not be adequate to express it. The figures of the new cloth upon the old garment, and that of the new wineskins required for the new wine both point to the radically new character of the coming age. Old ways must give way to the new. The attitudes of one's inherited faith will not be enough. There must be a new approach to life if men are to be saved. For some years now we have been told something like this, not alone by preachers, but by scientists, journalists, world statesmen, economists and others; and, last but not least, by our own youth.

The next references (Matthew 13:31 35, 51, 52) deal with the growth of the kingdom. The mustard seed and the leaven are introduced as examples of the way things grow and change with the passing of time. Here, it must be admitted, the emphasis is not so much upon the suddenness of the coming kingdom, as upon the certainty of its coming. These teachings have rightly been referred to as "the parable of encouragement." There are times in the life of all of us when we desperately need encouragement ,a word whose root meaning is "to put heart into." There is a story of Lord Grey, British statesman of the World War I era, which reflects at least part of the meaning of these parables. In the midst of almost superhuman responsibilities Lord Grey said he often became discouraged. But when this happened he went out into the world of nature which continued its regular cycles when the world of men seemed to have gone mad. He said he never failed to get comfort from these experiences.

When Jesus asked the disciples whether or not they understood these parables they said "Yes, Lord." Jesus then commended them for being the kind of people who could, at the same time, appreciate the *old* and welcome the *new*. Is not this quality something we all need especially during these days? If we older ones could keep open to what is new, and the younger ones could remember that the past has something to say to them, then both generations would be kinder to one another. John Wesley admits in his "Journal" that he liked a beautiful church and loved the order of worship of the Anglican church. But the time came when most of the pulpits were closed to him. Then he began preaching in the streets and fields. It was a new way, but it was effective!

OPPORTUNITIES

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Gastonia District Methodists Meet

by Reece E. Cook, Jr.

The Gastonia District of the United Methodist Church conducted its annual District Conference on Sunday, Dec. 13, at First United Methodist Church in Lincolnton. Presiding was Dr. Charles D. White, superintendent of the District.

The major portion of the program consisted of a dialogue session led by Bishop Earl G. Hunt, Jr.

In response to a question concerning the generation gap, Bishop Hunt urged both youth and adults to remain open and listen seriously to each other. In his opinion young people are having second thoughts about left-wing violence, and are moving toward a more constructive means of protest and involvement. A genuine concern for a more effective ministry on the grass roots level is a growing concern with ministers of all ages, young and old alike.

Bishop Hunt also noted some hopeful signs in the church. Throughout the church, he said, there seems to be "A more intelligent concern about human rights." Hard-core anti-institutionalism seems to be passing, and Christians are turning their attention to helping persons find a meaningful relationship with God. Also, laymen are getting a larger voice in the church, and have a corresponding responsibility to think and act creatively.

Concerning the Consultation On Church Union ((COCU) Bishop Hunt attested that "Ecumenism is the wave of the future." Yet, the COCU plan is not to be equated with ecumenism as such, and Dr. Hunt thinks the present proposed plan unacceptable. At this point he feels that more could be accomplished by various denominations working together in the local community.

When asked about the National Council of Churches, Bishop Hunt stated that many of the objections voiced by Methodists in this area were also shared nationally. "For all practical purposes", he said, "The National Council of Churches is no longer a factor in the formulation of policy in the national church." While the present National Council has largely lost its image in the church, there is still a great need for such an organization. In our modern world and society there are needs which no single denomination can meet within and of themselves.

Bishop Hunt clarified the fact that no single group or board could speak officially for the United Methodist Church except the General Conference. Also, concerning the allocation of funds, he noted that "Up until now not a penny of Methodist money has been given to any black or white militant organization."

Confronted with falling church membership, Bishop Hunt urged ministers and laymen alike to reach out to young adults and those not yet reached by the church. "Too often," he said, "We as a church have failed to communicate the gospel to young people. They have asked the church for bread and we have given them a stone." He reminded the delegates that "The church is the only institution on earth which exists for the sake of those not yet in it."

With words of hope and encouragement, Bishop Hunt urged those present to dedicate themselves to the task of keeping God's Church a strong voice in our modern society and world.

THE CHILDREN'S PAGE



MRS. CATHARINE VICK

Dear Girls and Boys:

I wish you a very Merry Christmas. I hope you will remember that the real meaning of Christmas is the love God had for us as he sent Jesus to show us how to live. The words of a hymn tell us how we can keep Christmas all year.

We would see Jesus; lo! his star is shining
Above the stable while the angels sing;
There in a manger on the hay reclining;
Haste, let us lay our gifts before the King.

We would see Jesus; in the early morning
Still as of old he calleth, "Follow me;"
Let us arise, all meaner service scorning;
Lord, we are thine, we give ourselves to thee.

—AUNT CAY

MISS KANE'S BEAUTIFUL GIFT

"Hum Along" Lee sat in the back room of his mother's gift shop on Saturday morning humming a worried hum.

He was partly working on his homework and partly wondering where he could get the money for his share in the gift for his fourth-grade teacher, Miss Kane. She had been very sick and would not be back at school until after Christmas vacation.

Though Hum Along had entered the class only recently, he had come to love his new teacher as much as the other children did.

Miss Kane understood how a little Chinese boy, whose family had come from Hong Kong just one year ago, and whose father had died a few months later; felt about going to a new school. A few weks earlier, Hum Along's mother had opened the gift shop down the street and around the corner from the school.

Sometimes the children made fun of Hum Along because he was Chinese, so he was anxious to do things the way American children did. But he did not see how he could give his part of Miss Kane's gift.

Lucinda Morris had suggested the gift. A few of the children protested, but most of them agreed after Lucinda had said: "Don't you think Miss Kane is the kindest, best teacher in the whole world? Then she deserves a wonderful present from us."

Lucinda told each child to bring $1 on the Monday before Christmas vacation began. That would give Lucinda and Jimmy Jeffers time to go to Gibson's Department Store and choose the gift. Since there were 30 children in the class, they would have $30 for Miss Kane. Lucinda suggested that a silver-plated clock would be a fine gift. After school Friday, they would take it to their teacher, since she lived only four houses away from the playground.

"And everyone who gives his share will get to sign the gift card," said Lucinda.

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Nearly all the children were excited —except Hum Along. He had no money, and would not have, either. All the money he made on odd jobs went to help his mother with the little shop.

Hum Along sighed and bent over his homework, humming *Jingle Bells* to cheer himself up. His habit of humming when he worked was why Lucinda had nicknamed him "Hum Along." His real name was Hanong Lee.

When he hummed in class, Miss Kane would interrupt in a kindly way as the class became still as a snowfall. "We do appreciate your nice voice," she would say, "but please wait, Hanong, until a better time."

Of course, all the children giggled each time. Miss Kane would wink at him and quiet the gigglers. But he just could not work without humming. He loved all kinds of songs.

On Monday morning, the day the children were to bring their dollars for Miss Kane's gift, Hum Along did not want to go to school—ever again. But his mother sent him off, scuffling his feet.

When he got there, he learned that only Lucinda and six other children had brought their dollars.

"My mother said each of us should give his own gift, because it isn't right to leave out some people who maybe can't give a dollar," said Jimmy Jeffers. Other children said that's what their parents had told them, too.

"But what about Miss Kane's beautiful present?" wailed Lucinda. All the boys and girls were downhearted.

"I know a beautiful present that wouldn't cost any money at all," said Hum Along, timidly. "And everyone can give a part of it!"

"Silly," scoffed Lucinda. "What *nice* gift can you give that doesn't cost money?"

But the others were curious and coaxed Hum Along to explain his idea. When he finally did, everyone thought it was a wonderful gift, and they decided to start working on it right away. Even Lucinda had to admit Hum Along's idea was full of the Christmas spirit. Then she looked at him in a puzzled way.

"But you're a Buddhist!" she exclaimed.

"Yes," he replied. "But the gift is not for me. Miss Kane is a Christian."

So every school day for the next week, the fourth-graders quickly ate lunch and hurried down the street and around the corner to the gift shop. There, in the back room, each child worked on his part of Miss Kane's gift.

After the last bell on Friday, they trooped up the street to Miss Kane's house. Her mother answered the door and took them to their teacher's bedside.

"Because we think you're the best teacher in the whole world," said Lucinda proudly, "we have a special Christmas present for you—every one of us." Lucinda gave the Chinese boy a smile. "And it was Hanong's idea."

Then the children gathered around. Hanong raised his hand. The class began singing, a little waveringly at first, *O Come, All Ye Faithful.* But they got nicely in tune for *Jingle Bells* and *Joy to the World!*

When the last words of *Silent Night* died away, the carolers began filing out, calling, "Merry Christmas, Miss Kane!"

"Merry Christmas, and thank you," said Miss Kane softly. "That was the loveliest gift I ever received."

—Ruth Smith Baron

World Methodist Council Asked To Sponsor Evangelism Effo

The Committee on Evangelism of the World Methodist Council is asking its parent body to launch a world-wide emphasis on "witness and evangelism" between now and 1975. This decision was reached during a 50-member Consultation on Evangelism which the Committee sponsored and which was held in Frankfurt, Germany in early December.

"God through the Holy Spirit is calling his church everywhere to a strengthened and sustained thrust in mission and evangelism", said the Consultation. "We believe that the Lord's commission to his church to preach the gospel and to make disciples is the supreme business of the church. We believe that the doubt and confusion that mark our age must be countered by gathering such resources as we have and by plunging forward in faith in mission to the world."

The consultation was made up of both clergy and laity, including pastors, church executives and youth, representing six continents. In commenting upon the sessions, Dr. Lee F. Tuttle, general secretary of the World Methodist Council said, "Unusual agreement was evident in the desire of the group representing the many branches of Methodism throughout the world that the church should be called again in urgent terms to its all im tant task of evangelism."

The 13 points of the recomme tion will be sent to the August, meeting of the World Methodist C cil in Denver, Colo. The basic pur of the proposed mission, said the r lution, will be to "affirm the relev and adequacy of the Christian f for this age, initiate a world-wide sion and evangelism offensive, . . lead (ing) persons into a personal perience of Jesus Christ as Sav and Lord, encourage within Met ism a sense of unity and global sciousness, stimulate new strate and forms of ministry of persons society, (and) give mutual encoura ment to the body of Christ."

Bishop F. Gerald Ensley of Col bus, Ohio is chairman of the Coun Committee on Evangelism.

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WESLEYAN FORUM OFFICERS ELECTE

At the fall meeting of the Wesley Forum, held Nov. 14 in First U Church, Hickory, officers were ele ed for the coming year.

Sydnor Thompson, a Charlotte torney and member of Myers Park U Church, was elected chairman. Vi chairman is Rev. Kenneth Horn, pas of St. John's UM Church in Gastor

Rev. Robert Tuttle, Jr., pastor New London-Bethesda UM church was chosen as secretary, and treasu is Rev. Frank A. Stith, III, pastor Tyro UM Church, Lexington.

Training Session On Lab Enterprises Held

A conference-wide training session n "Planning Laboratory Enterprises" as held at Edenton Street United Methodist Church, Raleigh, December 14. The resource leader for this ne-day workshop was Miss Aileen I. Sanborn of Nashville, Tennessee, irector of Laboratory Enterprises for he United Methodist Church. The orkshop was designed to assist those urrying leadership training responsiilities in local churches, conference oards and agencies, district and conrence program staff in acquiring an nderstanding about planning and onducting laboratory enterprises. It ealt with such areas as: The Laboraory Method in Leadership Developent; Conditions Needed for a Successful Laboratory Enterprise; Steps Planning; The Director Guides the aboratory Enterprise; Evaluation nd Follow-Up.

Twenty persons participated in this aining session. These were Directors Christian Education and Educaonal Assistants, District Chairmen of Education, Planners and Directors of Laboratory Enterprises being scheduled,. Pastors, Local Church Workers, and Conference Program Staff Personnel. This workshop is expected to give new impetus to the use of the laboratory method of training in the NC conference.

The laboratory method is increasingly becoming recognized as one of of the most effective approaches to leadership development. It is recommended not only for training Church School teachers, but also for training leaders in such areas as the Administrative Board, Council on Ministries, Commissions, Church Library, and programs for the mentally retarded.

The Associate Director for Nurture and Training of the NC Conference Program Council staff, Dr. C. P. Morris, has announced that his office is available to assist local churches and clusters of churches in planning leadership development programs, including laboratory enterprises. Some financial assistance is available, he said for enterprises involving more than one church. However, planning should start from nine to twelve months in advance.



ft to right: Miss Kay Parks, Durham; r. C. P. Morris, Associate Director—urture and Training; Rev. Fred Falls urlington; Rev. Paul Phillips, Carolina each; and Miss Aileen Sanborn, Dictor of Laboratory Enterprises, Nashlle, Tennessee.

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SILER CITY, NORTH CAROLINA

IS IT WORTH THE TROUBLE?



by R. Herman Nicholson

Is Christmas worth the trouble? Or, is it a trouble to you? It trouble Herod and all of Jerusalem along with him. When I hear people sigh with reli when it is over, it seems that Christmas troubles them. We have related a go many things to Christmas that tarnish quickly — the fellow strugglin through a hangover from an office party; the uncomfortable feelings resultin from eating too much; the bills that arrive in early January for gifts we could n afford and which the receivers did not need; the endless round of hectic acti ity. Sometimes the first thing to turn green after Christmas is the Christm jewelry. Yes! We have troubles at Christmas.

Looking critically at our observance of Christmas one might ask what i purpose is. Well, God is the center of Christmas, we say. But surveying the fe erish complexity of current celebrations—the riotous rush to buy gifts, the ga parties, the decorations, the gluttony, the insobriety and sentimentality—on is prompted to ask just how God gets into the center of Christmas.

On the other hand, looking at the New Testament story, the theme of ou carols, the object of our worship and our own heart's deep craving, we se that God is at the heart of Christmas.

What is God's place in Christmas? In the dramatic events of the first Christ mas, and from the Gospel explanation of these events, we learn that the bab Jesus nestled in Mary's arms, was God; that this was God's way of coming int the world and living in our life. In this way the infinite and invisible God be comes comprehensible to us, excites our love and trust, and engages us in Hi fellowship.

No one has ever seen God, but people have seen God's Son and they hav told us about Him. So, we know what God is like. And this is how Christma renews us and renews the world. "Let nothing you dismay" for God gets a foot ing in life on Christmas day.

The Rev. Dr. Nicholson is pastor of Providence UM Church, Charlotte.

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